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THE ANGLICAN CHURCH IN THE RHONDDA
FROM THE
INDUSTRIAL REVOLUTION TO DISESTABLISHMENT

by

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(Ph.D. Thesis)

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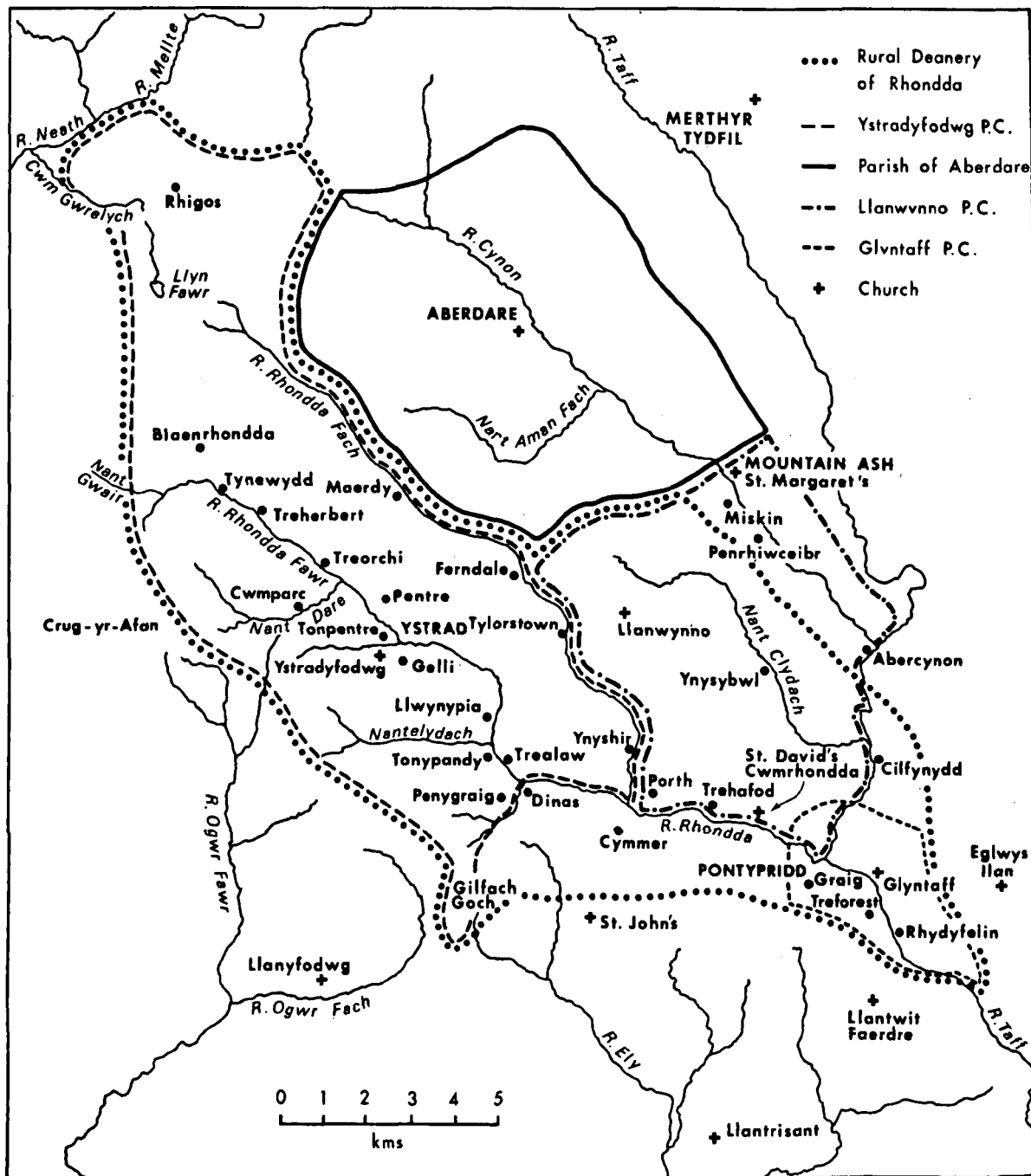


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ABBREVIATIONS

A.C.S.	Additional Curates* Society
B.L.F.	Bishop of Llandaff's Fund
C.E.M.S.	Church of England Men's Society
C.L.B.	Church Lads' Brigade
C.M.S.	Church Missionary Society
C.P.A.S.	Church Pastoral Aid Society
Crđ.	Cardiff Central Library Manuscript
d.	Ordained deacon (cf. 'p' Ordained priest).
E.C.	Ecclesiastical Commissioners
F.C.	First curacy
G.R.O.	Glamorgan Record Office, Cardiff
L.C.E.S.	Llandaff Church Extension Society
L.D.W.	Licence for Divine Worship
M.U.	Mothers' Union
N.L.W.	National Library of Wales, Aberystwyth
P.C.	Perpetual Curate/Curacy
P.R.O.	Public Record Office
Q.	Question numbered in <u>Minutes of Evidence</u> , Welsh Church Commission
Q.A.B.	Queen Anne's Bounty
R.B.	Representative Body of the Church in Wales
S.D.C.	St. David's College, Lampeter
S.M.C.	St. Michael's Theological College, Aberdare/Llandaff
S.P.C.K.	Society for the Promoting of Christian Knowledge
S.P.G.	Society for the Propagation of the Gospel
<u>Trans. Hon. Soc. Cymm.</u>	<u>Transactions of the Honourable Society</u> <u>of Cymmrodorion</u>

ABSTRACT

In the first chapter the area under review is, first of all, looked at as it was at the beginning of the period, in terms of the various aspects and issues later to be given expanded treatment in the body of the dissertation. They include, the ecclesiastical divisions, with their places of worship and rota of services, the clerical personnel, their stipends, and places of residence. A comparison is instituted between the state of anglicanism and that of dissent within the area. With the Rhondda valleys on the threshold of industrial change, a diocesan background is then sketched to indicate what trend of development and improvement had issued from the experience of the past and how it had a bearing on the future, with an emphasis on the Church of England's lack of realism vis a vis dissent and the Welsh language. An attempt follows to outline the pattern of education obtaining both in the day and Sunday schools, with the aid, particularly, of the Report and tables produced by the Commissioners of 1846-47.

In the chapters that follow the argument is sustained throughout that the, almost sole, agents of the Church's response to the cataclysmic change that overtook the area, as initiators, enablers, and maintainers, were the incumbents of the benefices.

In the second chapter, the incumbents are portrayed attending to the need, *to which they give the highest* priority, of providing new places of worship, but, with what financial aid was available to them being dragooned within their benefices by demands arising out of mushrooming communities, so that their projects generally amounted to being financial leaps in the dark. The difference that a generous benefactor made is illustrated chiefly through an examination of the cooperation that developed between the church builder par excellence, William Lewis of Ystradylfodwg, and the outstanding lay benefactress Mrs. M. G. Llewellym of Baglan Hall. The study in building is then

extended to parsonage houses.

In the third chapter, the incumbents themselves are scrutinised in their roles of pastoral superintendents, both for their calibre (personal and academic) and as seen within the clerical environment of the period, with an emphasis on their financial circumstances, bringing out the primacy that had been assumed in this sphere by the Ecclesiastical Commissioners. Their involvement with a body of assistant clergy (whose existence is also viewed from various aspects), is described, as also with a much smaller contingent of lay-helpers, particularly lay readers. It is shown how their tackling of bilingualism, at all times a complicating factor, bore results in more Welsh churches, services, and clergy. The effects of new developments are noted, such as those of Tractarianism on church architecture, conduct of services, and on some of the younger clergy, adding up to an accession of 'brightness' in church, welcomed as a contrast to a great deal that was drab in the daily life of the community. Christian social concern, however, because of the rift that had widened, for a variety of reasons, between anglicanism and nonconformity since the beginning of the period, could not be implemented on a broad combined basis. When, towards the end of the century, the miner turned towards secular organisations to alleviate his physical plight, the incumbents, following the bishops' lead, chose unspectacular pastoral work in their parishes as their mode of achieving their ends, although admitting into their parishes men with new missionary approaches. The nonconformists also are shown to have adopted a comparable working principle.

The fourth chapter treats of the new Districts by the creation^{of} which the incumbents of the original parishes had been able to reduce their tasks to reasonable proportions. In them the same tasks in the spheres of building, manpower, cure of souls, had to be faced by a new generation of incumbents. Their endeavours, and achievements, are described and analysed, to elicit a governing consideration that the later

in the period some of the problems had to be tackled the more difficult the solution became.

The core of the last chapter is the incumbents' 50 years' long incursion into the field of day-school primary education, which was virtually brought to an end by the 1870 Education Act, combined with an overwhelming upsurge of a militant nonconformist interest in this sphere. Valiant attempts to keep some of the schools alive because of the place of religious teaching in the curriculum, distinguishing them from the Board Schools, are instanced, illustrating the persistence of a loyalty to the principles underlying the Church schools' approach to teaching. The incumbents persevered industriously with their Sunday Schools, although they differed so essentially from the nonconformist schools, and were so eclipsed by them in importance within the community. Only through the personal influence of individual Churchmen, foremost among them being William Lewis of Ystradyfodwg, did the Church in the Rhondda, on local and diocesan levels, continue to be effective within the sphere of the day schools.

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CHAPTER 1

The Condition of the Rural Deanery in 1851

In 1851, the year of the one and only religious census in British history, what was to become the Rhondda rural deanery¹ was distributed amongst one parish and three perpetual curacies. The parish, Llantrisant, in fact had included two of the perpetual curacies, Llanwynno and Ystradyfodwg, within its bounds as mere curacies until they were given their autonomy as perpetual curacies by augmentations from Queen Anne's Bounty Fund in the first half of the eighteenth century². The third perpetual curacy, Glyntaff³, of much more recent origin, having been in existence for only two years, incorporated not only a portion of Llanwynno but a part of another such offshoot of Llantrisant, named Llantwit Faerdre.³ If it were the parish of Llantrisant that was under review, the fourth perpetual curacy, Aberdare, which had existed once as a parochial chapelry of the parish would need to be drawn into focus also, but, inasmuch as the rural deanery of Rhondda evolved separately from Aberdare, its development has only the interest of an external influence.

All this indicates how large a parish Llantrisant had been originally, its area measuring twenty four miles by twelve, and vestiges of the subservience of the parts to the whole remained, most particularly in the right of the incumbent of Llantrisant to appoint the incumbents of the perpetual curacies. Within the life of the Church large size was not a feature of parishes alone, the rural deaneries of the period had the same characteristic. Such were Llandaff Northern, to which the perpetual curacies destined to become part of the Rhondda deanery belonged, and the deanery of Llandaff Upper South West which included Llantrisant, strangely separated, by the evolution of the rural deaneries, from

1. For the emergence of the Rhondda rural deanery, by Order in Council dated 29 June 1895, see N.L.W., LL/BR/3 - The Act Book of Bishop Richard Lewis - pp.251-63.

2. See Christopher Hodgson, An Account of the Augmentation of Small Livings by.....Queen Anne's Bounty (London 1826) s.n.

3. See, Appendix No. 5 "Glyntaff", n.2.

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all but one of its former parochial chapelries.

Because of the large extent of the parish of Llantrisant, its sub-divisions were also extensive, each being served by a single church centrally placed. It followed that the northern portion of Llantrisant which in due time was to become assimilated into the Rhondda, lay at a distance of six to seven miles from the parish church, and that the churches of Llanwynno and Ystradfyfodwg were separated by comparable distances from places within their parochial boundaries. Moreover, the existing buildings were small, neither the church at Llanwynno nor that at Ystradfyfodwg being capable of accommodating more than 150 worshippers.² Furthermore, they were badly maintained and unattractive. Indeed, in the summer of 1842 the church at Ystradfyfodwg had 'abruptly fallen into one mass of ruins', to quote the words of a churchwarden in the course of an appeal he made, 'solicited by the parishioners' to the Church Building Commissioners, for aid towards the rebuilding, explaining that he had in hand no more than the proceeds of two church rates and some private contributions.³ But, because of the prevailing poverty and, doubtless, poor workmanship, the re-erected building was again, within the short space of about twelve years, attracting very adverse comments from the Surveyor to the Ecclesiastical Commissioners, Ewan Christian. He spoke of 'walls disfigured and wretchedly damp...no eaves, gutters, or pipes...the ceiling...never...finished in very poor condition...the door frame partially rotten and the door defective...the floor of the chancel laid with rough flags...and green with damp...' He was led to conclude, 'The church stands in a beautiful situation of which it is quite unworthy being both ill-designed and badly constructed'. Another building in a corner of the churchyard, a vestry-room-cum-stable housed the

1. For the evolution of the rural deaneries, see, N.L.W., LL/PB/3. (1826-57); Ibid., LL/Ch/31 (1854-82); and The Llandaff Diocesan Church Calendar (1872).

2. See, P.R.O., Religious Census Returns, H.O.129/582/1-2.

3. See, Parish Files of the Representative Body of the Church in Wales, at 39 Cathedral Road, Cardiff (henceforth cited as R.B.Files), 'Ystradfyfodwg', Chancel Repairs, No.10,720, s.d., 23 August 1844. It is of interest to note that slate was used for the new roof, for the first time in the parish in preference to thatch or locally quarried roof tiles. See M.O.Jones, A History of the parish of Ystradfyfodwg Glamorgan (N.L.W., 4383 E).

congregation whilst the re-building was progressing. Of the chancel of Llanwynno, it was said in 1856 that it was in need of a thorough restoration, since both the roof and walls were in a bad state of repair.¹

The perpetual curacy of Glyntaff was not in the same category. In terms of area it was small by comparison, and the church, opened in 1838, had been constructed with a view to the needs of the future, having seating for 1,000 persons, of which, only three quarters was free.² It had been provided for a community of iron workers, which set it apart from all the other churches which came to be built in the Rhondda during the steam coal era when the era of iron-working had the aura of another age. It was the product of an enthusiastic group of leading laymen in the diocese rather than of any defined diocesan policy, or of the altruism of local masters of industry. From the opening of the church, it was ten years before the Church Building Commissioners were able to grant it a District. Within three years, however, the new District had begun to show signs of an autonomous existence with the engagement of a hired room in the town of Newbridge (later Pontypridd) for holding Welsh services.³

In 1851, therefore, the total accommodation provided by the Church of England in Llanwynno, Ystradfydwg, and Glyntaff, amounted to seating for 1,382 persons, when the population of the areas combined totalled 12,523.⁴ If Glyntaff is excluded from the calculation the proportion of Church of England accommodation decreases from 11% to 5%, and an evaluation of the statistic is obtained by comparing it with the corresponding figure of 30% for England and Wales,⁵ and with 14% for the diocese of Llandaff.⁶ Moreover, the use made of the available accommodation

1. See, R.B.File 'Llanwynno', Chancel Repairs, No.10,716,s.d. 31 October 1856.

2. See, Appendix No. 5 'Glyntaff' n.2.

3. The room was licensed for divine service on 4 June 1851.
See N.L.W.,LL/BR/I,s.d.

4. See, Appendix No.1.

5. See, Horace Mann, Sketches of the Religious Denominations of the Present Day, and the Census abridged from the Official Report. (London 1854). See also, Owen Chadwick, The Victorian Church, Part I (3rd Ed.London 1971)p.364 for gaps in the returns for the country as a whole.

6. See, Wilton D. Wills 'Ecclesiastical Reorganisation and Church Extension in the Diocese of Llandaff 1830-1870' (Swansea University College,M.A.Thesis 1965),p22

shows the situation in even graver light. In the case of Llanwynno and Ystradfyodwg the issue is simplified ~~inasmuch~~¹ as only one service was held in church on census Sunday. At Llanwynno 56 persons attended (using 37% of the seating provided), and at Ystradfyodwg, 10, (using 8% of the available seating). The situation presented by Glyntaff is more complicated since morning, afternoon, and evening congregations are involved. Applying Horace Mann's criterion in such circumstances, however, it would emerge that about 493 persons attended Glyntaff church on that day, the equivalent of approximately 7% of the total population of the Ecclesiastical District, with the greatest number at any one of the services occupying no more than 31% of the accommodation available.² But these figures, looked at side by side with others given no more than three years earlier in response to an episcopal visitation questionnaire, are remarkable, for the number of Easter communicants then returned were, Glyntaff 12, Llanwynno 6-8.³ On the basis of either count, even allowing for the inaccessibility of the older churches to some of their members, the anglican worshippers in this community would appear to have been more than adequately supplied with places of worship.

The state of anglicanism

in comparison with nonconformity within this community did not have a very favourable aspect either. The three main denominations, Independents, Baptists, and Calvinistic Methodists, from the penultimate decade of the eighteenth century had provided chapels for their adherents within this territory,⁴ despite the fact that it had not proved too fertile a ground for the growth of new missionary seed at any time. The Baptist historian,

1. See, Appendix No. 2

2. The calculation entails adding to the number attending the first service one half of the number who were present at the second, and one third of the total attendance at the evening service. See, Owen Chadwick, op.cit., pp.365-66.

3. See, N.L.W., LL/QA/35. The visitation was held in August 1848.

4. See, Table No.I. Also for Cymmer chapel, The Dictionary of Welsh Biography (London 1959), s.n., Henry Davies. For Nabo chapel, J. Rufus Williams, Ystradiana (Ystrad Rhondda 1886), and for the Fanheulog Calvinistic Methodist chapel at Llanwynno, William Thomas 'Glanffwrdd', Plwyf Llanwynno (Aberdâr 1913).

Joshua Thomas, at the end of a forty year period of evangelisation in the locality had remarked that Ystrad^Iyfodwg was 'exceptionally dark,' and the treatment which the itinerating Methodist, John Thomas, Rhaeadr G^Awy, claimed² had been meted out to him in Ystrad^Iyfodwg was discouraging in the extreme, but by the year of the religious census, the denominations, with the Baptists slightly ahead of the Calvinistic Methodists on the score of chapels and with the English Wesleyans beginning to make their presence felt, were³ seen to be expanding. The connection between their progress and the industrial development of the area is apparent, for out of a total of 17 chapels listed, as many as 10 had made their appearance in the decade preceding 1851, and of them 8 were to be found in Glyntaff. In short, they were a response to the same compulsion which had produced the anglican church at Glyntaff, born of the needs of a community which had formed around the iron works at Treforest, and of another coming into existence with the⁴ incipient growth of Pontypridd. At Dinas also where, on the northern rim of Llantrisant and just over the border from Ystrad^Iyfodwg, Walter Coffin had been developing his mining enterprise from the second decade of the nineteenth⁵ century, the Calvinistic Methodists had made provision for *themselves* and⁶ their families.. Within Ystrad^Iyfodwg itself, even though only the very early stirrings of the massive industrial awakening that was in store for it had been felt, the Baptists¹ with a show of exceptional virility had provided their members with two additional chapels. It followed that, within the combined areas of the anglican Districts, the nonconformists had at their disposal over three times the seating that the anglicans had available, with

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1. See, Joshua Thomas, Hanes y Bedyddwyr yng Nghymru (1778, 1885 Ed.) p.601
 2. See, Rhad Ras, John Thomas, ed. J. Dyfnallt Owen (Cardiff 1949), pp. 73 ff.
 3. See, Table No. I
 4. The village of Newbridge began to grow into the town of Pontypridd with the opening of the Cardiff-Merthyr canal in 1795, and the establishment there of the Brown Lenox & Co.'s Chain Cable and Anchor works in 1818.
 5. See, E.D. Lewis, The Rhondda Valleys (London 1959), pp.41 ff.
 6. See, William James, Hanes dechrau yr Achos yn Ninas Rhondda (Tonypandy 1902).

TABLE No. I

Nonconformist Chapels to 1851

Pre-C.19th	1800-1819	1820-1829	1830-1839	1840-1850
Cymmer(I) Llantrisant (1741 Nebe (B) Ystrad-y-fodwg (1786) Fanheulog (C.M.) Llanwynno (1786)	Pontypridd Llanwynno Carmel(B) (1810,enl. 1831) Pontypridd Llanwynno Penuel(CM) (1815)	Dinas Llantrisant Ebeneser (CM) (1829,enl. 1847)	Pontypridd Llantwit Faerdre Sardis(I) (1834) Ystrad- fodwg Soar(B) (1831) Ystrad- y-fodwg Libanus(B) (1839) Upper Boat Eglwysilan Carmel(CM) (1839)	Rhydfelen, Eglwysilan Ebeneser(L) (1840) Mountain Ash, Llanwynno (Partic.B) (1840) Upper Boat, Eglwysilan Chapel room (W) (1840) Treforest, Llantwit Faerdre Libanus (B) (1841) Rhydfelen, Eglwysilan Bethlehem(B) (1847) Treforest, Glyntaff Saron (CM) (1848) Pontypridd, Glyntaff (Eng.W) (1848) Pontypridd, Glyntaff Zoar Longroom (I) (1849) Pontypridd, Glyntaff Siloam (CM) (1849) Pontypridd, Glyntaff Temperance hall and Lecture room (Primm) (1850)

Sources

HO/129/581/I-2; Ibid /582/1-2. Census of Great Britain (1851) 'Religious Worship'.
Royal Commission on the Church of England and other Religious Bodies in Wales and
Monmouth. Vol.VI: Appendices to Minutes of Evidence, 'Nonconformist County
Statistics'. 155 ff;277ff.; 443 ff. Ibid.Vol.VII: Appendix XVII p.54

'Nathan Wyn', 'Crefydd yng Nghwm Rhondda. Cymru, (1897 Cyf.XII pp.80,152,239,274,329.

David Watkin Jones ('Dafydd Morganwg') Hanes Morganwg (Aberdar 1874),pp.151 ff.

M.O. Jones, 'A History of the Parish of Ystrad-y-fodwg Glamorgan.'
(The Bangor National Eisteddfod 1902. N.L.W.4383 E) pp.99 ff.

Various chapel histories.

accommodation for 4,463 persons as against the anglicans' 1,382.

Moreover, on census Sunday over eight times the number of anglicans who attended services went to chapel, a ratio which was double that appertaining to the diocese of Llandaff as a whole. In fact, if all the nonconformists who were claimed to have attended on that day, had been present at any one service, they could not have been accommodated. Even so, the anglicans and nonconformists combined fell far short of the percentage of the total population which ought to have been worshipping at one and the same time, if Horace Mann's criterion of 58% be applied as a valid guide, for they amounted to less than 42% falling short also by about 5% of the total for the diocese.

Doubt has already been cast on the validity of the anglican statistics produced for this area by the religious census. The nonconformist totals, it has also been observed, were probably inflated because of the effect on chapel attendance of a powerful revival following upon the cholera outbreak of 1849. If credence were to be given to the clergy's comments on the state of nonconformity in their parishes, included in their returns to the visitation queries of 1848, it would also cast suspicion on the nonconformist estimates. The Vicar of Llantrisant referred to his nonconformists as 'persons of the lower and middle ranks whose number had not varied at all of late years', the curate of Llanwynno estimated 60 nonconformists with no increase in their numbers; in Llantwit Faerdre bordering on Glyntaff there were, it was precisely stated 112 of them, but with no increase over the last four to five years. Only in

1. On the basis of Horace Mann's method of computation, 4,461 persons attended chapels and 559 churches, equivalent to 37.2% and 4.46%, respectively, of the total population. The corresponding figures for the diocese were 38.68% and 8.5%. See, W.D.Wills, op.cit., pp. 28 ff.

2. An estimated 4,661 attending had available seating for 4,463.

3. q.v., p.4

Eglwysilan within whose territory St. Mary's Glyntaff had been situated, and where Methodism had taken firm root from its earliest days, were the nonconformists stated to be over 500 in number. Another factor emerging from this comparison between anglicanism and nonconformity is that of usage. It was customary for Nonconformists to attend chapel three times a Sunday, whilst the anglican tradition in these parts was to attend church once. The religious census returns cast a gleam on an aspect of this issue also, by indicating that whereas the anglican returns were made by clergymen, the nonconformists making their returns included secretaries, deacons, elders, stewards, trustees, and a local preacher. Presumably, these were people who could conduct services, whilst the presence of a clergyman was required at a church service. Even the major festivals of the Church suffered from a lack of clergymen to attend to them, and behind that deficiency lay a financial reason which, again, was not present to place a constraint upon nonconformists, who were not persons relying on a stipend for their livelihood, as anglican clergymen were. It had been necessary for the perpetual curates in this area to be pluralists in order to live, and a custom of church attendance once a Sunday had developed as a result of it, whilst at the basis of the argument lay the anglican concept of ministry. These are considerations not divorced from the comparison of anglican and nonconformist attendances on a Sunday in 1851.

Nevertheless,

there was evidence of change provided by the District of Glyntaff. For instance, nowhere was the difference between the respective attitudes to Sunday more marked than in the sphere of the Sunday School, but St. Mary's Glyntaff laid claim to an almost incredible number of 200 Sunday School scholars.² As for the nonconformists, their estimate of Sunday School attendants

1. See, Table No. 2.

2. See the Religious Census Return, op.cit.

Table No. 2Church services Rota: 1851

CHURCH	SUNDAY SERVICES M A E	HOLY COMMUNION	WEEK-DAY SERVICES
St.Gwynno (Llanwynno)	Welsh - -	Every first Sunday of the month	Christmas Day only
St.John the Baptist (Ystradyfodwg)	Welsh - -	Once a month	Christmas Day only
St. Mary (Glyntaff)	Eng. SSch. W	Once a month	Holy days and Festivals.

NOTE: The information is based on Parl.Papers 1850.XLII (90):
 'Number of services performed in each church and chapel;
 and N.L.W. LL/QA/34-35: 'Visitation Queries and Answers.'
 It may be assumed that major festivals falling on Sundays,
 such as Easter and Whitsun were duly observed. In some
 of the neighbouring parishes prominence was also given to
 Good Friday.

for the whole area amounted to 1,685, or 36% of all who attended chapel on census Sunday. Moreover, St. Mary's provided morning and evening services in addition, and improved on the provision supplied by the main nonconformist denominations, which was strictly confined to services in the Welsh language, by devoting the morning service to an English congregation. It was a method not without its drawbacks, for worshippers in the Welsh language tended to drift to nonconformist chapels in the mornings when there was no church service available to them, but it did indicate a willingness to meet the changing industrial situation.

Still,

the incumbent of Glyntaff was able to provide full services on a Sunday whereas his predecessors, the perpetual curates of the area, had not been able. ^{this was} But not because he was receiving an adequate stipend. For one thing the Act I and 2 Vict.c.106, modified by the Pluralities Act of 1850, forbade the holding of more than one living unless the churches were within three miles of each other and the annual value of one below £100. For another, Glyntaff demanded all his attention. The only secure and settled component of his stipend, however, amounted to £36 per annum, and comprised an amount of £20 paid by the Dean and Chapter of Llandaff, together with the interest on a small fund got together when the church was built and invested with the Great Western Railway Company. Pew rents, with a gross value of £30, produced on an average £12 a year, fees and Easter offering a little less. The major part of the stipend was in the form of annually voted grants, precarious not only on that score but because the societies voting them, the Assistant Curates' Society, and the Church Pastoral Aid Society, were in existence to aid curates not incumbents, and in this connection were deviating from their rightful function in order to make the life of an

1. See, Appendix No. 2.

2. See Crd.4.484, Annual Reports of the Llandaff Church Extension Society, Vol.I (1850-1871), for Substance of speeches delivered at the inaugural meetings of the Society held at Bridgend and Newport on 29 and 31 October 1950, particularly the speech delivered by the Rector of Merthyr Tydfil, J.C.Campbell.

3. See, Appendix No. 9 'Glyntaff', and Table No. 3

otherwise penurious clergyman bearable. In terms of the gross amount,

his stipend compared favourably with those being received by the incumbents of Llanwynno and Ystradyfodwg, ~~except~~ that theirs had a greater permanence attaching to them. For these older perpetual curacies, originally created by an augmentation from the Governors of Queen Anne's Bounty had, over the years, been the recipients of successive additional augmentations which had enabled the stipends to be given a permanent if wholly inadequate core. Without the timely intervention of the Governors from the earlier half of the eighteenth century, indeed, it is difficult to imagine how these parochial chapelries could have survived. The curates serving them, prior to the Bounty augmentations, received no more than the very meagre surplice fees and an amount, usually below £10 a year from their Vicar at Llantrisant. This amount became a fixed annual payment of £10 under the terms of the original augmentation, and remained thereafter throughout the period a component of the perpetual curate's stipend. In the case of Llanwynno the successive augmentations had produced a capital sum of £2,600 by 1829, when about half of it was used to purchase a farm whose rental thereafter became an annual portion of the stipend, as did the interest on the remainder of the capital still invested. A corresponding pattern lay behind the endowment of Ystradyfodwg whose capital deriving from Bounty augmentations was used to purchase two farms, leaving a remainder still invested. The farms had the disadvantage of being situated many miles away from the living, but were considered to be valuable assets when originally purchased. Ystradyfodwg, moreover, benefitted from the policy of the Ecclesiastical Commissioners to raise the income of poor livings to the level of £120 per annum, a grant of 1844 adding £36. to the stipend by way

1. See, Christopher Hodgson, op.cit., for the augmentations.

2. See, Appendix No. 9, 'Ystradyfodwg', and Table No. 3

3. For the policy, see G.F.A. Best, Temporal Pillars (Cambridge 1964) pp.351 ff., and for the grant, The First Annual General Report of the Ecclesiastical Commissioners (1846), Appendix No. 13.

of a permanent annuity. In calculating the value of the grant, incidentally, the Commissioners had included a sum to represent surplice fees as part of the income of the benefice, but a few years later the incumbent was informing them that he charged no fees, excepting those for marriage licences which, ^I as he said, 'from the poverty of the parish are very rare'.

When the net income of these clergy is considered, the extreme exiguousness of their situation becomes even more apparent. For example, the outgoings of the incumbent of Llanwynno amounted to over £51, or about half his gross stipend, and included such items as the rent of a house, keeping a horse, attending to repairs to the Bounty farm, and paying the tithe rent charge in respect of it. ² There never had been parsonage houses for them, and such were the circumstances in Ystradyfodwg at the turn of the half century that the incumbent had to be content with a cottage and a stable, or be non-resident. Respectable houses with out-³ houses and gardens were just not in existence. Stables were necessary because without horses the clergy could not attend to their parishioners, as one of them said, 'The parish is so extensive and tedious from the wildness of its character, as well as the ruggedness of its roads', that there was no alternative. By being granted the status of perpetual curates these clergy had gained an autonomy which they prized highly, but Halévy's comment is certainly applicable to them, to the effect that the Ecclesiastical Commissioners, a little earlier in the century when they had conducted an enquiry, 'had discovered and made public the existence of a veritable proletariat among the Anglican clergy hidden among the hills ⁵ of Wales.' It was small wonder that these benefices had been held in

1. See, R.B.File, 'Ystradyfodwg', No.7,934, s.d., 21 March 1853

2. See, Ibid., 'Llanwynno', No.4,263, s.d., 20 September 1850.

3. See, Ibid., 'Ystradyfodwg', s.d. 21 March 1853.

4. See, Ibid., s.d., 8 January 1844.

5. Elie Halévy, History of the English People in the Nineteenth Century, Vol.IV (Paperback ed., 3rd. imp. London 1970), p.344.

TABLE NO. 3

INCUMBENTS' STIPENDS: 1851

Parish	Q.A.B. Interest	Q.A.B. Land	E.C.	Patron	C.P.A.S.	A.C.S.	Dean & Chapter Llandaff	Endow- ment Fund	Fees	Easter Offer- ing	Pew Rents	Total
Llanwynno	£ 47.10	£ 40	£ -	£ 10	£ -	£ -	£ -	£ -	£ 5	£ -	£ -	£ 102.10
Ystradyfodwg	37.14	35	36	10	-	-	-	-	-	-	-	118.14
Glyntaff	-	-	-	-	30	80	20	16	4.5	4.5	12.5	166.15

SOURCES: Representative Body of the Church in Wales.
 Parochial Files of Augmentation Correspondence.
 Ystradyfodwg Parish Chest: Miscellaneous material.

plurality, or that a non-resident incumbent had, on occasion, engaged a curate to serve in his place. Llanwynno and Aberdare had often been held together, as also Ystradfyfodwg and St. John the Baptist's, Llantrisant, whilst it was only with the appointment of an incumbent in 1850 that the practice of non-residence came to an end at Llanwynno. Prior to that the incumbent, who had been appointed in 1827, had resided at Llantilio² Pertholey in Monmouth, having held that curacy from 1831, and concurrently paying a curate to attend to his duties at Llanwynno. But even then, the last curate to hold that office lived four miles outside the parish in the neighbouring parish of Llanfabon on the pretext that no living accommodation was available to him within the boundaries of Llanwynno.³

As it has been noted, the amending Act of 1850 effectively brought such practices to an end and at the turn of the half century, as the first incumbents of the new era, John Griffiths was at Glyntaff, and William Davies at Llanwynno. They were both young men, and destined to have parallel careers in the sense that they both remained in their benefices for more than a quarter of a century.⁵ It is not possible to go behind their appointment and judge on what grounds they had been chosen. Bishop Copleston although approaching the end of an episcopate spanning twenty years had hardly ever been in a position to have personal knowledge of a man like John Griffiths whose career had been confined to curacies at Merthyr Tydfil and Rhymney.⁶ But the first appointment to this new industrial parish should have called for careful selection.⁷ Scholastic

1. See, Crd.3.468 (Bishops' Register 1819-1851) s.d. 24 September 1827.

2. See Crockford's Clerical Directory (1860) s.n.

3. See, R.B. File, 'Llanwynno', s.d., 7 November 1843.

4. John Griffiths was licensed to Glyntaff on 24 June 1848, and William Davies to Llanwynno on 30 July 1850. See, Crd.3.468, op.cit.

5. John Griffiths died 17 April 1875 and William Davies, 19 February 1876. See, the respective R.B. Files, s.d.

6. See, Crockford's, op.cit., (1874) s.n. Edward Copleston was consecrated bishop on 13 January 1828, and died 14 October 1849. (See Crd.3.468, op.cit.) He was also Dean of St. Paul's and visited his diocese annually only for about three months from the end of July, the daily matters of the diocese being dealt with through his secretary, John Burder of Burder and Dunning, at his London office. The administration of the diocese was left to resident dignitaries, chief of whom was the Chancellor, William Bruce Knight.

7. For the growth of Glyntaff, see Owen Morgan, 'Morien', History of Pontypridd and Rhondda Valleys (Pontypridd and London 1905), and David Watkin Jones, 'Darydd Morganwg', Hanes Morgannwg (Aberdare 1874)

merit cannot have been regarded as a prerequisite, because the nominee was no more than a 'literate', with no academic qualifications. Of William Davies it was also said that 'he was a good active man', but 'not a man of high education'. He must, however, have appeared a man of exceptional potential to his patron, for he had but two years' experience in a neighbouring curacy when licensed to Llanwynno, at a time when lengthy curacies were the norm prior to a clergyman securing his first incumbency, and was no stranger to his patron, the Vicar of Llantrisant. Furthermore, events heralding change had already affected Llanwynno. That part of the parish lying within the fork formed by the confluence of the rivers Rhondda and Taff had gone to form the new District of Glyntaff. At the time, the perpetual curate, Thomas Morgan, had complained from far away Llantilio Pertholey because of the resultant loss of fees to him, little thinking how much of a loss insofar as the area in question ^{was destined to} became a major section of the town of Pontypridd. The population of Llanwynno, moreover, during the decade leading up to 1851 had shown an increase equivalent to 101%, and this was mainly due to coal-mining activity along the parish's western border, following the line of the Rhondda river from the confluence at Newbridge northwards to the forking of its streams at Porth. From the Church standpoint it was a disturbing development inasmuch as it was occurring in a locality about six miles distant from the parish church. Indeed, the circumstances of Llanwynno had already attracted the attention of those in authority within the diocese so that Archdeacon Thomas Williams in a historic letter addressed to the new Bishop, Alfred Ollivant, which was

I. The information concerning John Griffiths is very sparse, and the Crockford's entries unhelpful.

2. See, R.B. File, 'Llanwynno', Queen Anne's Bounty, s.d., 18 November 1853 for a letter to the Governors from the Bishop of Llandaff. Davies, however, was credited with a treatise entitled On the Use and Application of Mathematics, in the 1874 edition of Crockford's.

3. See, R.B. File, 'Llanwynno', s.d., 22 October 1843, and Ibid., 3 July 1848. By 1851 the population of Glyntaff was made up of 796 in the Eglwysilan section, 3,258 in the Llantwit Faerdre section, and 3,218 in the Llanwynno section of the District. See, the Census Report.

4. See, Appendix No. I.

published in 1850, included Llanwynno in a list of benefices with totally ¹ inadequate provision for the ever increasing population. Within less than four months of William Davies' arrival in the parish, the Llandaff Church Extension Society, formed in response to the letter, voted a grant towards the building of a new church within this area of the parish.

At Ystradyfodwg there was an incumbent of a very different stamp. A graduate of Trinity College, Cambridge, who had also spent some time at the Inner Temple studying law, David Watkin Williams had been licensed to the benefice in 1842, when ² he was 25 years of age. The appointment followed a tradition of placing men with local associations in Ystradyfodwg, but it had deviated from the practice of the past, nevertheless, in not making the nominee perpetual curate of St. John's Llantrisant as well. His father was the occupier of Garth Hall in the parish of Llantrisant, and the owner of the farm Ynyshir in Ystradyfodwg. A native of Aberdare, he was reputed to have amassed a ⁴ fortune playing the Stock Exchange, but whether there was truth in the rumour or not, he had the means to sustain a position of some status in his own locality, and to live up to the image of a man of wealth and gentility, ⁵ even to the extent of employing a valet at Garth Hall. Howbeit, his son was said to have ingratiated himself with the local inhabitants by his readiness to mix with them on his visits home, and because of his cheerful disposition. As the incumbent of Ystradyfodwg, he soon left Garth Hall, though comp- ⁶ aratively near at hand, to live amongst his parishioners.

1. The letter written as a sequel to a conversation with the Bishop during a train journey through South Wales in the summer of 1850 was published under the title of A Letter to the Bishop of Llandaff on the peculiar condition and wants of the Diocese. See, The Cardiff and Merthyr Guardian, 2 May 1862.

2. See, J.A.Venn, Alumni Cantabrigiensis (Cambridge 1954), s.n. The date of the licence was 20 December. See, Crd.3.468, op.cit.

3. Williams' predecessor, William Rhys was the son of Gelli Fawr in Ystradyfodwg, and he had succeeded Evan and Richard Prichard of the renowned local family of Collenna who were successively perpetual curates of Ystradyfodwg.

4. See, Thomas Morgan, Hanes Tonyrefail (Caerdydd 1899), pp.62-63.

5. See, Ibid.

6. 'The Ystradyfodwg Rate Book' (in private custody) describes his residence in July 1850 as 'a cottage near Pandy'.

Although David

Watkin Williams' credentials placed him at a further distance socially from his parishioners than those of his contemporaries at Glyntaff and Llanwynno from theirs, all the evidence suggests that he overcame the barrier. Like his counterparts at Glyntaff and Llanwynno, he had to be Welsh speaking because all the services at Ystrad^Iyfodwg, as at Llanwynno, were in the vernacular. A twentieth century writer charged the Church of England with depriving the people of this area of spiritual teaching during the period under review, maintaining that the services were chiefly in English and that the clergy were 'of the squirearchy whose knowledge of the native tongue was worse than nothing...(making) holy things funny and ridiculous chiefly by their mispronunciations of Welsh Biblical words'². Even in the case of the incumbent of Ystrad^Iyfodwg, the evidence is to the contrary, especially since no such criticism was levelled at him during a long life lived in the area after resigning his benefice. But the charge does bring to the fore once again the essential contrast between the institutionalised ministers of the Church of England and the nonconformist minister of the period. The contrast could not be better illustrated than by reference to the Baptist Minister at Ystrad^Iyfodwg, David Naunton, who died in the latter part of 1849. He had originally come to the area to take up work on a colliery tram-road, with some years' experience behind him as a contractor for sinking pits, constructing canals, and building roads, although by profession a tiler. As a minister of the original Ystrad^Iyfodwg Baptist chapel, Nebo Ystrad, for 28 years, he was instrumental in the establishment of two daughter churches, at Ffrwd Amws Penygraig and Libanus Treherbert, and as the professional tiler that he was had co-operated with other members of his flock in actually erecting a chapel

1. See, the Religious Census Returns, op.cit., and also Parl.Papers 1850, xlii (90)

2. See, 'Morien', History of Pontypridd and Rhondda Valleys, op.cit., p.198.

I

to house one of them. He epitomised the lay initiative and leadership which was a predominant character of the nonconformist response to the industrial developments of this area during the first half of the nineteenth century, but also an approach to religion which by its amateurism as contrasted with the set professionalism of the Church of England clergyman, seemed to have a strong appeal for the ordinary workman.

The magnitude of the change about to take place, was not appreciated at this time. So much remained unchanged and untouched by industry that a tourist could still speak of Ystrad-y-fodwg as being "in the heart of the hill country which is the gem of South Wales, and hardly surpassed throughout the Alpine North...(with) joyous mountain streams that excite the ardour of the fly-fisher...(and inhabited by) a pastoral race entirely dependent on their flocks and herds, (breathing an air) aromatic with wild flowers and mountain plants...where a Sabbath stillness reigns".² The description, nevertheless, was not applicable to Ystrad-y-fodwg in its entirety, for one of its hamlets, named Rhigos, lay to the north of the ridge of Craig y Llyn, with a closer affinity to the Vale of Neath, to Hirwaun and Aberdare, than to the remainder of Ystrad-y-fodwg. These were localities well inured to the effects of industry, and a part of the population of Rhigos was directly associated with Francis Crawshay's³ iron works at Hirwaun. Moreover, in another hamlet, named Om Penrhys,⁴ Coffin's enterprises had encroached over the border from Llantrisant, and in still a third, named Clydach,⁵ tentative approaches were being made to mining coal. Speculation was in the air, as attention was drawn to the

1. See, J. Rufus Williams, Ystrad-y-fodwg, op.cit., pp. 32 ff.

2. See, C.F. Cliffe, The Book of South Wales, the Bristol Channel, Monmouthshire and the Wye (2nd ed. London 1848), pp. 122 ff. The first edition was in 1847.

3. In 1851 the population of Ystrad-y-fodwg as divided between the hamlets was, Middle (247); Clydach (394); Om Penrhys (310); Rhigos (1,047). The increase since 1841 was of the order of 47%, of which 68% was attributable to Rhigos.

4. See, E.D. Lewis, op.cit., pp. 36 ff.

5. See, Ibid.

mineral potential of freehold farms in the South Wales press, but no awareness of the change that was pending had led to any degree of preparedness on the part of the Anglican Church.

The Rhondda, however, was an area of comparatively late industrial development, whilst the diocese of Llandaff by the middle of the nineteenth century could count on a wealth of experience in the sphere of widespread and rapid industrial change. Since the beginning of the century in a belt extending along the north eastern rim of its territory from Hirwaun to Nantyglo, and during the last decade, especially in the district of Aberdare, the growth of industry had contributed to such an extent to the increase of population that, for the diocese, it was computed to be in excess of ^I188%. When Bishop Copleston in an emotionally charged outburst in 1840 challenged, '...Whose are all those lines of houses?, those arsenals of wealth?...those myriads collected to spend their lives on this heretofore solitary ground?...', he was ²referring to a process that had become familiar since the beginning of the century. Ten years later, a layman struck the same note, at the same time indicating that the nature of the population problem and its peculiar demographic aspect was proving constant, 'Year after year what takes place in the manufacturing districts of this diocese?' questioned H.A.Bruce 'the clergyman of an extensive mountain parish sees springing up as if by magic a village of some 3,000 or 4,000 inhabitants at a distance of perhaps 3 or 4 ³miles from his parish church...' On the same occasion that the speech was made, Bishop Ollivant maintained that the circumstances of the diocese were by then, 'notorious'. What really mattered for clergy in the situation of the perpetual curates of the Rhondda area was the degree of expertise that the diocese had gleaned out of its experience.

I. The diocesan population in 1801 was estimated as 117,107. By 1851 it had risen to 337,526.

2. See, William James Copleston, Memoir of Edward Copleston D.D. (London 1851); Paper contributed by Sir Thomas Phillips.

3. See, Crd.W.484 op cit., for speeches made at the inauguration of the Llandaff Church Extension Society in 1850.

It was a period when reorganisation, as witnessed to by the establishment of the Ecclesiastical Commission, was in the air as a mood distinct from what was imposed by industrial developments. Llandaff, from as early as the episcopate of Charles Richard Sumner (June 1826 to December 1827) had been made aware of it, for it is remarkable how close his schemes of proposed reorganisation were to those adumbrated by his successor Ollivant well over twenty years later. The latter, however, was able to refer to considerable progress that had ensued in the intervening period during the episcopate of Copleston (in terms of churches restored, churches built, glebe houses improved, plurality and non-residence largely controlled. And, as a result, it had been possible to reduce the scandal of the wholly inadequate rota of services in the parishes. The ideal of 'double duty' had been brought to the fore, entailing both morning and evening services the implementation of which, however, in bilingual parishes was often fraught with insuperable difficulties. Whereas in the Llandaff archdeaconry eleven parishes had double duty in 1827, by 1849 there were forty, although Welsh and English services on alternative Sundays was the rule in twenty four of those parishes which still had only one service a Sunday. Into this sphere of the care of buildings and the supervision of obligatory functions, bishops of Llandaff from the time of Herbert Marsh (1816-19) had intruded their officers in the persons of rural deans, but the desire for even more effective control was satisfied in 1844 with the creation of a second archdeaconry, that of Monmouth, and the appointment of the Rector of Bryngwyn, Monmouth, William Crawley as archdeacon. Both he, and Thomas Williams, who had been installed archdeacon in the previous year became

1. See, their respective Charges to the Clergy of 1827 and 1851.

2. In six years up to 1851, 15 ancient churches had been restored, 5 had been thoroughly repaired, and 39 extensively repaired, whilst 5 new ones were in the course of erection in 1851. See, Charge to the Clergy (1851).

During Copleston's episcopate 53 new houses were added, and 5 more were contemplated in 1851. See Memoir of Edward Copleston, op.cit. 'Paper contributed by Sir Thomas Phillips.'

3. Whereas in 1827 there were 127 non-resident cures in the diocese, they had been reduced to 53 by 1850. See, Ibid.

4. See, Ibid.

5. William Crawley M.A. (1802-96) was installed on 26 February 1844 and held office until 1885. Thomas Williams M.A. (1801-77) was installed on 24 November 1843 and held the office until 1857 when he became dean. See, Crd. 3,468, op.cit.

active and efficient agents of the Church's aspirations within the diocese in their time, whilst the restoration of the office of dean in the Cathedral, in abeyance since the Norman occupation, both brought the cathedral within the scope of the movement for reorganisation, and freed the other dignitaries for their appropriate functioning within their own provinces. But the greatest benefit bestowed on the diocese by the Ecclesiastical Commissioners was the wherewithal for a bishop to be resident, in terms of a house of residence and a reasonable stipend. In 1851, Llandaff Court, the property of one of the influential squarsons of the diocese of the period, George Thomas, was purchased to provide the former, whilst the raising of the value of the See to £4,200 from £924 which had kept it the lowest valued in the whole country for generations, freed the bishop from the necessity of holding the deanery of St. Paul's in commendam, and residing in London for more than half the year. Coincident with these developments was the appointment of a new Bishop, Alfred Ollivant, who was to become a worthy bishop of Llandaff during one of the most formative periods in its history. Although a Mancunian by birth, and as a pupil of St. Paul's School, London, and a Fellow of Trinity College, Cambridge, thoroughly English in his upbringing, he had been vice-principal of St. David's College, Lampeter from 1836 to 1843, during which time he had acquired a sufficient knowledge of Welsh to be able to preach in the language. He came to Llandaff, however, from Cambridge, where he had been

1. Following the Order in Council creating the office dated 10 November 1840 the first dean to be appointed was the Archdeacon, John Probyn who held both dignities until his death in 1843. Thereupon the offices were separated, with Thomas Williams becoming archdeacon, and the Chancellor, William Bruce Knight being collated dean on 29 November 1843.

2. See The Annual Report of the Ecclesiastical Commissioners, No. 3 (1848) Appendix No. 8 and Ibid., No. II (1858), 15, No. 865.

3. See, Ibid., No. I (1846) Appendix No. 3. The Commissioners first step had been to grant the bishop £300 a year to rent a house (See Ibid. Appendix No. 14).

4. For biographies of Bishop Ollivant, see, The Dictionary of National Biography, s.n.; John Morgan, Four Biographical Sketches (London 1892); J. Vyrnwy Morgan, (ed) Welsh Political and Educational Leaders in the Victorian Era (London 1908); J. Coke Fowler, 'Alfred Ollivant' Red Dragon, III (1883).

regius professor of divinity for six years, and was not welcomed with open arms at a time when there was a clamour for Welsh bishops. 'He is a man richly endowed with many gifts' seemed to be the burden of the commentators¹ in the Welsh press, 'but he is not a Welshman'. The appointment even led to the raising of the whole issue of appointments to Welsh Sees in² Parliament, but by 1851 the disturbance caused was subsiding and the personality of the bishop was beginning to have a heartening effect on the diocese.

He early saw the need to raise clerical standards in the diocese. In contrast to his predecessor, Bishop Sumner, who had stoutly defended his clergy in the face of charges of backward intelligence and inactivity,³ he deplored their lack of training, which often amounted to no more than a stay of two years at one or other of the grammar schools at Usk, Cowbridge, or Abergavenny, where, since the time of Bishop Van Mildert (1819-1826) divinity had been taught in addition to the ordinary curriculum, or at St. David's College, Lampeter (opened in 1827) where courses of instruction also catered for a lack of preparatory grammar school education. The English institutions of St. Bees, in Cumberland, St. Aidan's Birkenhead, and Queen's College, Birmingham, became popular later with Welsh students, the earliest of them, St. Bees, not producing a Llandaff ordinand until 1852, but it was indicative of Ollivant's concern about this issue that one of his first public pronouncements as bishop was a declaration of his conviction that grammar schools should not be theological colleges or vice versa,⁴ and that he had already closed the divinity class at Cowbridge, a change in headship giving him the opportunity. Moreover, the first meeting of the Llandaff Church Extension Society, in November, 1850, was informed of a proposal to

1. See, e.g. Yr Haul (December 1849), and Ibid. (July 1850).

2. The M.P. for Cockermouth, E. Horsmann raised the issue in the Commons. (See Hansard) III, 899-903. See also, David Walker (ed.) A History of the Church in Wales (Historical Society of the Church in Wales 1976), pp.131 ff.

3. See, Charge to the Clergy (1827).

4. See, Charge to the Clergy (1851).

aid deserving scholars from the grammar schools who wished to undergo training at Lampeter, with exhibitions. Ollivant had sized up the problem of the ministry from a social aspect, and had realised that candidates from the higher levels of society in the diocese would not be forthcoming because so little was being offered by way of future preferment, whilst those willing to offer themselves had not the means to afford the necessary training. It was the poverty of the mass of the inhabitants that needed to be by-passed. It was the poverty of the Church, also, that accounted for so many of its shortcomings in the diocese, and it became a habit of those concerned to blame it, in the main, on the appropriations of the Middle Ages and the impropriations of the Reformation period. About 40% of the tithes of the diocese, it was calculated, went elsewhere every year. Llantrisant was typical of the impact of tithe appropriation on a locality. The parish, in the fourteenth century, had been appropriated to the abbey of Tewkesbury, the revenue at the Reformation, however, being transferred to the use of the Dean and Chapter of the new cathedral of Gloucester. Their lessees by the period under review were Thomas Bates Rous, of Court yr Alla in the County of Glamorgan, and William Peter, of Harlyn in Cornwall, who were receiving over 63% of the total of the tithes, assessed at an annual figure of £1,762.14.11. As far as the perpetual curacies were concerned, all they had a claim on was the £10 annuity payable to their incumbents by the vicar of Llantrisant in accordance with the Bounty augmentation agreement of the eighteenth century, and it was a portion not of the rectorial tithe which had been alienated, but of the vicarial portion which the abbey had been obliged to return towards the sustenance of their vicar at Llantrisant.

1. The total tithe rent charged for the diocese amounted to £56,605.13.11, of which £33,981.1.2 was devoted to the support of the clergy, £14,181.15.6 went to ecclesiastical proprietors and £11,442.17.3 to lay proprietors. See, Thomas Phillips, Wales (London 1849), p.202.

2. The tithes of Llantrisant for the purposes of commutation in the early 1840's were assessed as follows - Llantrisant parish Impropriators - £450; Vicar £261; Llantwit Faerdre, £150 and £21; Llanwynno, £42.0.8. and £210; Aberdare, £284.0.1 and £68.18.5; Ystradyfodwg, £186.13.0 and £88.2.9. See, Tithe Schedules at the Glamorgan Record Office, Cardiff.

Nevertheless, optimism was the keynote of Ollivant's pronouncements in the early days of his episcopate. 'The Church in this diocese is everywhere exhibiting proofs of...vitality', he declared at the inauguration of Church Extension Society, and in his Charge to the Clergy of the following year, 'The Church is as a giant refreshed with wine awakened to the fulfilment of her responsibilities'. But a commentator with hindsight many years later was nearer the mark when he said, 'A strong healthy current of life was beginning to set in...but the bulk (of the diocese) continued inert and barely touched by the revival'.^I For Ollivant himself must have been aware of some pretty dark areas in his vision of hope for the future, not the least discomfiting^{being}/those produced by the growing awareness that neither the State nor the employers of labour were going to assist the Church to put her house in order in the circumstances forced upon her by the continuing process of industrialisation. Following upon the Chartist troubles in South Wales appeals had gone from the diocese to the State for assistance in bolstering up the Church as a bulwark within society against the elements that had generated such unrest. Bishop Copleston himself had presented a petition in the House of Lords signed by 1,750 inhabitants of Merthyr Tydfil, and supported by the Marquess of Bute, which had been followed by others,² and more leading laymen of the diocese, not least among them, Sir Thomas Phillips, and H.A.Bruce (later Lord Aberdare) continued to dilate on the theme whenever they were given the opportunity, as for example on the occasion of launching the diocesan Church Extension Society.³ But the suspicion was growing into a certainty that the State had abandoned its traditional role

I. See, John Morgan, Four Biographical Sketches (London 1892) - the first sketch, devoted to Bishop Ollivant.

2. See, Wilton D. Wills, op cit., pp.103 ff.

3. See, Crd.W.484, op cit. Also Sir Thomas Phillips, Wales, op cit., pp.28 ff., and H.A.Bruce, The present position of the working classes and future prospects in the manufacturing districts of South Wales (Merthyr Tydfil 1851).

of underpropping the Church whenever the necessity arose. Even graver, from the local standpoint was the disappointment produced by the indifference of the employers. Charles Richard Sumner, when he was bishop, had already seen dense masses of people congregated on the iron-producing hills of Glamorgan and Monmouth, and it had led him to conclude that the employers would make provision for 'those numerous families...brought together by their means', as he put it, 'as parents are required to attend to the religious belief of their children, or masters of their servants'. Within another twelve years, however, his successor Copleston in association with the sermon that contained that locus classicus, 'Whose are all those lines of houses?, those arsenals of wealth...etc', published an advertisement in which he spoke of his failure over many years, to impress upon the minds of employers of labour their Christian duty, so that he felt less reserve in denouncing openly their neglect. Towards the end of his episcopate he made no secret of his sense of frustration caused by 'the supineness of the great proprietors in the mining districts', as he termed it, which had led to the Church's effort, whenever it had been made, to have been 'slight for want of means'. In the words of H.A.Bruce, quoting Burke's simile for the English in India, the progress of the employers over this district was fast becoming that 'of birds of prey and passage'.

Ollivant's optimism sprang from the signs that he saw of a growing spirit of voluntarism within the Church. The church at Glyntaff had been a clear indication of what that spirit could achieve. Its opening crowned the endeavours of a group of leading laymen in the diocese, who had been helped by a substantial grant from the voluntary Incorporated Church Building Society, and two other voluntary societies, the Additional Curates' Society, and the Church Pastoral Aid Society were assisting with the

1. See, Charge to the Clergy (1827).

2. See, Memoir of Edward Copleston, op.cit., 'Paper contributed by Sir Thomas Phillips.'

3. Ibid., Letter to Sir Thomas Phillips of 7 July 1847.

4. See, Crd.W.484, for the speeches at the launching of the Church Extension Society.

5. See, Appendix No. 5 'Glyntaff'.

incumbent's stipend. The Additional Curates' Society grant to Glyntaff was amongst the earliest made by the society, but by 1850 the benefice was one of 8 being assisted by the Society within Llandaff, and one of 16 being assisted by the Church Pastoral Aid Society 'English charity', in fact was fairly freely accepted on the grounds that, as Archdeacon Thomas Williams expressed it, 'our wealthier English neighbours' had passed a large part of their surplus population into the Welsh industrial districts. Queen Anne's Bounty money had also been applied by the Ecclesiastical Commissioners to endow six 'Peel Districts', these endowments in themselves being an incentive to local effort directed at providing the Districts with a consecrated church in the shortest possible time. The Commissioners, by the turn of the half century, were coming to be recognised as the Church's principal agency for empowering it to work out a strategy for future development.

Moreover, within the diocese the spirit of self-help had been given practical implementation. The first notable example was the establishment of the diocesan Church Building Society in 1845, through the combined efforts of the bishop and his two archdeacons, the bishop, registering his commitment by allocating to it £100 per annum out of his income, and excusing himself from supporting an extensive restoration of the cathedral on the score that the parish churches claimed a priority. It had been suggested that during the years following, up to the half century, a combination of traumatic events caused the Church in Llandaff to take a good

1. The grant was voted in 1838, the Society having been established in the previous year. See, A.C.S. Handbook for Secretaries (1974) p.196. Grants were not listed in the C.P.A.S.A. Annual Reports until 1846, when Glyntaff was credited with receiving £30 a year.

2. See, Ollivant's speech at the inauguration of the Church Extension Society.

3. See, Charge to the Clergy (1849)

4. See Annual Report of the Ecclesiastical Commissioners No. 9, (1856) p.105. When a consecrated church was provided the original grant towards the salary of a clergyman, of £100, was increased to £150.

5. See, Memoir of Edward Copleston, op.cit., Letter dated 29 March 1845.

look at itself. These included the events of 1848 on the continent, the cholera outbreak followed by a religious revival in Glamorgan, considerable unrest in the coalfield, and the removal through death of two leading figures, Bishop Copleston, and the Marquess of Bute, from the diocesan arena, with the resultant mental turmoil leading to a good deal of publicity being given to the Church in the diocese in the press.^I Be that as it may, when Ollivant arrived in the diocese the climate was right for the immediate launching of another venture calculated to employ the forces of voluntary initiative that seemed to be in a state of expectation. The leader closest attuned to the needs of the moment, Archdeacon Thomas Williams, set the project in motion through the publication of his letter to the new bishop, which led to even greater notoriety being given to the peculiar circumstances of the diocese at the meetings held at Bridgend and Newport at the end of October 1850 to launch a new society.³ The title given to it, universally contracted in due course to 'The Llandaff Church Extension Society' was 'The Society for providing additional Pastoral Superintendence and Church Accomodation in the Diocese of Llandaff', which, by giving priority to pastoral superintendence, signified the urgency that the promoters felt to be impelling them to deal with the existing situation in the most immediate way possible. The speeches at the inaugural meetings stressed the problems raised not only by the sudden appearing of comparatively mammoth populations, but by their uneven distribution over previously remote and desolate areas of the diocese. 'The machinery and appliances of the Church, originally designed for tens, or at most hundreds, were standing in solemn mockery of the wants of thousands and tens of thousands', as the archdeacon said in his original letter.

1. See, Wilton D. Wills, op.cit., p.142.

2. q.v. p.16

3. See the preface to the first volume of the Minutes of the Society: G.R.O.D/DF.Vol.94 (1850-1870)

And there was the complicating factor of bilingualism.

Ideas about how to

deal with the situation had been floated time and time again, but no one had had the initiative to put them into practise. That most perspicacious of Bishops, Sumner, had hinted at clergy stationed temporarily in places of industrial development with suitable buildings licensed for their use, Copleston had incorporated ideas of the same nature in a paper which was published by the C.P.A.S.¹ Archdeacon Thomas Williams had urged the clergy in their parishes to originate schemes, so that 'not a part but the whole of these wants might be supplied, and the wilderness converted into the garden of the Lord'.² Ollivant, had gone further, even before the establishment of the society, by licensing most of the 20 school-rooms listed within the diocese in the returns to the religious census, as temporary buildings for worship. The Society, in the first year of its existence, had further promoted the idea, circulating the rural deans with lithographed copies of a plan for a standardised building, to hold 250 persons and to cost £300.⁴ By the end of its first year the Church Extension Society showed promise, auguring well for a favourable impact on the diocese to be made by the episcopate newly instituted. About £1,000 had been voted by way of annual grants towards the salaries of assistant clergy, and £1,120 towards the erection of new churches, and school-rooms, in localities noted for their lack of church accommodation. To meet the need in localities where building was out of the question, £140.⁵ had been voted towards the hiring of rooms, among them being a room at Pontypridd. But the accounts at the end of the year concealed a threat to the initiative that had been taken, for, whereas the donations received and promised amounted to no more than £7,000, and the annual subscriptions to under £700, expenditure over the year totalled £2,300. In short, only a part of the capital donated had been

1. See, Charge to the Clergy (1851)

2. See, Charge to the Clergy (1849)

3. See Bishop's Register (Crd.3.468) passim.

4. See, 'Minutes', op.cit., s.d., 11 June 1851

5. Ibid., s.d. 11 March 1851.

available for investment, when the society could not hope for the donations to be repeated. Moreover, it was not heartening to find the industrialists still unresponsive, contributing about 28% of the donations, or to discover that a collection made in the churches of the diocese in response to a call from the bishop for a sermon to be preached on behalf of the society produced less than £350, bearing in mind that there was a total of 221 benefices involved. ² *The Bishop* preached in the cathedral on that Sunday, the second in 1851, and made it clear by his remarks that his aim was to inculcate a habit of giving among the rank and file on a basis of Christian stewardship. ³ The response showed what a novel idea that was, at a time when church extension was considered to be the concern of the clergy and the gentry.

The initiative

taken in launching the society, furthermore, drew into the open elements from both within and without, that were opposed to the promotion of Church extension as it was interpreted by the society's aims. From within, the most publicised criticism came from Sir Benjamin Hall (later Lord Llanover), descended on his father's side from a chancellor of Llandaff, and on his mother's from the iron-master, Richard Crawshay of Cyfarthfa, but despite his not inconsiderable stature in the political field, ⁴ to be overshadowed by a very talented wife in the sphere of Welsh affairs, whose adoption of the pseudonym 'Gwenynnen Gwent' (the 'Bee of Gwent'), was indicative of her adopted sphere of activity. ⁵ He had already drawn into the public arena, leaders of the Church in Llandaff, who felt bound to champion the cause of Bishop Copleston against his arraignment of him on the score of his alleged antagonism to the Welsh language, and of neglecting his duty as bishop of the

1. See, the First Annual Report (1852).

2. See, 'Minute', op.cit., s.d. 11 June 1851

3. The sermon had been preached before, at the consecration of St. John's Church, Skewen, in November 1850, and is preserved in a volume of Ollivant's Tracts at the Llandaff cathedral library.

4. The great clock erected at Westminster during his term of office as commissioner of works was named after him 'Big Ben'.

5. See, The Dictionary of Welsh Biography, s.n.

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diocese. On this occasion, one criticism that was aimed at discrediting the endeavour to build new churches on the score that the existing ones should be filled first, was easily met by pointing out the inaccessibility of so many of the existing churches for the new industrial communities. But many of his suggestions for the future welfare of the Church, arising from his analysis of the neglect of the past, were not so easily thrust aside. As the editor of Yr Haul summed up his argument, the Church's real need was to come down to the level of the people, be among them, speak their language, and imbibe their spirit. Indeed, Hall advocated opposing the influence of Dissent by adopting the methods of Dissent. From without the Church, the opposition to the new society came from the ranks of Dissent, not unnaturally, although the cleavage between Church and Dissent was not as notorious as it was later to become. An attempt to discredit the inaugural meetings took the form of making capital out of the accommodation provided by the Church in certain places, and of the number of persons attending church services, which had been ascertained by means of an actual count made two Sundays prior to the date of the meetings.

Although the criticism was not particularly damaging to the prospects of the society, it had a validity insofar as it drew attention to serious and deep-seated errors of judgement allowed by the Church to persist in her attitude to Dissent and to what might be described as the whole climate of Welsh society.

Dissent, to judge from the pronouncements of the diocesan Church leaders, both clerical and lay, was a great evil causing discord and division within the Protestant body. Both Copleston and Ollivant subscribed to this attitude. They also believed that the original aim of Dissent was to cure abuses within the Church's

1. See, The Cardiff and Merthyr Guardian of 5, 12 and 26 January 1850. The Welsh Church periodical Yr Haul, also came under adverse criticism for its unfavourable remarks about Copleston. See the issues of February, March and December 1850.

2. See, the Rector of Merthyr's speech at the inaugural meeting.

3. See, Charges to the Clergy, of Copleston (1839), and Ollivant (1851)

system, rather than to question her stand in relation to basic matters of doctrine. Archdeacon Thomas Williams' attitude was typical when he remarked that over long years of past neglect members of the flock, not being adequately fed, had drifted from the fold but 'with no dislike for the Church's ritual or objections to her doctrine'.¹ Ollivant re-echoed the sentiment in his Primary Charge, declaring, 'Dissent in South Wales is the result of a desire for more effective and zealous ministrations than the Church, during a portion of the last century seemed likely to afford'. Consequently, Dissenters were looked upon more kindly than Dissent, and it was possible to appreciate the good work that had been done by Dissenters, and that was still being done among the industrial populations. 'It is well that some voice is heard crying in the wilderness' said Copleston, adding, 'when as in some cases we know it to be, there is no hostility but a simple and sincere desire to instruct those...who would otherwise have been as sheep without a shepherd...to make up what was wanting on our part'.² 'Positive good, through the ruling of Providence, has been elicited from the evil of Dissent', stated Ollivant, but continuing, 'The state of things would have been even better had Dissenters waited in prayer and patience for 'God's remedy for the evils'.³ Lay voices were raised to the same effect, like that of H.A.Bruce who wished 'to do justice to the labours of Dissenters', but to warn that, nevertheless, they were not true guardians against irreligion 'in whose hands the people could be safely left', noting that, despite the spread of Dissent among the labouring classes, the increase of irreligion and crime in the same sphere was alarming.⁴ Given such a standpoint, it was not naïve to be forever making appeals for Dissenters to return to the fold.⁵ 'The stray sheep are ours still', pronounced Archdeacon Williams, and even a

1. See, Charge to the Clergy (1849)

2. See, Memoir of Edward Copleston, op.cit., 'Paper contributed by Sir Thomas Phillips.'

3. See, Primary Charge (1851)

4. See, H.A.Bruce's speech at the inauguration of the Church Extension Society.

5. See, Charge to the Clergy (1849)

shrewd observer like A.J. Johnes had been led to remark, earlier in the century, 'I cannot help thinking that the most intelligent Dissenters are more opposed to the abuses of the Church than its principles; that it requires but a little kindness and a little wisdom to make Wales once more a united country'.¹ From the middle of the century, moreover, a looming threat from a rejuvenated Roman Catholic Church was looked to hopefully as an added incentive for Protestants to present to it a common front. It had led Copleston, when the Roman Catholics enlarged their church at Newport in 1840 to issue a pastoral address to the inhabitants which included an appeal to the various classes of Dissenters couched in 'affectionate terms to return to the fold'.² And, ten years later, when it was rumoured that a Roman Catholic bishopric of Merthyr Tydfil had been constituted, Ollivant reminded Dissenters of how, in the reign of James II, they had 'nobly rallied round the Church against the Roman Catholics'.³ The fear of Rome was very real, 'that centre and core of corruption' as Copleston described it,⁴ whose defence of the diocese from its influence Archdeacon Williams saw as something 'done under God'.⁵ Coupled with that fear was a growing dread that Romish influences would, nevertheless, creep into the Anglican Church through the agency of the Oxford Movement. Copleston was praised for having 'early seen the tendency of those who were casting their eyes back with longing glances to that corrupt church from which their wiser fathers had come out',⁶ as the Archdeacon expressed it. The bishop, for his part, had devoted his Charge of 1842 to the subject, in the course of it having the candour to admit that the movement had beneficial effects, among them the correction of a levity of opinion in religion, the exposing of a superficial knowledge of divine things, an illumination of the nature of the Catholic Church in all its fullness and beauty, and a heightening of the awful sense of the mystery of man's redemption. Taken

1. A.J. Johnes, An Essay on the Causes which have produced Dissent from the Established Church in the Principality of Wales (London 1832).

2. Charge to the Clergy (1842)

3. See, Ollivant's speech at the inauguration of the Church Extension Society.

4. See, Charge to the Clergy (1842)

5. See, Charge to the Clergy (1850)

6. See, Ibid.

altogether, however, they did not outweigh the danger of the movement, from which the bishop protected the diocese with ~~such success~~ that it could be claimed ^{that} not one clergyman in the whole diocese had declared himself a Tractarian, in the course of a memorial sermon.

From a realistic appraisal of the situation, notwithstanding, it was naïve in the extreme to expect that the tide of a movement away from the Anglican Church which had expanded at a rate in excess of 900%² during the first half of the nineteenth century, should be turned merely by means of a process of admitting neglect in the past and promising more churches, more ministers, and more services in the future, even if a higher regard for Welsh congregations were to be thrown in for good measure.³ So pathetic, in fact, did the approach seem, that it implied a large degree of self deception or, more probably, invincible delusion, on the part of those adopting it. It suggested a blind spot in relation to certain aspects of the Church of England in Wales which were fixed in the minds of the inhabitants, and assumed to be normal in the minds of Church leaders to the extent of not needing to be changed. Such were the stamp it bore of being the Church of the gentry, of having ministers who tended to ape their counterparts in England, whose patrons favoured English candidates to the exclusion of native claimants who had to go elsewhere to get their deserts, and of being content with clergy cast in an inferior mould. All this had been most lucidly presented by A.J. Johnes in his analysis of some years' earlier, whose probing,⁴ moreover, had led him to conclude that too much emphasis had been laid on the neglect of the Welsh language by the Church, and too little on its understanding of the peculiarities of the Welsh character. Imaginative, and full of excitement, the Welshman demanded a different approach from his graver, more taciturn, English counterpart, he maintained. And, in conjunction with that

1. See, Yr Haul (Ebrill 1850)

2. In 1800 there were 50 nonconformist chapels in the diocese, in 1850 the number was 550. See Wilton D. Wills, 'The Established Church in the Diocese of Llandaff 1850-1870.' Welsh History Review (1969), Vol IV No. 3, 235 ff.

3. 'Only preach to them in their own language, only provide churches for exclusively Welsh services, and it is the experience of every parish that no prejudice exists which cannot be removed', maintained H.A. Bruce, at the launching of the Church Extension Society.

4. q.v. p.32

view he held another, insisting that bishops were of the very essence of the Church, so that the root cause of Dissent in Wales was the appointment of English bishops to its Sees. He compared their influence on the Welsh Church to a stream reputed to be passing through Bala lake without mixing with its waters. But the leaders of the Church had remained impervious to the conclusions emanating from any such analysis, so that no matter how the Church appeared in a local setting its prevailing image continued to be tainted with these aspects. Even more tragic was their lack of sensitivity to such disadvantageous traits, in the light of a hardening of the nonconformist attitude towards the Church that was proceeding at this very time, occasioned by an unfortunate sequence of antagonising developments and events. They included the Oxford Movement whose condemnation by Copleston and Ollivant was no antidote to the fear that through it Rome was infiltrating the Church of England, and the Maynooth grant by a Tory government which fanned very much the same flame, Sir James Graham's Factory Act which placed nonconformists on their guard against Anglican machinations, but above all the report of the commissioners into the state of education in Wales which infuriated Welsh Dissenters by the grotesque manner in which it caricatured them.

The uproar which followed the publication of this Report in 1848 had already brought criticism of the Church's attitude to all things Welsh to an unprecedented pitch when Copleston died and a successor had to be found for him, and the Welsh language itself had been given the character of a hall mark such as it had never had before. Bishops came to be seen, ^{indeed they were} (if to be compared to the stream passing through Bala lake without mixing with its water to anyone's benefit), as those who in their progress certainly left very harmful affects, especially because of their attitude to the Welsh language. And in that respect both Copleston and Ollivant left the Church at a great disadvantage in the face of the overwhelming Welsh content of the earlier migrations into the Rhondda, having learnt little from the Church's past experience, extensive though it had been

I. See, Reports of the Commissioners of Inquiry into the State of Education in Wales, appointed by the Committee of Council on Education (In 3 parts, London 1848), Henceforward to be cited as Report (1848) For the effects of these developments on the previously unembittered Wesleyans in Wales, see A.H. Williams, 'Wesleyaeth a Pholitics, 1800-1900', Bathafarn (1951), Cyf 6.5.50

in comparable situations. The bishops' basic conviction was that as a mere provincial pateis, Welsh, was an embarrassment, a language different from that of the country at large, which only created difficulties for all who were concerned primarily with the maintenance and extension of true religion.

Copleston made no secret of his standpoint, but advertised it to the fullest extent. He saw Wales as a province in a stage of transition between using its own peculiar language and adopting the language in general use, and issued warnings against attempts to revive Welsh where it was falling into desuetude, condemning activities which to him appeared to be 'indulging the love of antiquarian lore or a romantic feeling of local and partial attachment'. In the meantime the 'antiquarian research', and the 'bardic revivals' (disparaged by him were to the Welsh of the essence of their cultural existence, and were pursuits whose outstanding exponents were among the leading men in nonconformity. Ollivant's approach had a comparable basis, as he indicated in his Primary Charge, declaring, 'Earnestly as it is to be desired that all should be capable of receiving religious instruction through the medium of one language, it is palpable that the period has not yet actually arrived. To attempt to retard the arrival of that period, is, I think, as unpatriotic and contrary to the best interests of the Principality as I believe such attempts will be futile and unavailing'.² The bishops certainly believed that a knowledge of Welsh was not essential to the discharge of the episcopal office in Wales, which, as Copleston expressed it entailed primarily 'inspection and regulation of the clergy, the appointment of fit men, the settlement of disputes and differences, and the correction of wrong and evil',³ omitting some areas of episcopal duty that the majority of Welsh people would have ranked highly as within the particular province of a 'Father in God'. It was an incontrovertible fact

1. See, especially, Copleston's Charges, particularly those of 1839 and 1845. Also letters written by him to the Cardiff and Merthyr Guardian of 7 and 17 October 1840.

2. During the course of his speech at the inauguration of the Church Extension Society, Ollivant said, 'It would be a happy thing if all distractions of religion were done away...a happy thing for our country were England and Wales altogether one'.

3. See, Charge to the Clergy (1836). On this issue, however, Copleston was forced to defend himself in the press. See, Cardiff and Merthyr Guardian 17 October 1840.

that the Monmouth archdeaconry was already English speaking, as Archdeacon Williams¹ said in his Charge of 1849, the English boundary was no longer the Wye or the Severn, but the river Rhymney, and some of the parishes on the Glamorgan side of that border had become anglicised. It was one of the developments which allowed Copleston to taunt his critics with the statement that when his clergy met, they spoke English rather than Welsh. Glamorgan, however, remained Welsh and, where there were migrants into the mining areas, was becoming ever more so, numerically speaking. For, up to 1851, the migration into Glamorgan, independent of the railways, had been from the agricultural counties of South Wales and South West England, so that of 35,093 persons above the age of 20 living in Merthyr Tydfil in 1851, 25% had been born within the town, 11.8% within Glamorgan, other than the town, and 62% outside of the county, of whom about two thirds were from the neighbouring Welsh counties. Archdeacon Williams, writing in 1849, could refer to an English colony recently planted in the midst of a Welsh speaking population at Aberdare, which in 1851 had a population of 14,999.³

Nevertheless, the bishops were practical men, and realised that, under the circumstances, Welsh members of the Church of England within their jurisdiction should be treated fairly. They understood about the mystic quality of language. As Copleston remarked on one occasion, 'The feelings and affections are influenced by idioms and modes of speaking not easily transfused from one language to another...but imbibed most eagerly when clothed not in an acquired vocabulary...but in their native tongue (by those) long associated as that is with all emotions of the imagination and the heart'.⁴ And as Ollivant re-echoed the sentiment, 'The necessary consequence of ignoring the language through which their (the Welsh's) warmest feelings are expressed, and by which alone we can find access to their hearts is to exclude them from our pale...'.⁵ Consequently, Copleston took pains to see that

1. See, Charge to the Clergy (1836)

2. See, Brinley Thomas, 'The Migration of Labour into the Glamorgan Coalfield 1861-1911.' Economic (1930), Vol.10. Also, A.E. Trueman, 'Population changes in the eastern part of the South Wales Coalfield.' Geographical Journal (1919) Vol.53

3. See, Charge to the Clergy.

4. See, Charge to the Clergy (1845)

5. See, Primary Charge to the Clergy (1851)

parishes had ministers competent to instruct the people in their own language and, where the bishop did not have the nomination, to go as far as to refuse to institute clerks disqualified in this respect. The Act, I and 2 Vict.c.106, ss.ciii,civ, and cv, gave to the bishop ample power for the purpose of securing the ministrations of the Church to those 'imperfectly or not at all instructed in the English language', but Copleston was obliged to go as far as to rebuke the lord chancellor for seeking the institution to Welsh parishes men without sufficient knowledge of the language. Ollivant also, before the delivery of his Primary Charge had refused to institute one patron's nominee for the same reason, and had been supported in his action, on appeal, by the archbishop of Canterbury. By 1850, it had been adopted virtually as an article of procedure, that Welsh congregations should be given clergy to preach to them in their own language and, as far as it was possible, churches of their own. This was a great improvement upon the Church's attitude to Welsh congregations in the past, though pragmatically based, but a policy not to be easily implemented, nevertheless, because of a dearth of Welsh speaking clergy on the one hand, and because of a shortage of money on the other.

One area, in particular, where the success of a policy based on an understanding of the Welsh character and on an apprehension of the importance of the Welsh language was abundantly evident, was that of the nonconformist Sunday School, an area, also, where the failure of the Church was as abundantly evident. By the mid-century the figures spoke for themselves, since, within the diocese, of 19.3% of the total population classified as Sunday School pupils, 85.6% were in nonconformist Sunday Schools. They even indicated how, in twenty years, there had been an expansion of a trend that had been spectacular even in the thirties, when in

1. See, The Cardiff and Merthyr Guardian, of 17 October 1840

2. See, Memoir of Edward Copleston, op.cit., 'Paper contributed by Sir Thomas Phillips.'

3. See, Horace Mann, Sketches of the Religious Denominations of the Present Day, and the Census abridged from the Official Report (London 1854), 'Education' p.p. 200-203. Of a total of 65,140 scholars, 55,753 were in nonconformist, and 9,387 in Church of England schools.

Wales and Monmouth the scholars in nonconformist Sunday Schools equalled 75% of all those in Sunday Schools, a proportion which had increased to 86.7%¹ by 1851. In fact, it has been claimed that even at the turn of the century the Welsh, in relation to the nonconformist Sunday School were a people 'captured by an idea'². By the mid century, in the industrialised areas of Glamorgan, the success of the nonconformist schools was phenomenal. The comment of a recent observer could certainly be applied to them, 'Sociologically, the three main characteristics of Welsh life and culture..in the mid nineteenth century were, the rapid growth of nonconformity', he maintained, 'a successful and popular system of Sunday Schools for all age groups staffed by voluntary teachers, and the use and preservation of the Welsh language by large masses of native immigrants from contiguous Welsh counties'³, with the three characteristics operating interdependently. Professor Glanmor Williams assessed the achievement of the nonconformist schools in the highly adulatory statement that they 'sealed the success of the Methodist revival and the triumph of Nonconformity with all their immense attendant consequences for Welsh life...(and) did more than anything else to preserve and fortify the Welsh language and literature of which the Bible was the corner stone'⁴. Professor Ieuan Gwynedd Jones made the further point that the movement was beautifully adapted for 'absorbing the increasing population into the body of nonconformity', providing a bridge where, otherwise, there would have been an intellectual and spiritual gap between the indigenous rural state of the great majority of the immigrants and their new and bewildering situation in the evolving industrialised communities of which they found themselves a part.⁵ The Church had not been unaware

1. See, for comparison with the 1851 figures, Thomas Phillips, Wales, op.cit., 308, where certain statistics compiled for 'Lord Perry's Return' are cited.

2. See, Ieuan Gwynedd Jones, 'Thomas Charles', Pioneers of Welsh Education (The Faculty of Education, University College, Swansea, 1963) p.48

3. See, Leslie Wynne Evans, Education in Industrial Wales 1700-1900, (Cardiff 1971) p.231

4. See, Pioneers in Welsh Education, op.cit., pp.28-29.

5. Ibid., pp.51 ff.

of that need, for Archdeacon Williams had drawn attention to 'the migrants from rural hamlets...living without the associations which had grown up with them...missing the daily sight of the parish church...the restraint arising from the recollection of their families' good name, the check arising from regard to character amidst their own narrow circle...^I', but had nothing comparable to the nonconformist Sunday School at its command to provide an alleviation of the condition.

Even the commissioners into the state of education in Wales (the notorious perpetrators of the 'Treachery of the Blue Books') were duly impressed by the achievement of the Sunday School. 'They have been almost the sole,...and most congenial centres of education. Through their agency the younger portion of the adult labouring classes...can generally read...the Scriptures in their mother tongue...they are fields of mental activity', wrote the Commissioner for Glamorgan, R.R.W. Lingen. He, moreover, attempted an analysis of the phenomenon, mentioning the gratification the schools gave, not only by the use of Welsh, but by indulging certain traits of the Welsh character such as 'that gregarious socialibility which animates the Welsh towards each other', the 'neighbourliness (making) every man woman and child feel comfortably at home', the 'enjoyment of the charms of office to those who, on all other occasions are abject', and the sense of distinction they gave 'to those who have no (other) chance of distinguishing themselves'.³ He could have enlarged the category by including a tendency to exposition inherent in the Welsh character, which made the schools a happy arena for dialecticians, at the same time by their regimen subjecting the scholars to the experience of a strict mental discipline.⁴ As Lingen expressed it, summing up, they were 'an effort of the people utterly unaided to educate themselves on their own model', so that the Welsh labourer found them a city of refuge, where it was possible for him to be himself. Education and

1. See, the speeches at the launching of the Church Extension Society.

2. See, Report (1848) Pt.I, op.cit., 5.

3. Ibid.

4. See, D.M.Griffith, Nationality in the Sunday School Movement, (Bangor 1925) p.153.

the inculcation of a social confidence, however, were by-products of the movement, whose primary concern was the saving of souls, distinguishing it from the early Sunday School movement in England. For old and young alike, learning to read was but the first step towards reading the Bible, and later to discussing the great religious issues enshrined in it. Within less than twenty years of the introduction of the movement into Wales pressure brought to bear on the S.P.C.K. by Thomas Charles of Bala, the anglican father of the movement turned methodist because of the frustration he experienced from elements within his own Church, had led to the formation of the British and Foreign Bible Society. From this basic standpoint the schools were geared to produce in the individual an intense religious awareness, coupled with a strong feeling for doctrine, and a willingness to accept a strict and intimate supervision of conduct, which fashioned him for full membership of his church. The working man, by their means, was expected to find a link between the temporal and the spiritual which brought meaning to his existence, and the light to lighten his intellectual darkness was largely an incidental. There were dangers inherent in the system, not the least those emanating from a dependence on a large army of teachers more competent to generate feeling than to impart knowledge, whilst the knowledge imparted tended to be rabbinical in character, and discussion polemical around controversial topics largely, rather than of the great doctrines and moral precepts of the Gospel, which, in an atmosphere of religious controversy was not to the good. The education commissioners connected a great deal of 'unreasoning prejudice' which they encountered with this training, which they also considered as being instrumental in deadening the senses to social and economic oppression by its excessive focussing on the saving of individual souls, its devaluing of secular knowledge, and its monopolising of all the time that was available for instruction of any kind. 'Most singular is the character which has been developed by this theological bent of minds' shrewdly observed Lingen, 'isolated from nearly all sources...of secular information'.² Howbeit, the system was a credit to the insight of its architects who so

1. See, Report (1848) Pt.I, op.cit.,9

2. Ibid.

unerringly read the signs of the times, and divined the deep needs of the Welsh people, as well as discovered such an admirable method to satisfy them, most of all within the environment of the strangely new industrialised areas of South Wales.

The blindness of the Church of England in Wales to such insights had assumed tragic proportions by the mid century, because it had held within its own grasp, originally, the opportunity to promote the Sunday School, when some of its own clergymen were the progenitors, but whom it had proscribed in a flurry of anti-methodistical indignation, losing sight entirely of their ^I genius. ~~And~~ because, also, it found itself at a tremendous disadvantage in comparison with nonconformity, faced with migrating Welsh masses into the valleys, ~~without the aid of~~ Sunday Schools. The Anglican Sunday School, where it existed, which was in about 42 of the ecclesiastical districts in the arch-²deaconry of Llandaff, had an advantage when it was in the hands of the clergyman, his wife, the master or mistress of the church school, but the education commissioners were met with a depressing volume of criticism of it for effecting little beyond putting the words of the Catechism into the mouths of children whilst ignoring the sense. ³ The one and only anglican Sunday School within the Rhondda Districts in 1851 was that held at St. Mary's, Glyntaff. Established two years after the opening of the church, it appears, on the basis of the available evidence to have made exceptional progress between 1847 and 1851, the latter year showing an advance of 110% in the ⁴ number of scholars over the former. It could claim the title of the first industrial community Church of England Sunday School in the area, and suggested that the Church was entering into this field with a will to vie with the nonconformists, as many as 69% of whose schools in the same area had come

I. For Griffith Jones of Llanddowror, and Thomas Charles of Bala, see Pioneers of Education, op.cit., and the numerous references in A Bibliography of the History of Wales (2nd ed. Cardiff 1962)

2. See, Archdeacon Williams 'Charge to the Clergy' (1846).

3. See, Report (1848) Pt.I, op.cit., 50

4. See, Appendix No. 3.

into existence since 1830, also in response to the growth of the industrial community. But, by the time of the census the number of pupils claimed by them numbered 1,885, as against the 200 claimed for St. Mary's, whilst 104 male and 27 female teachers were employed in comparison with 5 of each sex at Glyntaff. One significant difference between the two kinds of school was that all the scholars in the anglican school were under 15 years of age, whilst 4 $\frac{3}{4}$ % of the nonconformist scholars were over that limit. Sir John Phillips, indeed, intimated that the nonconformists, especially the Calvinistic Methodists, included all regular attendants at public worship in their Sunday School estimates. Moreover, another significant difference was that English was the only language employed at Glyntaff, whereas Welsh was used in all the other schools, but with a remarkably high proportion of them using English as well, although it would be of considerable interest to know to what extent. Of interest, furthermore, is the indication that 42% of the scholars at Glyntaff were able to read the Bible in English, bearing in mind not only the language but their age, so that the corresponding estimate of 51% of the total nonconformist scholars able to read, presumably in their mother tongue, is a more plausible statistic. In fact, the nonconformist Sunday School had a tradition behind it in this area whereas the anglican school could claim no such heritage. The annals of the various causes relate the strenuous efforts made by leading laymen to establish schools, which frequently met with lasting success. A school at Dinas, demonstrating among other things the preeminence of the Calvinistic Methodists in this field, had outstanding success, becoming

1. See, Ibid.

2. See, Wales, op.cit., p.409

3. A certain Thomas Rowlands came to be hailed as 'the leader of the Sunday schools in the district'. He was reputed to have answered a call from the incumbent of Ystradyfodwg, William Rhys (1828-42) to open a school in the church porch which, however, did not thrive, the maximum attendance never exceeding 12. See, William James, History of the Foundation of the Religious Cause at Dinas (Dinas, 1902); Tarian Y Gweithiwr 6 January 1930, and Ibid., 13 August 1931.

4. See, Appendix No. 3 for early schools at Llanwynno, also, John Thomas, Soariana (Tonypandy, 1906). and M.O.Jones, A History of the Parish of Ystradyfodwg, op.cit., p.105

the inspiration for various other successful attempts in the Rhendda valley, some of which led, in due course, to the establishment of new churches. No other school, however, appears to have enjoyed such patronage as that held in a rent free room at Gwaun yr Eirw, ostensibly in association with a parent establishment at the Independent chapel in Cymmer, for the landlord, N.E. Vaughan of Rheola, in the Vale of Neath had given £30 towards the erection of it, and Francis Crawshay of Treforest, £5. Yet, its history begins and ends, as far as the record goes, with the note taken of it by the education commissioners.

The Church of England's energies, however, had been beneficially employed in the field of education, so as to gain for it an unrivalled supremacy in the sphere of day schools. ^{But} within the area under review there was little evidence of it, for the only authentic Church schools were over its borders, ~~even though~~ inside the area of the old parish of Llantrisant. A National School for boys and another for girls, established respectively by the Marquess of Bute in 1825 and 1831, were in existence within the town of Llantrisant, and within the grounds of the church at Llantwit Faerdre a parish school, very much the protégé of the incumbent, was in existence. Two so-called Church schools were listed within the area itself, neither of which, however, had come into being directly through the will of the Anglican Church. The one was a charity school for girls situated in a part of the parish of Eglwysilan which came to be incorporated in the district of Glyntaff, and dating from the mid-eighteenth century, the other meeting in a Wesleyan chapel in Rhigos, and having as master a one-time grocer and draper had been founded by the Marquess of Bute as recently as 1844. The Marquess, who owned 25,000 acres of

1. See, William James, History of the Foundation of the Religious Cause in Dinas, op.cit.

2. See, the Report (1848), op.cit., Appendices 234.

3. Ibid., 58-59.

4. See, Appendix No. 4 The Promoters were named as W.E. Williams Esq. of Pwll y Pant and others, who also founded a free school for girls in the town of Caerphilly.

5. Ibid.

land in the diocese and was a major landowner in Ystradyfodwg, was also one of the leaders of what might be described as the Tory faction in the diocese, whose concern for popular education was evidenced by a number of schools which he founded. The Rhigos school, in spite of all appearances, bore the stamp of its anglican founder, for instruction in the Catechism was given in it. In the 1847 commissioners' tables it has the unique position among the schools under review of being credited with information under the heading 'Subjects in which the children...are being instructed', the information indicating that, in addition to the Catechism, Holy Scripture, and the three Rs. were taught, and that the 13 children attending were graded according to the proficiency they had attained in these subjects. The remarks of the assistant commissioner who visited the school, William Morris, are illuminating. The children, he stated, knew not a word of English until they began to attend the school, but although it was a school where Welsh was used to explain English texts, the children could not give the meaning of a single verse, in Welsh, which they read fluently in English. His impressions, however, were generally favourable, as they were of the charity school at Gwern y Gerwn, which he found in charge of a mistress and her sister who appeared to him as persons 'superior to those usually found in that station'. There seemed to have been in the school an emphasis on gentility, since the report maintained that the instruction given was 'exercising a very favourable influence upon the domestic comforts of the parents, and greatly enlisting their sympathies in favour of educating their children'. Furthermore, the thirty or so girls attending gave satisfactory answers to a series of Biblical questions.

Two other schools within the area were in a category of their own. These were one for boys and another for girls which had been established by Walter Coffin in association with his collieries at Dinas. The commissioners noted how deficient the district was in schools attached to works. At Glyntaff, for example, they had seen three large works, the proprietors of which had made no effort in support of education, beyond that the Taff Vale Iron Co. had provided a building where a

1. See, Report (1848) *op.cit.*, Appendices, 336.

2. *Ibid.* 300-301. See, also N.L.W. LL/QA/35 (Visitation Returns) s.n. Glyntaff.

school was kept until the parents had withdrawn their children because they were unwilling to forego the income deriving from the children's labour, it being one of their principal aims, so the commissioner stated, to pay off mortgages on properties they had acquired. 'A good school of public institution for boys, is imperatively demanded at Glyntaff'^I concluded the commissioner. They noted, also, how, in the parish of Llanwynno there were four collieries² without any schools attached, as well as others in Ystradyfodwg and at Rhigos. Despite the existence of these collieries, nevertheless, the Rhondda valleys had been considered unremunerative territory from the standpoint of coal mining until well into the forties,³ so that there was nothing in existence to compare with Coffin's enterprise at Dinas, where, in 1841 there were 301 men⁴ and 113 boys in employment, whilst by 1847 there was an additional pit in operation. Commissioners reporting on the employment of children in mines, in 1842, had drawn a sorry picture of the plight of the children employed at Dinas, from a tender age spending their lives in isolation and complete darkness underground, apart from week-ends, suffering from malnutrition, and frequently a complete lack of education.⁵ The schools provided for them, moreover, were not far removed in character from most private adventure schools. Within the diocese, some of the best schools in existence were works' schools, such as those at Neath Abbey and Dowlais, highly extolled by the education commissioners, but Coffin's were not in that category. They were maintained out of a poundage levied at the collieries, and the local Baptist minister, who did not start to teach until 1846, was paid £30 a year for teaching the boys, whilst a married woman, with 22 years' teaching experience, for a salary of £18.4.0., a house, a garden, and free coal, was mistress of the girl's school.⁶ The boys' building was in a bad state of repair, as was also the furniture and apparatus in both schools. Not one of the boys was above the

1. See, Report (1848), Appendices, 298.

2. Ibid., 335.

3. See, E.D.Lewis, op.cit., pp.36 ff

4. See, Report of the Royal Commission on the Employment of Children in Mines (1842), XVII. 469

5. Ibid., passim.

6. See, Appendix No. 4.

age of ten, the great majority of them being between the ages of five and ten, which accords with the 1842 commissioners' statement that more boys under 13^I were employed at Dinas than in any other colliery in Glamorgan and Monmouth. The information relating to the girls was corroborative, inasmuch as 20% of them were beyond the age of ten, whilst 15% remained at school for more than two years, whilst none of the boys had been at school for more than two years. The data suggest that Walter Coffin, a man of strong religious, if Unitarian, convictions, who by this period of his life was living at Llandaff, may have lost direct interest in the schools, for there is evidence to suggest that he was sufficiently enthusiastic to have established a school many years earlier, which would have been one of the first colliery schools to appear in South Wales.² An evening session, furthermore, held four times a week for the teaching of the three Rs. and grammar, extended the school for the benefit especially of adolescents, which had 15 persons in average attendance.³ It was a feature common to the majority of works' schools, and was highly commended by all whose duty it was to report on the state of education in them. The National Society's Inspector, the Revd. M. Longueville Jones, for instance expressed 'great pleasure' at what he saw in this category at Dowlais, whilst his counterpart for the British schools, Joseph Fletcher, described the evening schools as 'the only popular provision for the work of general education⁴ in the mining and manufacturing districts, besides the Sunday Schools.'

Within

this area, therefore, with a population in 1851 of more than 13,000, there were

I. It was beneficial for a collier to have a 'helper', for it allowed him to have three trams to fill instead of two. (See, E.D.Lewis, op.cit., pp.148 ff). The English Factory Acts did not apply to Wales until 1844, whilst the Act of that year debarring women and girls from working underground, and raising the minimum age for boys to ten, remained a dead letter for years. In 1846 five boys were killed, together with seven men at Dinas colliery. See, Ibid., pp.154,n.I

2. An indenture exists representing Coffin and Moses Rowland 'schoolmaster' as parties, granting a lease of a site presumably for a school building. One of the school's earliest venues, however, was a disused colliery storhouse. See, Ibid., p.191 and Leslie Wynne Evans, op.cit., pp.172-73.

3. See, Report (1848), Appendices 491.

4. See, Minutes of the Committee of Council on Education (1850-51) Vol.II.521, 564.

128 children on the books, (67% of them up to the age of ten) of the only schools of public institution. Of all the schools in existence, 78% were private adventure institutions, a higher proportion than obtained in larger areas, such as the county of Glamorgan, with a corresponding estimate of 53%^I. Apart from two held in Calvinistic Methodist chapels, and one which occupied the purpose built room at Gwaun yr Eirw,² the schools were held in private houses, which, with three exceptions, were reported to be in good repair, a state of affairs contrasting sharply with what the commissioners reported generally of such schools. Nowhere, however, was the furniture and apparatus found to be adequate, although Mrs. Smith's house at Upper Boat, Glyntaff, was an extreme instance, with three chairs, a large box for a table, and a bench,³ the only furniture supplied for the use of eight children. The teachers, evenly balanced between men and women, claimed no previous training, with the exception of one who had spent six months at the Dublin School of the National Board of Education,⁴ and included in their ranks an interesting variety of occupations, though not of a kind which would suggest Dean Cotton's classification of 'Bankrupt tradesmen, fraudulent excisemen, and sailors, or cattle drovers who had learnt a little English in foreign parts',⁶ for the general run of those holding private adventure schools. Lingen, nevertheless, had on the basis of what he had encountered described that office as 'a vocation which serves as the sink of all others...a guild of refuge'.⁷ But the descriptions do not seem applicable to the personnel within this area, although they were all entrepreneurs who had set up schools of their own accord, and,

1. See, Report (1848), Appendices Table XI, 121.

2. q.v., p.43

3. Report (1848), Appendices, 301

4. Mr. Conway was unique in this group as having an evening class attached to his school, for instruction in the three Rs. See, Ibid. 491

5. See, Appendix No. 4

6. See, J. Vyrnwy Morgan, Welsh Political and Educational Leaders in the Victorian Era (London 1908) p.165.

7. See, Report (1848), Pt.I, 55.

all, apart from one, during the decade leading up to 1850. Moreover, the pattern of the schools' distribution, with a significant cluster within the growing town of Pontypridd, suggests that they were a product of the industrial change that was taking place.

All this evidence indicates that there was a certain demand for the education of children. The commissioners were generally agreed that Welsh parents were fond of their children, and even that the Welsh had a general aptitude for learning beyond the average, yet the parents had a very constricted view of the education which they considered adequate for their children. In the main, it would appear that sufficient schooling for immediate needs was the norm, and that a further accession of learning would be obtained whenever the requirement for it arose. The Vicar of Aberdare, in his evidence to the commissioners, made the relevant observation that boys soon became men in miniature, sometimes man and boy emerging together from the same tavern, intoxicated. It was small wonder that many of these private adventure schools opened and closed spasmodically. No one was obliged to attend so that there was no significance to the relationship between the number on books and the number attending, whilst the average duration of school attendance was between a year and eighteen months. As for the curriculum, it bore a direct relationship to the parents' attitude, Lingen commenting that there was 'nothing to correspond with any part of all that which...has happened, or is happening in the world', the whole emphasis being on the three Rs., and primarily on reading. Even the reading was taught mechanically, as at the Bute school in Rhigos, whilst at the other extreme might be cited the evidence for Mrs. Smith's school at Glyntaff. The 'dame', a young woman of 24 years of age, it was stated, although an English person who knew no Welsh, could not read the commissioner's

1. See, Report (1848), Appendices, 485.

2. Report (1848) P.t.I., 31

3. See, E.T.Davies, Monmouthshire Schools and Education to 1870, (Newport, 1957) p. 104.

4. See, Leslie Wynne Evans, op.cit., pp.263-64.

5. See, Report (1848), Pt.I, 45

6. q.v., p.44

introduction when it was presented to her, neither could any of her pupils read, although she professed to teach reading and sewing only. It should, however, be added by way of mitigation that three of her eight pupils (seven of whom were girls) were under the age of five. Lingen, had a low estimate of Welsh peasant women, arising in part from his conclusion that not much attention was paid to the education of peasant girls, although in the schools of this area the disproportion between the sexes of those in attendance at schools was not so great, being in the ratio of 45% girls to 55% boys. A random test arranged between one of the proprietors of the plate works of the Taff Vale Iron Co. at Glyntaff, Rowland Fothergill, and the assistant commissioner, William Morris, on a group of employees, considered to be 'somewhat a picked class' being skilled labourers, produced some illuminating results. The sentence, 'Taff Vale Iron Company, 25th March 1846' was presented on a strip of paper to 23 men and 4 women, with the result that of the men, whose average age was twenty eight, 43% were able to read it, but of the women, averaging 21 years in age, none. Of the total number, however, as many as 78% claimed the ability to read in either English or Welsh, with the monoglots in either language being equal in number, and equal to 15% of the total. As many as 22% of the sample could not read at all. With regard to writing, again not one of the women qualified, whereas 57% of the men did, of whom, nevertheless 22% claimed no more than the ability to write to some degree. The level of literacy indicated had for its upper limit 30% of the number involved who were able to read the sentence and write well, and for its lower limit, 52% who were unable to read the sentence or to write. The exercise, however, despite its interest, can only be treated as a basis for speculation, in conjunction with the other evidence produced by the education commissioners, as to the general level of literacy prevailing within the community under review.

The commissioners did come upon indications of some

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1. See, Report (1848), Appendices, 301
 2. Ibid., Pt.I, 32.
 3. Ibid., Appendices, 298-299.

concern about the situation that obtained. In Glyntaff, an attempt had been made, shortly prior to their visit, to get a British school built.^I In Llanwynno a meeting had been held a short time previously of Dissenters, 'with a view to extend the means of education in the parish'.² At Dinas, a school house was projected which was also to be licensed as a place of worship.³ No plans for the future had been brought to their notice in relation to Ystradyfodwg. Howbeit, there was not, by 1851, any further evidence of concrete steps that had been taken, beyond a grant that had been voted by the Llandaff Archdeaconry Education Board towards the erection of a school at Glyntaff, planned to accommodate 300 children.⁴

Dissenters, in fact, at this stage in South Wales were not in an advantageous position to make future plans for the public education of children. Until 1843, when an Anglesey born official of the Poor Law Commission in London, Hugh Owen, impelled to action by Sir James Graham's bill, set a light to the touch paper that, in due course, was to explode nonconformity in Wales into action in this field, they could hardly be said to have been in contention at all. Even then, Owen's impact was confined for a decade to the Calvinistic Methodist dominated areas of the north and west of Wales, although the British School Society, in 1846, set up the Cambrian Education Society, with Owen as its first secretary, to counter the National Society's setting up of a Welsh Education Committee, and opened a small training college at Brecon. But the older Dissent of the south had pledged itself to Voluntaryism, a policy directly in line with the foundation principle of the British School Society, which stood for religious equality uniting all Protestants on the basis of the Authorised Version of the Bible without note or comment, to the exclusion of all catechetical instruction, and abjuring state aid like the plague.. Lingen encountered in his district the agitation, supported by the inflammatory advocacy of the Editor of Y Diwygiwr, the Revd. David Rees of Llanelli, but

1. See, Report (1848), Appendices, 298

2. Ibid, 335

3. Ibid, 336. The reference appears to have been to a new Calvinistic Methodist chapel which was erected to replace the original chapel of Ebeneser, Dinas, in 1847.

4. See, Minutes, op.cit., s.d., 8 March 1849.

set in motion by the Pembroke Education Committee of the voluntaryists, to set up subsidiary local committees in order to collect subscriptions towards establishing schools in association with the British School Society. Lingen's comments were penetrating, 'It is an attempt to enlist among the same class (the labouring and middle sections of the community) in favour of daily education', he remarked, 'the same feeling which has covered the country with chapels, and established Sunday Schools, namely it is to be the Welsh people's own work, and they are to have it all to themselves, which appears to be the most inviting aspect under which any cause can be presented to their minds'. It turned out to be, however, a wasteful diversion of energy into a barren territory, providing the Church of England with an extended period of opportunity, and at a time when it was most capable of taking advantage of it. The anglican schoolmaster, it seemed, was about to succeed where the anglican persecutor had failed. The advantage held by the Church was apparent to all within the archdeaconry of Llandaff, where the ratio of Church schools to British schools was as high as 84%, and of Church school pupils, 78%. Exceptional progress had been made in the previous five years up to 1851, indicating the existing vigour of the Church. Since 1845, for instance, 14 new schools had appeared in the archdeaconry of Llandaff; since the first meeting of the Llandaff Education Board in October 1846, grants had been made towards the erection of schools and teacher's houses in 22 parishes, involving 27 separate projects. It was natural that Ollivant in his Primary Charge should quote the remarks of the National Society's Inspector, the Revd. H. Longueville Jones, to the effect that Glamorgan was in advance of all the other Welsh counties in point of education, and that there was no part of the Kingdom where the work of education had made as much progress in so short a

1. See, Report (1848), Pt.I, 63-64

2. See, Pioneers of Welsh Education, op.cit., p.67

3. See, Census of Great Britain, 1851. Education: England and Wales, (London 1854), p.clvi. Throughout the country the corresponding estimates were 81% and 76% respectively.

4. See, Archdeacon Williams' Charge to the Clergy (1849).

5. See, G.R.O.D/DF Vol.97, 'Minutes of the Education Board of the Archdeaconry of Llandaff.'

time as in the diocese of Llandaff during the past three years. A large number of the Church schools, however, were not affiliated to the National Society, a status which entailed giving instruction in the liturgy and the Catechism, accepting the superintendence of the parish priest, employing Church of England teachers, and submitting to inspection by duly appointed officers. When, in 1839, the Committee of Council's educational grants were made to carry the right of inspection, incidentally, the Church's objection was overcome by means of a concordat which allowed the Church to nominate inspectors whom the state would then appoint.^I It was a call from the National Society, following upon an enquiry instituted by it into the state of education in England and Wales, in 1845, for immediate action that really galvanised the Church in the diocese into activity.² An archidiaconal Board of Education had been in existence in Monmouth since 1838, with which was associated a system of inspection by rural deans, and a training school for pupil teachers at Newport, and in 1845 a corresponding body was set up for the archdeaconry of Llandaff. The Boards' function was to defray the expenses of the training school, and provide aid for erecting and enlarging school-rooms, and for other miscellaneous developments associated with Church education, the policy being implemented by a standing committee exhibiting in its membership a typical cross-section of the most influential persons among the clergy and laity of each archdeaconry.³ As a result of the National Society's call to action, a Welsh Church Education Council of the society was set up, mainly to coordinate the work of the diocesan Boards, and a historic meeting held, presided over by the Earl of Powys, which set up a committee to carry out certain aims which were identified at the meeting.⁴ A business-like approach to the work in hand was adopted so that buildings were made the responsibility of local subscribers, helped with aid

1. See, Frank Smith, A History of English Elementary Education 1760-1902 (London 1931), pp 172 ff

2. See, Results of the Returns to the General Inquiry made by the National Society into the state and progress of Schools 1846-47. (Published 1849). The Royal Commission of 1847 was an outcome of this enquiry.

3. See, Minutes, op.cit.,

4. See, Wales, op cit., pp.413 ff, and Report of the Welsh Committee of the National Society (1857), pp.4-7.

from the society, and the Committee of Council, books and materials were made the preserve of the National Society, and the S.P.C.K., whilst the training of teachers and the organisation of the schools became the special charge of the Welsh Education Committee. The resolve to move ahead with all speed was manifested by the success of the committee in raising by the early part of 1847, in donations £3,000, and in annual subscriptions £2,500. Of even greater significance, from the standpoint of training Welsh teachers, was the opening of Trinity College, Caermarthen in October, 1848, in relation to which the Welsh Education Committee provided grants, and travelling expenses to offset the abiding curse of poverty, although the all-in fees were already tempered for the same reason to a sum of twenty guineas per annum.

On the diocesan scale, Llandaff forged ahead employing Organising Masters to give assistance and advice in the schools, and to organise 'Harvest Gatherings' so called, which were in effect summer schools for teachers, the one held at Abergavenny in 1849 being attended by 60 masters and mistresses and being hailed as, by far, the largest to be held anywhere in the Kingdom. There was an element of determination involved in the vigorous response of the diocese to the National Society's call, inasmuch as there was a leeway to be made up due to the disappointing failure of the employers of labour to play their part. No class of people came in for more severe criticism from the education commissioners. They sometimes wondered whether the employers were not wilfully keeping the labouring class in a state of 'powerless vassalage', 'subjugated and disarmed from the power to strike', and on the other hand marvelled that the Chartist troubles had not convinced them of the dangers of allowing the highly excitable members of the labouring community to remain in a state of ignorance.

1. Ibid., pp.5-7

2. See, Wales, op.cit., p.415

3. Ibid., p.420

4. See, 'Minutes of the Llandaff Education Board', op.cit.

5. See, Report (1848) Pt.II.394-95.

6. Ibid., 368. Independently of the Education Commission, Mr. Seymour Tremanheere was commissioned to look into the state of education in the area of the Chartist troubles, and in his report of 1846, severely censured the employers for their neglect.

Since parents did not appreciate the value of education, and since no middle class existed, they argued further, an additional onus lay on the employers as the only class of people capable of initiating and sustaining educational ventures. In this context, Sir Thomas Phillips stands out as one of the towering figures of the time in the diocese. As the hero of the Chartist uprising at Newport he enjoyed a widespread renown, and as a member of the Welsh Committee of the National Society, and of the Welsh Education Committee he was capable of wielding great influence, and was more instrumental than anyone in leading the National Society to take up a special attitude in relation to Wales. The publication of his book, Wales: the language, social condition, moral character, and religious opinions of the people, considered in their relation to Education, proved a powerful counter to the scandalous effect produced by the report of the education commissioners, and as an employer he demonstrated what was possible for anyone in his station to do for the benefit of the working community. For, in association with his colliery at Courtbella, in Monmouth, he provided a church, a lending library, a cooperative store, and a school. Moreover, it was an indication of his moral quality that at a time when the education commissioners were condemning the Welsh language as a main contributory cause of the ills of the country, he could declare 'In accordance with nature, children (should be) first taught to read the language which they speak at home...then an easy road is opened to the acquirement of English...the reason working through the medium of their own language'. He lived until 1867 and cannot be ignored as an influence of great value within the diocese during one of its most progressive periods in the sphere of education.

The Church,

therefore, with all this potential building up in its favour seemed poised for

1. See, Leslie Wynne Evans, op.cit., pp. 174 ff.

2. See, Wales, op.cit., pp. 19 ff. Matthew Arnold, in his capacity of Inspector of schools for the British Society concurred with the view that Welsh was a disadvantage. 'They are not true friends of the Welsh people who from a romantic interest in their manners and traditions would impede an event which is socially and politically so desirable for them', viz. the demise of the Welsh language. See Reports on Elementary Schools 1852-82 (London new ed.1908) pp.10-11. His view, however, clashed with that of his predecessor in the office, James Fletcher, who, much more wisely declared, 'A proper use might be made of their own language, now absurdly discarded...'. See, Minutes of the Committee of Council on Education 1848-50, Vol.II.p.295.

a wonderful era in education during the second half of the nineteenth century. But the canker was already in the bud, and the future predetermined by the Church's record in the past, by a new militancy that was being engendered within nonconformity, and by its persistence in not taking a realistic view of itself, vis a vis the Welsh people. It was symptomatic that the great majority of the clergy of the diocese interrogated by the education commissioners should have concurred with the view that the Welsh language was of little worth, and had a divisive influence on the community. The inspectors of the British schools, whom it was natural to suspect of bias were, nevertheless, only stating the obvious when they reiterated such statements as that made by Joseph Bowstead when he declared, 'South Wales must be recognised as a land of Dissenters, and the schools intended for its benefit must be such as to command the confidence of men who held nothing so precious as perfect religious freedom'. And the correspondent of the Times newspaper, writing of West Wales with reference to the Rebecca Riots never set down a truer word than when he said, 'No system of education can now succeed here in which the Church takes any leading part for, alas, it is but too true, the Church by generations of neglect and greedy grasping of her funds by secular proprietors, has lost her proud office of instructress of the people, and her prominent interference would not be borne'. When it is remembered that the people he was speaking of were the material which was to compose the massive immigrations into the Rhondda valleys, that most of them were nonconformist and Welsh speaking, the reasons are not far to seek for the shattering of the dream the Church had at the turn of the half century of a triumph in the sphere of education.

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1. See, Minutes of the Committee on Education. General Report (1854), p.635 In the same vein, Matthew Arnold declared, 'Indeed, the poor population of Wales is so entirely a Dissenting population, that the British schools acquire a peculiar importance. See, Report on Elementary Schools, op.cit.p.10.
 2. See, Appendix to the Report of the Welsh Land Commission No. 90 Appendix C.

CHAPTER II

Building

A.Places of Worship

By the middle of the nineteenth century the Church of England in the diocese of Llandaff was conscious of an urgent need to provide more places of worship. The basic motive was the necessity to meet the expanding population of the industrialised communities which demanded the provision of more church accommodation first, on the score of sheer numbers, secondly because of the inaccessibility of the existing provision, and thirdly to satisfy the requirements of a bilingual society.

In 1850 the prevailing discrepancies were viewed from the standpoint of the last census figures, so that Archdeacon Thomas Williams in his celebrated letter, cited Ystradylfodwg with a population of 1,363, and Llanwynno with a population of 1,614 as benefices needing new churches as the existing buildings had seating for only 156 and 150 persons, respectively. In his speech at the inauguration of the Church Extension Society, H.A.Bruce remarked, 'It is the literal truth that in the three parishes of Aberdare, Llanwynno and Ystradylfodwg, containing 56,000 acres and upwards of 20,000 inhabitants, there is barely church room for 600 souls'. By the time a Royal Commission reported its findings concerning the need for six hundred new churches, in 1852, including among its recommendations that Llanwynno and Ystradylfodwg should be supplied, the population of these benefices had increased, the one by 102% and the other by 47%.² The commission noted that the church at Ystradylfodwg was not only inadequate in size, but remote from the people, and that within the parish of Llantrisant, Dinas and Cymmer, each distant about six miles from the parish church, and having a large population of colliers required a church to serve them. The Minutes of the diocesan Church Extension Society testified that note had been taken of the archdeacon's reference to Llanwynno, in his letter, where the population, it was stated

1. q.v., p.16

2. See, Parl. Papers 1852-53, Lxxviii (58); also Appendix No.I

was 'five or six miles from the parish church towards the mouth of the Rhondda valley'.^I The Incumbent of Llanwynno, William Davies, acquainted the Ecclesiastical Commissioners of the circumstances of his benefice stating that the church was 'almost deserted', and that 'a great mass of colliers and others had increased the population to upwards of 3,000'.² In the case of Llantrisant and Llanwynno alike, mining operations were proceeding in close proximity to the Rhondda river, along their perimeters, whereas their churches were centrally positioned in relation to the whole of their territory. Glyntaff had featured at the inaugural meetings of the Church Extension Society, because of the way in which the issue of bilingualism was affecting the benefice. With only one church building available, a system of English services in the morning and Welsh services in the evening on Sundays was criticised, the claim being made that members were leaving for other denominations because of it.³ For his part, the bishop saw the quickly growing village of Newbridge (later Pontypridd), as a locality notoriously in need of better provision on the score of its predominantly Welsh population. The prospect of a school for the benefice of Glyntaff, which would also house a Welsh congregation, was brought into view but, prior to 1851, a rented room at Newbridge was the utmost that had been achieved towards the solution of that problem.⁴ From its description as 'a room situated in Taff Street, below the shop of Mr. John Charles', it was not a pretentious building, but sufficiently costly from the parish's point of view for the Church Extension Society to vote a grant of £10 a year towards the rental paid for it.⁵

As a

motivation of secondary importance, the achievement of nonconformity needs to be taken into account. To quote once more H.A. Bruce during the course of

1. See, Minutes, op.cit., s.d., 19 November 1850.

2. See, R.B. File, 'Llanwynno', No. 4, 263, s.d., 20 September 1850

3. See, Crd. W. 484, op.cit., for the speech of the Rector of Merthyr Tydfil J.C. Campbell.

4. See, Ibid. for the bishop's speech.

5. See, Minutes, s.d., 11 March 1851.

his speech at the launching of the Church Extension Society. 'Year after year, what takes place in the manufacturing districts of the diocese? The clergyman of an extensive mountain parish sees springing up as if by magic, a village of some 3,000 or 4,000 inhabitants, at a distance of perhaps 3 or 4 miles from his parish church. While the houses that are to contain them are still building, and the required population is still incomplete, the zeal of the Dissenting congregations has erected 3 or 4 chapels! Although the process of industrialisation was only in its initial stages in the Rhondda at this time, it had produced in Llanwynno two new chapels giving the nonconformists double the seating capacity provided by the Church of England, whilst in Ystradfyfodwg the Baptists by erecting two new chapels in the thirties had increased their advantage to more than four times the accommodation at the disposal of the Church of England. ^I The nonconformists, in fact, were better positioned with relation to the Rhondda than their situation within Llanwynno and Ystradfyfodwg would suggest, for just over the borders at Dinas, the Calvinistic Methodists had a chapel originally built in 1829, enlarged to seat 302 worshippers in 1847, whilst at Cymmer, the Independents had one of their most venerated buildings, erected in 1743, but rebuilt in 1834 to seat as many as 600 persons. ² Bruce's claim, however, was certainly true of Glyntaff, for the enlarged population was in existence there and a goodly proportion of it some miles removed from the church, in the village of Newbridge, although the church was by far the most commodious of all the religious buildings. But it stood in comparison with more than a dozen nonconformist edifices all but two of which were of the same, or of the subsequent, decade as that of the church's erection. Consequently, by 1851, the nonconformists in Glyntaff had accommodation available for over 50% of the total population as compared with the 14% provided by the Church.

I. See, Table No. 4

2. See, Appendix No. 2

(Religious Census Returns)

Parish or Perpetual Curacy	Place of Worship	When Built	Accommodation
Llanwynno	Fanheulog C.M.	1786	60
	Mountain Ash B	1840	112
	Siloan, Gyfeillon C.M.	1849	190
	<u>St. Gwynno's C. of E.</u>	Anc.	150
Ystradyfodwg	Nebo, Ynysfach B	1786	165
	Soar, Ffrwdanws B	1831	280
	Libanus, Treherbert B	1839	78
	<u>St. John Baptist's C. of E.</u>	Anc.	132
Glyntaff	Carmel, Pontypridd B.	1810	412
	Penuel, Taff St., Pontypridd CM	1815	450
	Sardis, Pontypridd I.	1834	540
	Carmel, Upper Boat C.M.	1839	135
	Wesl. Chapel room, Upper Boat	1840	25
	Libanus, Treforest B.	1841	470
	Ebeneser, Rhydfelen I	1846	220
	Bethlehem, Rhydfelen B.	1847	156
	Saron, Treforest C.M.	1848	700
	English Wesleyan, Pontypridd	1848	230
	Zoar Longroom. English I	1849	90
	Temperance Hall, Pontypridd Primitive Methodist	1850	120
	<u>St. Mary's Glyntaff C. of E.</u>	1838	1,000
	See also, <u>Royal Commission on the Church of England in Wales Vol. VI. Nonconformist County Statistics, pp. 156, 444.</u> for Calvary English Baptist chapel, Treforest, erected 1849, enlarged 1896 so as to have accommodation for 550		

There was still another motivation, somewhat more subtle in its operation, and more subconsciously based. The Archdeacon of Llandaff, John Griffiths, touched upon it some forty years later speaking with that wisdom which comes of hindsight, when he said, 'During forty seven years of my ministry I have seen generations of ministers pass away. In the history of the Church we find separate work assigned to separate times. It may be that the present is the time for material work, for the erection of buildings... preparatory to their becoming the instruments of great spiritual work'. The Incumbent of Llanwynno, Bickerton Augustus Edwards, some years previously had hinted at this same aspect, 'The experience of the Church in mining districts', he declared, 'proves that her lack of success is chiefly due to the lack of churches to which church-going settlers can resort...'. In short, buildings were a vogue during this era, the criterion by which the vigour, even the essential quality of a religious persuasion was assessed, and a tacit acceptance of it was in itself an element productive of some of the passionate competition that emerged between the various persuasions in this sphere.

Although the whole Church was subject to these pressures, it was the incumbents of the industrial parishes who were directly exposed to them. Theirs was the initiative to be taken or rejected, as also the responsibility for implementing the decisions which they themselves made, whilst the means at their disposal were severely limited, to say the least. To return to H.A.Bruce's speech, comparing the zeal of the Dissenting congregations with the depression forced upon the anglican incumbent by his dilemma, he continued, 'The clergyman in the meantime applies for the aid of his wealthier parishioners to enable him to enlarge his old church or build a new one. But all in vain...it is not till the population has increased in enormous disproportion to church

1. See in the Ystradyfodwg parish chest a bundle marked 'Various Correspondence' for a letter addressed to the incumbent, dated 21 November 1890.

2. See, R.B.File, 'Llanwynno', for a printed appeal issued in 1883.

3. q.v.p.58

accommodation that Churchmen are shamed into tardy action...'. And, almost half a century later, one of the most energetic incumbents to appear in a Rhondda parish, John Daniel James, of Llwynypia, re-echoed very much the same sentiment, 'There are no resident gentry, and very few outside the parish who take any interest in the work of the church', he maintained. The collieries are in the hands of persons who are not Churchmen, and whatever is done has to be done by the people themselves'. He was writing to the Ecclesiastical Commissioners, but telling them nothing that was new, for by that time they had become inured to complaints almost in identical words from valley parishes, all of them inhabited by colliers and their families, a few small tradesmen and professional men, and no one else. Landowners, colliery proprietors, and other gentlemen of means were conspicuous by their absence. Moreover, in referring to coal-owners who were not Churchmen he was touching upon a characteristic peculiar to this era in the industrial history of South Wales, for, whereas nearly all the iron masters had been English, the industrial pioneers of the second half of the nineteenth century, especially in the Rhondda valleys, were nearly all Welshmen, and nearly all nonconformists into the bargain, some of them militantly so. As the rapid growth of the coal industry in the area demanded a restructuring of its economic organisation, however, joint stock companies came to replace the individual coal-owners, leaving the incumbent without a personal contact with the industry at that level at all. A distinction, nevertheless, existed between the typical Rhondda limited liability company of the eighties, which was often no more than a private firm or partnership which had assumed the form of a company in order to derive the benefits of limited liability,

1. See, R.B.File, 'Llwynypia', No.50,479,s.d. 22 June 1899.

2. See, E.D.Lewis, *op.cit.*, p.70. The most prominent among them were David Davies Llandinum; David Davis Blaengwawr; Thomas Joseph; Ebenezer Lewis; Samuel Thomas Yscuborwen; Mordecai Jones of Brecon; and James Thomas of Bedwellty.

3. Consequent upon the passing of the Joint Stock Companies Act in 1856, by the early seventies no less than 16 out of the 24 principal owners in the Rhondda had registered as joint stock companies. By 1880 the smaller private concerns had nearly all disappeared. See, *Ibid.*,

and the public limited liability companies which involved the raising of capital by subscriptions from the general public, and which became the norm from the nineties onwards. Towards the end of the century, John Daniel James was again complaining to the Ecclesiastical Commissioners, 'Three of the largest collieries in England and Wales are in this parish, but in the hands of limited liability companies...we are not able to bring home their liabilities to any individuals', whilst, a little later the Incumbent of Tylorstown, John Rees, touched upon another aspect, 'The owners of the collieries are a limited liability company', he declared, 'whose chief anxiety seems to be for dividends'.

Even when the incumbent's main source of support, his own flock, is considered, there were two factors militating against a liberal flow of financial aid. The first was poverty, not so much because of low wages, since it was the comparatively high scale of wages obtaining in the Rhondda that attracted labour into the area from far and wide, and even from other industries within the same county in times of prosperity, but because of the effect of recurring periods of depression. These were many and severe, and particularly deleterious in their mass effect on a community almost entirely dependent on one industry. The correspondence between the Rhondda incumbents and the Ecclesiastical Commissioners is replete with references to some existing 'depression in trade' which was affecting their building activity. The acute recession of the later seventies, for example, postponed the building of a church at Cymmer for years, and another of the middle

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1. See, R.B.File, 'Llwynypia', s.d., 25 July 1899
 2. See, Ibid., 'Tylorstown with Ferndale', No.63,787,s.d., 25 March 1902.
 3. The peaks of the prosperous periods were the years 1873, 1884, 1891, 1901 and 1908. The coal-owners used higher wages as a bait, so that the rates being offered at Aberdare in the forties were 15% above those obtaining at Merthyr Tydfil, whilst later on, the Rhondda rates were 10% above those of Aberdare, and 25% above those of Merthyr Tydfil. See, T.M.Hodges, 'The Peopling of the Hinterland and the Port of Cardiff' Economic History Review (1947), Vol.XVII No.I, p.66.
 4. The worst depression periods occurred between the years 1875-79; 1885-88; 1892-97; 1902-06. See Brinley Thomas 'The Migration of Labour into the Glamorgan Coalfield 1861-1911' Economica (1930) Vol.10.
 5. See, R.B.File, 'Llantrisant' No. 13,973,s.d., 21 March 1877.

nineties caused the incumbent of Ystradylfodwg much worry when All Saints' Treherbert was in the course of erection¹, whilst the strikes of 1910-11 brought the parish of Clydach Vale to the verge of bankruptcy, causing the cancellation of an ambitious building programme. The incumbent's account of the circumstances on that occasion well conveys the feeling of helplessness, even of hopelessness, which sometimes overwhelmed the parish priest aspiring to fulfil his role. 'The parish is on the verge of financial ruin' wrote William Meredith Morris, 'at the beginning of 1910 came the first cloud; it was the eight months' strike at Abergorky colliery...then (came) the terrible Cambrian strike of 1910-11...which lasted a whole year, and it completely shattered our work and reduced the parish to beggary. To crown our misery...² (then) the national strike of 1910'.

When calamity added its quota of woe to economic depression, the future could look very dark indeed, as it did for the incumbent of Ystradylfodwg at the beginning of 1886. He had completed the building of a church in the Rhondda Fach, and another was approaching completion when, on Christmas eve of the year 1885, tragedy struck in the form of a colliery explosion at Maerdy, claiming 81 lives. Referring to the consequences for him, William Lewis wrote in March of the following year, 'The recent terrible colliery explosion at Maerdy and the great depression in the coal trade are immensely increasing the difficulties, and we really know not what to do'³. This was the only one out of 32 colliery catastrophes of varying magnitude which befell the Rhondda parishes between 1850 and 1906, accounting in all for close on a thousand fatalities⁴. Vicissitudes of this order had the effect not only of bringing gloom into the environment of the actual flock, but of curtailing for a period the utilisation of its resources for raising funds from among the community in general by the usual well-accredited parochial means of collections, bazaars, entertainments and

1. See Ibid., 'Treherbert' No.70,659,s.d., 5 April 1894.

2. See, R.B.File, 'Clydach Vale', No.74,029,s.d., 26 May 1913.

3. Ibid., 'Tylorstown with Ferndale', op.cit., s.d., 26 March 1886.

4. See, E.D.Lewis, op.cit., pp.279-80

such like, and the effect was more costly when the fluid state of the
¹
 community is borne in mind.

To poverty as a factor militating against much financial assistance deriving from the parishioners must be added an absence among them of a tradition of giving. The backing of the State, and frequently a comfortable cushion of endowments had, over the years, bred in the Anglican Church an insensibility towards the duty of making personal contributions. There was nothing extraordinary in the situation which Ollivant found at Llandaff upon his arrival as bishop, with 52 churches not resorting to collections of any kind at the services. The custom had been to bring alms to the service of Holy Communion only, but an abandonment of that practice, by the nineteenth century had come to be explained, rightly or wrongly as the outcome of certain 'theological tendencies' of the post-Reformation period
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 which had developed in the popular mind. But the Church at large faced by entirely different conditions in the industrial areas of the nineteenth century was advocating a restoration of the offertory, and it was a theme which gained in urgency with the growing agitation for the abolition of the Church Rate, even coming into the forefront when the Rate was abolished in
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 1868. Ollivant was aware of the pressing need to engender and foster a new attitude in his own diocese, and entered into this arena immediately. At the consecration of a church in Skewen in 1850 he made Christian stewardship the theme of his sermon. Insisting that the Church in Wales was not the Church of the rich, (as those who left it for nonconformity thinking there to find the Church of the poor, had wrongly concluded), he urged that the time had come for all who had received at the hand of God to give a due proportion back for the use of the Church. His appeal, he explained, was not

1. 'Pastoral work is impossible to be duly carried out', said Bickerton Augustus Edwards of Llanwynno in 1881, 'with the inhabitants coming and going'. See, R.B.File, s.d., 13 July.

2. See, Charge to the Clergy (1860).

3. See, Ibid. for references to Evidence of a Committee of the House of Lords on the Assessment and Levy of Church Rates: Evidence of the Committee on the means of Divine Worship, and to the Upper House of Convocation's recommendation that weekly collections be made for purposes of Church extension.

to the poor, as much as to that class of artificers, small farmers, tradesmen, domestic servants, labourers and everyone else 'who by self-denial have something to spare for objects of Christian charity', as he expressed it. ¹ Meanwhile, he had advocated the the prudent establishment of church extension funds in populous places against the day when a church might need to be built, and the money invested by the Incorporated Church Building Society in the meantime. It was in keeping with his general attitude, to think of the Church Rate as a right which parishioners' had enjoyed for about 500 years of having a place for divine worship kept in decent repair (for them) at the public expense', ² and he exerted himself, in charge and sermon, and by inciting his clergy to enlighten the minds of their parishioners, to make collections in church, at least a partial substitute for it when it disappeared. So successful was he that by 1875, it was claimed, no more than four churches remained within the diocese where an offertory was not taken, whilst in more than half the churches the further step had been taken of collecting an offertory not only from the communicants, but from the congregation as a whole, and before the end of his episcopate that practice had become universal. Nevertheless, there were bitter complaints throughout the period about the lack of support for the diocesan societies connected with church building, but, more than anything, a comparison between what the nonconformists were able to achieve through voluntary contributions remained incontrovertible. In 1863, for instance, it was maintained that, at Merthyr Tydfil the dissenting population had raised £8,700 in one year towards charitable ends, ³ when the Church's contribution was less than half that number of hundreds, and sixteen years later the Vicar of Wrexham, David Howell, claimed that the Wesleyans of Cardiff contributed £850 a year to foreign missions, whilst the ⁴ whole diocese of Llandaff raised no more towards its Home Mission Society. It was, therefore, no very valid excuse for the parishioners' backwardness

1. See, a bound volume of Ollivant's Tracts and sermons at the Llandaff cathedral library.

2. See, Charge to the Clergy (1857)

3. See, Crd.W.484 op.cit., for a speech delivered by S.R.Bosanquet of Dingestow, in Monmouth at a public meeting held in connection with the Church Extension Society.

4. Ibid.

to argue that many were men who had left their families at home in the country, or that since coal mining afforded opportunities for unskilled labour to a high degree a large proportion of the immigrants were young unmarried men, whose Church loyalties might not have been important in their scale of priorities. It was especially true of the Rhondda that the percentage of males to females, of males to the total population, and of unmarried males of 20-25 years to the total population, was the highest within Glamorgan,^I but it was not a characteristic which applied any more to churchmen than to nonconformists. Although it comes naturally to the suppliant making out a case for assistance to paint as black a picture as possible of his existing situation, the manner in which Rhondda incumbents seemed to be vying with each other for the distinction of having the poorest parish, does suggest that, within their own horizons, they were making a genuine claim. A succession of Glyntaff incumbents, for instance, had a penchant, for pleading poverty, as did the incumbents of some of the parishes in the Rhondda Fach, which suggests that it was not due to their being of the same mould as personalities but that there was a strong element of authenticity in their claims. In view of the comparative smallness of their benefices, when considered in terms of their actual flock, furthermore, it seems not unlikely that they were honest when presenting their circumstances in these terms.

When the incumbents cast about for outside help, they also found themselves within a pretty straitened environment. Taking the period in its entirety, there was only one grant aiding society with a national status that remained available to them throughout, the Incorporated Church Building Society, and two of diocesan status, the Llandaff Church Building Society, and the Llandaff Church Extension Society. Another diocesan source, the Bishop of Llandaff's fund only became available from 1883, and it was from that time also that certain means were employed to augment the funds of existing diocesan societies. At the opening of the period, the Church Building Commission was a grant aiding body, although by that time the funds were nearly exhausted,² and at the beginning of 1857, the

1. See census tables, passim, which included statistics for the Rhondda Urban District from 1881.

2. See, M.H.Port, Six Hundred New Churches: a Study of the Church Building Commission 1818-1856.

Commission was assimilated into the Ecclesiastical Commission, yet not so as to extend the Ecclesiastical Commissioners' competence into the sphere of church building. As it was explained by their secretary to the incumbent of Ystradyfodwg, William Morgan in 1865, 'The Common Fund is not available for building churches. The only fund at the Ecclesiastical Commissioners' disposal for such a purpose was derived from the late Church Building Commission... and is appropriated in minimal grants of, say £5...where it is intended to establish a scale of pew rents^I'. The only instance, incidentally, of such an appropriation in the Rhondda occurred when the church of St. Andrew, Llwynypia was built, and the Commissioners made a grant of £5. towards the cost² so as to be enabled to sanction and legalise a scale of pew rents.

The Incorporated Church

Building Society, although established as a voluntary counterpart to the State-aided Church Building Commission, in 1818, proved to be by far the more durable organisation. Despite many vicissitudes which threatened its existence, it has survived to the present day. Prior to 1851 the Society made numerous grants to parishes in the diocese of Llandaff, amongst them one of £40 towards the rebuilding of Ystradyfodwg church in 1844,³ and incumbents of Rhondda parishes during the church building epoch were not often refused aid when they applied for it. The grants were always made, and their value determined, after a careful consideration of the information supplied by the applicants, which embraced factors such as population, the available accommodation, its proximity to the people, existing Dissenting accommodation, bilingualism, the cost of the project, and the ability of the benefice to meet it, with, sometimes, associated issues like the 'Liberationist opposition' that was encountered in mid-Rhondda at the end of the last decade of the century. Thus, note was taken of the fact that 4,000 inhabitants lived within walking distance of the proposed new church at Cymmer, that several people had been driven to attend chapel for lack of church accommodation at Clydach Vale, that Abercynon was destitute of church accommodation, that Dinas Road was seven and a half miles distant from the parish church, and that Porth was

1. See, R.B.File, s.d., 15 November.

2. Ibid. 'Llwynypia' No.50,479,s.d., 21 December 1874.

3. See, The Church Builder (1887) p.86

supplied with eight nonconformist chapels. It mattered that the church at Penygraig was to be entirely for a Welsh congregation, as was also a mission church at Treorchy, that Tynewydd Treherbert was a much poorer area than others 'lower down the valley', and that the benefice of Llwynypia was reputed to be 'the most backward in the diocese'.^I A regulation that half the seating should be free, from which no deviation was allowed, caused the Rhondda incumbents no difficulty, inasmuch as one only of the churches built during the period had rented seats which, even so, were not in such a proportion to the total as to contravene the rule. St. Andrew's, Llwynypia, originally had 322 free and 108 rented seats, and the only other church within the area, St. Mary's Glyntaff,² with 750 free and 250 rented seats, was already in existence in 1851. Another regulation, however, requiring a site to be conveyed to the Ecclesiastical Commissioners before a grant would be paid, did occasionally lead to difficulties, especially because the conveyancing of some of the Rhondda sites proved to be very complicated and protracted affairs. In one instance, on the contrary, when St. Tyfodwg's Treorchy had to be built on a site which the Roman Catholic Marquess of Bute would only allow to be leased on terms considered uncharitable, *although accounting* the lease invalid, 'wanting to help' the society still made a grant.³ But the normal policy of the society was to adhere precisely to the rules, so that, for example, when a grant of £150 had been computed as one of the right value for All Saints, Ynysyfeio, it was reduced by £30 when it was decided not to proceed with the erection of a north aisle.⁴ *Yet*, the view was not taken that stone churches were not appropriate for mining communities, even though the stone churches might be structurally incomplete buildings sometimes for lack of funds, but when plans

1. See, Ibid., passim

2. St. Mary's built with the aid of the Church Building Commissioners, had to comply with the Act of 1818 that 20% of seats must be free. As a rule 60% were free. See, Owen Chadwick, op.cit., Pt.I, p.330, n.6. But the Act was backward looking in assuming that incumbents might be paid out of pew rents, when it was forward looking in providing new means for building churches. See, G.Kitson Clark, The Making of Victorian England (University Paperback, 1973) p.156.

3. See the St. Tyfodwg's bundle in the Ystradyfodwg parish chest: letters from the Secretary of the Church Building Society, Milburn Blackiston to their incumbent of Ystradyfodwg, s.d., 5, 19 April, and 17 May 1894.

4. See, Wilton D. Wills, Unpublished thesis, op.cit., p.277

were adjudged to suggest a structurally unsound building, as once in the case of St. David's Cwmrhondda, it led to a rejection of the application. At all times the society tried to be helpful ^{and}, during the earlier years of the period both Bishop Ollivant and Sir Thomas Phillips served on its committee, but the corresponding response by way of contributions towards its funds from parishes was negligible. In the course of his Charge of 1854, Ollivant expressed his disappointment at having to report that out of 221 benefices in the diocese, 132 had made no return to the Royal Letter on behalf of the society three years earlier. Nine years later, the diocesan contribution amounted to no more than £34, in a year when the society's grants to the diocese amounted to £690. The Rhondda parishes were no exception to the general rule, their aggregate contribution barely exceeding £5 per annum, over a number of years², whereas the total amount voted by the society towards the building of churches in the original parishes over the period was £2,800, equivalent to over $\frac{1}{5}$ ³ of the aggregate cost.

When the incumbents turned in the direction of the diocese for help, it was not in the hope of a substantial response from the Church Building Society. During the first twenty five years of its existence the grants voted out of its fund had averaged only £150 per annum⁴, a sum commensurate with its income which by 1900 had dwindled to less than £100⁵ a year. It is not possible to assess the society's total contribution towards the building of the Rhondda churches because the existing records contain but very meagre information⁵, but it seems justifiable to infer that it was comparatively minimal and that the main advantage accruing from an application for assistance was the benefit of having the

1. See, Charge to the Clergy (1863)

2. For instance, the total contributions from the Rhondda amounted to £5.2.7. in 1896, and to £5.13.10 in 1913. By 1916, Tylorstown with Ferndale was the only Rhondda parish credited with a subscription, which amounted to £1.6.1. See, The Church Builder, passim.

3. The total cost of church building (exclusive of Church schools) in Glyntaff, Llanwynno, the Rhondda portion of Llantrisant, and Ystradyfodwg, between 1851 and 1920 was £86,738 towards which the Incorporated Church Building Society contributed £2,800. See, Appendix No. 5

4. See, Report of the Diocesan Conference (1900)

5. The same paragraph was reproduced annually in the Llandaff Diocesan Church Calendar by way of a report on the society's work., with hardly any change.

opinion of the society's architect on the submitted plans. Although admirable in conception the society never received the support from the diocese which would have allowed it to develop in a practical dimension.

It was, to some degree a comment on the Church Building Society's ineffectiveness that the other society to which the incumbents turned for aid, the Church Extension Society was launched five years later. It differed from the earlier society in having more expansive aims, with pastoral superintendence as its primary concern, and in being the bishop's own venture at the commencement of his episcopate, whereas Dean Bruce Knight had been the moving spirit behind the Church Building Society, towards the end of the episcopate of Copleston. Yet, the most that could ever be expected from it by way of a building grant was £100, for, not only had church building been given second place in its scale of priorities, it also turned out to be a venture that never really flourished, and that because it failed to elicit popular support. Thus within ten years of its inauguration, stock had to be sold to meet commitments, the average annual total of contributions from the parishes over the first nine years having amounted to £280, or about £1 per church, despite annual exhortations from the bishop by way of a circular letter underlining the obligation to contribute. Thereafter, it was a tale of reiterated appeals from the bishop, resulting in only a temporary improvement in the parochial response, and a series of public meetings in the hope of fostering some enthusiasm, which, ^{nevertheless} achieved little. Even though Trinity Sunday was set apart as a day on which collections were to be made in all churches in aid of the society, annually, by 1891 its stock was exhausted for the third time in its history, and a statement had to be issued that there was a moratorium on building grants. As a result, the society's plight was made the principal subject of debate at the 1892 diocesan conference, yet eight years later it was reported that, for some time, no

1. See, Annual Report of the Llandaff Church Extension Society (henceforward cited as 'L.C.E.S.') No.10 (1860).

2. See, Charge to the Clergy (1860)

3. Public meetings were held at various diocesan centres in 1863, 1868, 1879 and 1880. See, Charge to the Clergy (1881).

4. See, L.C.E.S. Annual Report No.40 (1891).

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applications for aid to build churches had been entertained. But some new blood was about to be injected into the society's veins through the agency of a 'Llandaff Diocesan Sunday Fund', inaugurated by Bishop Richard Lewis in 1898 with the objective of assisting certain existing diocesan societies out of collections asked for in all places of worship in the diocese on the first Sunday in Lent every year.² During the ensuing five years the scheme ensured an augmentation of the funds of the L.C.E.S. by an annual amount of £380. Moreover, the bishop made the society a beneficiary of the 'Llandaff Centenary Million Shilling Fund', launched at the turn of the century, which resulted in a lump sum of £2,000 being credited to its account by 1903.³ Other developments occurred in its favour at this period, such as a collection amounting to £2,000 made by the Revd. C.R.Knight, which eased the society's commitments in all directions although designated to be used only for the maintenance of additional pastors, and a number of substantial bequests that came its way. Despite *all this*, nevertheless, no permanent basis was established for it, and Bishop Joshua Pritchard Hughes, in 1907, found it expedient to inaugurate yet another fund, with the aim of placing it, together with the Llandaff Poor Benefice Fund, on a sound financial footing.⁴ This 'New Diocesan Fund' so entitled, had the objectives of raising £50,000 in donations, and £6,000 in annual subscriptions, aims which by the end of the century had achieved such a measure of fulfilment, that £4,500 by way of donations and £670 by way of annual subscriptions had been handed over to the L.C.E.S. the timing of a new approach having brought its reward.⁵ By that time, moreover, a reorganisation of the finances of the diocese, approved at the diocesan conference, in 1903, was under way, leading eventually to the two societies concerned with church building

1. No new building grants were made between 1894 and 1897, and only four between 1898 and 1903. See, Crd.W.484, op.cit., for a list of 'Grants paid out of the Treasurer's Account'.

2. See, Welsh Church Commission: Minutes of Evidence, op.cit., Q.48,056. The other societies to be helped were the Church Building Society, the Poor Benefice Fund, and the Church Schools' Association Fund.

3. See, Crd.W.484, op.cit., for a list of donors of £10 and upwards, and also L.C.E.S. Annual Report No. 53 (1904)

4. Ibid. See, Welsh Church Commission: Minutes of Evidence, Q.48,056, and the Report of the Llandaff Diocesan Conference (1907).

5. See, material relating to the Bishop of Llandaff's Fund, at the N.L.W.

being grouped together to become the purview of Committee No. 5 of the Diocesan Board of Finance.^I By that time, however, the heyday of church buildings in the Rhondda was past, more than half of all the churches erected having been opened during the ten year period leading up to 1897, and almost half of that number during the last three years of the period, when the funds of the society were in a parlous condition.

Meanwhile, a third diocesan society had come into existence with the avowed object of supplementing the work of the L.C.E.S., on the arrival in the diocese of Bishop Richard Lewis.² The speed with which he moved was indicative of the urgency that he felt to be prevailing in this sphere, and he aimed at a sum of £50,000, one half of which was to be invested and the interest used to supplement clergy stipends, and the other half placed on deposit to meet applications wherever assistance was required to build 'plain but comfortable churches', as it was specified, when half or sometimes less than half the total cost had been locally obtained. The appeal was directed unashamedly at the wealthy people of the diocese, the first twelve of whom were asked to contribute £1,000 apiece. Moreover, the bishop specifically made the Rhondda valleys an area to be assisted declaring that he intended to get them 'mapped out' and the inadequacies of church accommodation supplied. By the time of the bishop's death, in 1905, when the society was nearing the end of its operational existence, the fund had reached a total of more than £60,000, of which about £28,000 had been expended in grants towards the erection of churches and mission rooms.⁴ The reports of the L.C.E.S. during the years that followed the launching of the new fund, reflected a sense of wonder at the almost unbelievable success that was attending the new bishop's venture. 'Projects of church building that have remained dormant for years...have been

1. See, The Llandaff Diocesan Conference Annual Reports, 1903-13, passim.

2. The bishop was enthroned at Llandaff on 3 May 1883, and mooted the idea of the fund at the meeting of rural deans held in the following November. See L.C.E.S.' Minutes, op.cito., s.d., 17 April 1884.

3. Ibid. It was envisaged the buildings would accommodate about 300 persons, and were to be built at a cost of c.£4 per sitting.

4. See, Welsh Church Commission: Minutes of Evidence, Q.48,056.

resuscitated', it was said, so that 'by liberal grants, three or four times as large as the greatest which this Society is permitted to offer, he (the bishop) had made practicable schemes that seemed impossible'. In the twenty three years from 1885 to 1908, this society contributed over 8% of the total cost of all the church buildings erected in the original Rhondda parishes. Its success was undoubtedly due to the initiative of the new bishop in setting up the first fund of this stature since 1850, at the commencement of his episcopate, which was able to attract, from the outset, the support of benefactors, mainly from the landowning class, who really had the welfare of the Church at heart, and a number of them the wellbeing of the Church in the Rhondda. It was, furthermore, an era when 'Church defence' was a burning issue, and when it was felt in many quarters that the Church in Wales had to be on its mettle if it was to survive. The fund was wound up in 1911, and its assets transferred to the L.C.E.S. to constitute, thereafter, 'The Bishop Lewis Loan Fund', to provide loans for building in accordance with the rules of the L.C.E.S.

There was open to incumbents another alternative to churches as places of worship, which had a good deal on various counts to commend it, the erection of schools, more often than not in affiliation with the National Society. In mining districts a trend against permanent buildings for populations which were fluid in the earlier stages of the migrations, prevalent in some quarters, was in its favour, as also the pressures to multiply Church schools. But a particular advantage was the availability of grant aid primarily from the State, but also from national and diocesan bodies concerned about education through Church schools. It was an attractive proposition to provide buildings which had the dual role of being schools and churches with the aid of substantial grants to minimise the parish's liability. Eight of these schools

1. See, the L.C.E.S. Annual Report No. 34 (1885), and Ibid (1887), where it is stated that 1886 had been a year of great activity 'stimulated by substantial contributions from the Bishop of Llandaff's Fund'.

2. The aggregate grants amounted to £4,435, as against £52,516, the total cost. See Appendix No. 5.

3. Among the main contributors were, Crawshay Bailey (£1,000); Mrs. Bailey (£1,000) Griffith Llewellyn of Baglan Hall (£1,000); Mrs. Llewellyn (£2,000); Miss Talbot of Margam (£2,500); Miss Clara Thomas, Llwynmadoc (£2,000). The bishop's own contribution amounted to £2,045, and the Dean's and Mrs. Vaughan's to £1,000. See, 'A List of Subscribers to 1 February 1908' in the Annual Report (1908)

4. See, 'Minutes of the Bishop of Llandaff's Fund', s.d., 9 May 1911.

appeared within the Rhondda area and were duly licensed for the performance of divine worship, to equip them for their secondary role.

Among the incumbents who were in these benefices in 1851, David Watkin Williams of Ystradfyfodwg was unique in not becoming instrumental in the erection of any building necessitated by industrial change. He had, however, become well aware of the transformation that had been set in motion. Writing to the Ecclesiastical Commissioners in 1853, for example, he referred to three new collieries that had been opened one of which, though in its infancy, as he said, was employing a hundred men. He also mentioned the suggestion that his benefice was 'the wealthiest in the mineral basin, containing no less than three workable veins', as well as that there was a railway, twelve and a half miles in length, then being built through the parish. The largest of the collieries mentioned was the Bute Merthyr coal mine at the northern end of the middle hamlet of Ystradfyfodwg, a locality which soon came to be known, because of its association with the Bute family, as Treherbert. It was where steam coal was initially mined in the Rhondda, the first of it being transported to Cardiff in the winter of 1855, and thereby, as it has been expressed, 'sounding the tocsin of the new age for the Rhondda', which was to be vastly different from anything that the mining of the bituminous coal had ever promised. His estimate of the population as having grown to about 2,500 was somewhere near the mark, although it became customary later for Rhondda incumbents to tend to exaggerate in making their estimates, and by the end of his incumbency, which came three years prior to the census of 1861, which showed the population of Ystradfyfodwg to have increased by 97% during the decade, the way of the future development of the region was becoming unmistakeably clear. In the 1857 Annual Report of the L.C.E.S. it was in fact stated that with relation to the increase of population, 'the valley of the Rhondda might be referred to, where a traveller might witness the very process of peopling and settling a district, as he advanced from Pontypridd...to the head of the stream above Ystradfyfodwg'. It had begun to happen before people's very eyes. As a result of his father's decease, and his consequent inheriting

1. See, R.B. File 'Ystradfyfodwg', op.cit., s.d. 21 March 1853.

2. See E.D. Lewis op.cit., p.69.

of a part of his fortune, however, Watkin Williams resigned his incumbency, indeed, he withdrew entirely from the ministry ~~to the extent~~ that, when a local historian of the later sixties of this century, having paid tribute to him for his many services to the community during the thirty and more years of his retirement came to her concluding remark she said, 'Strange though it may seem, this particular gentleman was himself intended by his father for the Church, but gave up the idea on the death of his father'^I. There had been, of course, a revolution in between.

The successor to him, appointed by the Vicar of Llantrisant, Evan Morgan, was David Griffiths, a curate of Aberdare who, however, having accepted the living, with what the bishop described as 'a strange vacillation'² then declined it within a matter of months. A return he made to the Ecclesiastical Commissioners in August 1858 may contain some clues to his strange behaviour, for he mentioned, inter alia, 'new collieries being continually opened', the need for two new churches, and a population estimated to be upwards of 5,000.³ His *exaggeration* of the population figure (proved by a comparison with that of the 1861 census), suggests a magnification of all the problems which he conjectured as facing an incumbent of Ystradyfodwg.

The incumbents of Llanwynno and Glyntaff, in contrast, both held on to their benefices for a quarter of a century yet, in contrast to each other, the one made an impression upon his parish immediately with an extensive building programme, whilst the other was remarkable for his inactivity, even in the face of a crying need for additional accommodation in the developing town of Pontypridd within his parish.

William Davies of Llanwynno had the good fortune to come into a parish where the building of a new church was already a live issue, and to be presented within a short time with a site large enough to accommodate a church, a graveyard, and a parsonage house, and before four years had elapsed, he had built a church, and erected the boundary

I. See, Gertrude Hughes-Williams, 'Notes on the History of the Church in Pontypridd', in the St. Catherine's parish chest, compiled in 1968-9. D.W. Williams resigned the benefice on 6 May 1858 (See, R.B. File, s.d., 1 December 1858), his father having died on 2 November 1856 (See Ibid., Ynyshir, No. 66,071, 'Abstract of Title').

2. His admission dated from 12 May 1858. (See, R.B. File, op.cit.)

3. Ibid., 4 August.

walls within which also was included a parsonage house. The house, however, newly built was originally meant for himself, by the donor of the site, Lewis Morgan of Hafod Fawr in that vicinity, and was built on another part of the site which he had donated. In the words of the incumbent, he was led to dispose of the house for a parsonage, 'at a great sacrifice...for less than it had actually cost to him, and to give the land for nothing'. In another two years, a completed unit comprising a school and a master's house in addition, was in full use. William Davies appeared to be a man determined to go through with the project without delay, for he attempted to cut down costs, and therefore time, by submitting an original plan for the church which was rejected by the Incorporated Church Building Society on grounds of safety, as being altogether too flimsy a structure. The church that he eventually built, indeed, was the only one of the industrial era in the Rhondda which in later years had to be demolished in order to substitute for it a more appropriate structure. The church, consecrated on 16 May 1854, was hailed as a triumph for him in the local press, he himself being described as one who had 'set himself vigorously to work to supply the wants of his people'. The report continued, 'We know no spot where more has been accomplished with such apparently feeble means...it stands forth as an example and an encouragement to those who...fear to undertake a work which seems to be beyond their strength. It was not fulsome praise either, when it is borne in mind that the parish had been without a resident incumbent for twenty years, and even without a resident curate for much of the time, and that a young clergyman, without much experience, had managed to achieve so much within so short a time. The project, furthermore, had required a strong element of courage, with £4,000 to be found to finance it, and with stages

1. See, R.B.File, Llanwynno, 'Various Correspondence', s.d. 5 Dec. 1851.

2. See, Wilton D. Wills, 'Unpublished thesis', op.cit., p.277

3. See, Appendix No. 5

4. See, the Cardiff and Merthyr Guardian, 26 May 1854. The reporter of the Cambrian newspaper, in the same vein, spoke of the incumbent's 'indefatigable exertions', and of the spiritual wilderness that he had made to 'blossom like a rose'. See, issue of 26 May 1854.

5. The figure of £4,000 was quoted by the incumbent himself (see, R.B.File, s.d. 29 July 1862), and by Bishop Ollivant during a speech he made on behalf of the L.C.E.S. in 1863. See, Crd.W.484, op.cit.

occurring when the decision had to be taken to carry on even though the funds were showing substantial deficiencies at the time. When the incumbent claimed, 'I collected the whole of this large sum', nevertheless, it was a true statement only in the sense that he included the grants he had received within that total, amounting to about 32 $\frac{1}{2}$ % of the whole, as well as the value of the sites estimated at £600, amounting altogether to a liberal proportion in comparison with what became normal in such cases, later on in the Rhondda. He also had the great good fortune of having at his side some zealous and generous coadjutors, chief among them being Lewis Morgan, the local landowner who, in addition to everything else gave all the stone for the buildings from his own quarries, and financial assistance also, the extent of which is not ascertainable. Among them, too, with his presence as churchwarden at the consecration auguring well for the future, was the industrialist John Calvert, who was credited with having 'evinced an untiring interest' in the accomplishing of the project. An associate of George and Robert Stevenson, he had originally come to Newbridge as a contractor for the Llandaff to Merthyr Tydfil section of the Taff Vale railway, but who, by the time of the consecration, was owner of collieries and extensive coke ovens in the locality. He is renowned as one of the three principal pioneers of industry in the Rhondda valleys, and was noted for his generosity, even his reckless liberality which eventually dissipated his fortune so that he died a poor man, in a small cottage situated at nearby Llantwit Faerdre, at the age of 78 years, in 1890. But on the day of the consecration, blessed as it happened, with brilliant sunshine, the presence

1. When the building of the church was commenced, the funds to finish the work were deficient by £400, and there was still a deficit of £300 at the consecration. See, Cardiff and Merthyr Guardian, 26 May 1854. The situation was repeated when it was decided to proceed with the school premises.

2. See, R.B.File, op.cit., 29 July 1862

3. See, Appendix No. 5

4. Grants from societies over the whole period 1851 to 1920, accounted for c.13% of the total cost of building. See, Appendix No. 6

5. See, Cardiff and Merthyr Guardian, 26 May 1854.

6. Ibid., 19 May 1854.

7. See, E.D.Lewis, op.cit., pp.50-51; also Elizabeth Phillips, A History of the Pioneers of the Welsh Coalfield (Cardiff 1925) pp. 159 ff.

of John Calvert in the eyes of the distinguished company present, must in itself have seemed propitious for the parish of Llanwynno. The distinguished company in itself, including the hierarchy of the diocese and about thirty clergymen besides, together with the flower of the laity, especially from the hill area of Glamorgan, represented the support that an incumbent in William Davies' shoes might rely upon. A nonconformist onlooker would have been critical of such an anglicised gathering, possibly of the patronising attitude of the upper crust, and of the corresponding obsequiousness of the rank and file of the Church membership, and would certainly have been conscious of the totally different ethos of his own Christian environment. But realism would have demanded that the strength of the Church in Wales be recognised in its own terms, and significantly in the diocese, its availability to parishes through a nexus of family inter-connections. Thus, the connections of the Morgans of Hafod Fawr illustrated the point, for allied with the family of Griffiths of Gellifendigaid, Llanwynno, on whose land the greater part of Pontypridd was eventually built, they were, by virtue of it connected with the Thomas family of Llanbradach, represented at the consecration by the wealthy and influential 'squarson' George Thomas. He, for his part, was married to the eldest daughter of the 'Iron King', William Crawshay of Cyfarthfa, whose sister was the wife of Benjamin Hall, father of the later Lord Llanover, and one of the principal landowners in Glyntaff. A similar web might be woven of the connections of the Bruce-Pryce family of Duffryn, Aberdare, and several others. They were a principal element in the structure of the Church in the diocese, but at this stage in the history of the Rhondda's industrial development presented a braver image than later, when their potential became swamped with the massiveness of the change whose magnitude was not at this time foreseen.

William Davies, however,

remains something of an enigma. For, although his incumbency lasted for twenty six years, during which period his parish population increased by well over 430%, his only other venture into the sphere of building was in 1867 when

I. The population of the original parish area of Llanwynno had increased from 3,253 in 1851 to 17,229 in 1871, of whom 11,434 inhabitants still resided within the parish, exclusive of its separated portions.

he added an infants' school room to the existing school premises, and even that minor work caused him difficulty. Writing to the Ecclesiastical Commissioners to elicit their help, albeit unavailing, he referred to this area of his former triumph as 'the most destitute part of the parish', explaining that despite having the new building 'covered in', he could not complete the work for want of funds. ^I A number of reasons might be adduced to account for his record in this respect. If it is to be explained on grounds of personal inactivity alone, then it might be suggested that he was not really the inspiration behind the remarkable outburst of building activity at the commencement of his incumbency, but Lewis Morgan, for he died early in 1855, and his death came as an unexpected blow to the incumbent, causing quite a delay in the operation of building the school, which was at the time proceeding apace. ² It might be suggested, alternatively, that this initial explosion of activity exhausted his potential permanently. He was, at least, prone to make protestations in later years that could give rise to a suspicion of it. After he had been twelve years at Llanwynno, for instance, he wrote to the Ecclesiastical Commissioners, 'I cannot possibly collect any more funds, there is no prospect of a benefaction out of working colliers', having already alluded to the 'whole of the large sum' of £4,000 which he had collected 'by dint of great perseverance' to finance his initial venture. ³ Within two years of the end of his incumbency, although by then admittedly an ageing man, he again referred to what must have been an abiding nightmare for him, 'The population of this parish is increasing so very rapidly', he deposed, 'I find it quite impossible to meet their spiritual wants'. ⁴ But there were certain developments which removed problems from the area of his responsibility, to be solved by other means, so as not to bring the issue of his inactivity into question. One of them occurred within the Cynon valley

1. See, R.B.File, Llanwynno, 'Parochial Charities: Gloucester Chapter Estates', No.38,679, from 8 January 1868.

2. See, the National Society File, 'Llanwynno', s.d., 25 September 1855. Lewis Morgan died on 20 April.

3. See, R.B.File, Llanwynno, s.d., 29 July 1862.

4. See, Ibid., s.d., 20 November 1873.

area of the benefice, where the initiative of a layman of means exemplified how the Church might have flourished during this period had there been more of his kind. As early as 1852, it was being argued that the population of the village of Mountain Ash, estimated at 1,200, would soon be doubled and that a school should be erected there to be licenced for worship, since the community was many miles removed from the parish church. Both a site, and a contribution of £100 had been already donated by the owner of the Duffryn estate which embraced the area in question, John Bruce Pryce, and money collected to make a total of £280. But six years passed before the building was erected, when a curate was also appointed to serve the locality, but who was significantly described as 'acting as curate to the Vicar of Aberdare'. Significantly, also, the incumbent of Llanwynno is not mentioned in references to these developments, not, however, because the Vicar of Aberdare was taking the initiative, but because of the independent line that was being taken by the Bruce Pryce family, as powerful a group as any within the diocese. It led, presently, to the building of a church and a parsonage house, to provide, together with the school, an assemblage identical with that which William Davies had brought into existence at 'Cwmrhondda'. The entire enterprise was impressive, from start to finish, because of the comparatively short time that was entailed, and because of the completeness that was achieved. The locality, both geographically and industrially, was orientated in the direction of Aberdare rather than of the rest of Llanwynno, and it was natural for the District which was assigned to St. Margaret's, Mountain Ash, in 1863, in due course, to be incorporated into the rural deanery of Aberdare.

1. See, 'Minutes of the Llandaff Education Board', s.d., 9 March 1852. The Board had in fact voted the school a grant of £50 a year earlier. See, Ibid., s.d., 12 March 1851. 'Mountain Ash', a name given about 30 years earlier to the first cottage built on his estate by the newly-arrived owner, John Bruce Pryce, had been adopted as the name for the growing township. See, the speech made by him at a public meeting held in support of the L.C.E.S. in 1863, Crd.W.484, op.cit.

2. See, 'The L.C.E.S. Minutes', s.d., 10 March 1857, and the Annual Report No.8 (1859).

3. John Bruce Pryce contributed £2,000 towards the cost of the church, estimated at £2,527. See, Ollivant's Charge to the Clergy (1863). He also made a cash benefaction of £1,000 by way of an endowment to provide for a clergyman's stipend. See, Report of the Ecclesiastical Commissioners, No.17 (1864).

Another such development involved a community of miners settled in the north west corner of Llanwynno, where, however, the parochial territory abutted on to the two neighbouring parishes of Aberdare and Ystradyfodwg at a place coming to be known as Ferndale. Sinking for coal had commenced there in 1857, and the place was given the appearance very much of a frontier area when the first miners and their families came to be housed in rows of wooden huts which they dubbed 'The Barracks'. In 1867 a Times reporter visiting the locality on the occasion of a major mining catastrophe, found the total population of about 800 souls lodged as he described it, 'in houses rudely built of wood...like American log huts', which remained there until the seventies. ^I A curate licensed to Llanwynno was placed at Ferndale in 1871, but the community having by that time grown to number about 2,000, ² was expanding rapidly, and occupying in the process the Ystradyfodwg rather than the Llanwynno side of the Rhondda river. It was not, until the colliery proprietors, David and Lewis Davis, reclaimed in 1876 a room which, staunch nonconformists though they were, they had placed at the Church ³ disposal, that the spiritual responsibility for Ferndale was transferred to the incumbent of Ystradyfodwg who, without delay erected an iron church for ⁴ the use of the community.

Yet, although it may be possible to alleviate the seriousness of a charge of inactivity levelled at William Davies by means such as these, he is not exonerated, for he left a legacy of untackled problems of church provision to his successor. The process, which was to continue throughout the period, of new mining centres appearing, around each of which new communities mushroomed with startling rapidity, had already produced

1. See, E.D.Lewis, op.cit., p.96

2. See, R.B.File, 'Llanwynno', s.d., 28 April 1870. The incumbents of Llanwynno and Ystradyfodwg in a joint letter, explained to the Ecclesiastical Commissioners that Ferndale was separated from their respective parish churches 'by a wild mountain range, 4 or 5 miles in extent, which it is at times almost impossible to traverse'. See, Ibid., s.d., 28 April 1870

3. See, R.B.File, 'Ystradyfodwg', No.7,934, s.d., 18 December 1876.

4. See, Appendix No. 5.

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within his lifetime large concentrations of people at places within the parish,² and he had not moved towards providing them with churches. In terms of the relationship of church seating available to the total population, the index decreased from 5.6% in 1861 to 2.6% twenty years later, with the localities of Porth, the Clydach valley, and even 'Cwmrhondda', or Gyfeillon as it became more generally known, where St. David's church was situated, crying out for anglican accommodation.

Llanwynno, however, was not again to experience an incumbency of anything like the duration of William Davies's. On the contrary, during the forty four years up to 1920, there was a succession of³ five incumbents, and, as a result, a sustained building programme over a number of years was out of the question. No circumstances could have illustrated better how dependent upon the individual incumbent church building was. Such, nevertheless, was the pressure upon the Llanwynno incumbents to supply buildings that only one of the five did not build a church, and his⁴ career was cut short by death. It also followed that three of the five buildings which were erected, could not be completed within the incumbencies of their promoters, and reflected some glory on their successors who brought⁵ the projects to fruition. Paradoxically, two of them came to be consecrated during the short incumbency of Moses Lewis, the only incumbent of the group who did not have a church of his own initiation to his name. Because the initiative, and the implementation of it was so personal a matter, the main church building activity occurred, as it might have been expected, during the incumbencies of the longest duration, those of Bickerton Augustus Edwards,⁶ and of Llewellyn Lloyd Davies, the one lasting for ten and the other for

1. William Davies died on 19 February 1876.

2. The 'L.C.E.S. Minutes', however, record the voting of a grant of £30 towards an iron building at 'Cwmelydach', presumably in Llanwynno, on 10 September 1875.

3. See, Appendix No. 8

4. See, Ibid., for Moses Lewis.

5. The churches in question were St. Paul's Porth, Christchurch and Holy Innocents', Ynysybwll.

6. See, Appendix No. 8.

thirteen years, long enough periods for them to experience the bearing down upon them of their responsibilities in this respect. In comparison with all his successors, B.A. Edwards was a 'foreigner', inasmuch as ^I the former had well-established Rhondda connections, but despite his unrelated background he developed an acute awareness of the needs of his parish. For instance, in a printed appeal for funds to build a church at Ynysybwl in 1883, after he had been six years at Llanwynno, he expressed his conviction that the Church's lack ² of success in mining districts was chiefly due to a lack of churches, adding '...the church-going settlers...surrounded by large and attractive nonconformist chapels...either separate themselves from her communion or...live as heathens in a Christian land'. That appeal was issued at the end of a period of two and a half years' frustration during which his hands had been tied because of a sequestration order which had followed him from his last parish. It appears that he was held responsible for repairs to the parsonage house which he had left to the extent of well over £400, under the terms of the Dilapidations Act of 1871, the process of sequestration, after the incumbent's goods and chattels had been distrained upon extending to his income until the demand upon him had been satisfied. Edwards was at his former benefice for only five years, and it seems probable, especially in view of his protestations at being unfairly treated, that he had been caught out by the requirements of the new legislation. Be that as it may, the interlude seriously affected the progress of his plans for building churches, which ³ were being formulated prior to the sequestration. In the event, two churches were opened within eighteen months of his leaving the parish in May 1886, to return to the more tranquil environment of Betws yn Rhos in the diocese of St. Asaph, the area where he had begun his ministry. The former of them, St. Paul's, Porth, supplied the need of a community which, when it was incorporated into the new District of Cymmer and Porth eight years later numbered about 4,000, and which prior to having a church of its own had used

1. See, Appendix No. 8

2. q.v., p.60

3. See, R.B. File, 'Llanwynno', passim .

4. See, Crockford's (1888).

5. See, Appendix No. II, n.4.

the National School at Cymmer for worship. The cost was met to the extent of about 28% from society grants, and 35% from large donations, which included £300 from Miss Clara Thomas of Llwynmadoc, a landowner, and £100 from the industrialist, Sir William Thomas Lewis, who had control of the mines in the area, that came to be known as the 'Lewis Merthyr pits', and who, it has been said, 'granted his principles...(might) be called philanthropic'. It included also a unique donation from the Cooperative Building Society of £100. A residue was left to be made up out of the proceeds of miscellaneous activities organised by the church community, adjudged by the churchwarden of twenty years later to have amounted to £900. Christchurch, Ymysybwyl, gave a community inhabiting the Clydach valley, but concentrated at Ynysybwyl where in the Board School services had been held for them on Sunday evenings for some years, a church of their own. Originally, an iron building was contemplated, but before any steps were taken to provide it, events had moved on so as to indicate that this community required for its use a more substantial building. The society grants received amounted to no more than 23% of the total, whilst no other major donations are recorded than one of £150 from the landowner, Lord Windsor (who also gave the site). When B.A. Edwards made an appeal to the Ecclesiastical Commissioners in June 1883, the deficit on the building account amounted to about 40% of the total, but it would appear that the proportion left to be found by the usual parochial means was in the region of 30%. These two churches improved the existing seating accommodation to the extent of 14%, which was a considerable advance towards righting the balance in relation to the total population,

1. See, The Dictionary of Welsh Biography, s.n. Sir William Thomas Lewis (later Lord Merthyr) donated £500 to the Bishop of Llandaff's Fund, of which £100 was earmarked 'for Porth'. See, 'List of Contributions', Annual Report (1908).

2. See, Appendix No. 5, n.25

3. See, Welsh Church Commission: Minutes of Evidence, Q.6,409.

4. See, R.B.File., 'Llanwynnol', s.d., 13 July 1881.

5. Ibid., 'Ynysybwyl Church Site', s.d., 6 June.

6. The Incorporated Church Building Society's grant was not voted until December 1883. See, Appendix No. 5.

but of greater importance, they fulfilled a dire need in their particular localities. They also gave the lie to William Davies's expressions of hopelessness in the face of the situation confronting him, although, on the other hand, illustrating that the Church's only way forward in this sphere, without the aid of a powerful lay patron, was by disregarding financial uncertainties and, in a very real sense, muddling through. Possibly, B.A. Edwards had not contemplated such an early departure from Llanwynno, but not only did that entail leaving behind unfinished churches, it also meant that debts were left on them which others had to face.

Very much the same elements characterised the circumstances of Llewellyn Lloyd Davies' activity as a church builder, following upon the incumbency of Moses Lewis who could achieve little beyond completing the projects that he had inherited, because of its short duration. Although the pressure from the direction of sheer population, which increased by a third during the decade to 1891, had been somewhat eased during Moses Lewis' incumbency through the creation of Ecclesiastical Districts incorporating portions of Llanwynno, releasing 2,700 persons to Tylorstown and Ferndale, and 1,324 persons to Ynyshir, in 1887, Llanwynno was still a parish of close on twelve and a half thousand souls in 1891. And, even though more relief of that order followed the creation of Cymmer and Porth, when another 4,000 of the inhabitants of Llanwynno were transferred, by 1901 the level of the Llanwynno population was still close on 16,000. Indeed, a reverse development, of adding part of another parish to the benefice, occurred in June 1901, when the Bryneirw area of Llantrisant, with a population estimated at 1,400 was incorporated into it. These anglicans had been estranged by distance from the life of their own parish community, and were, in fact much more akin in all other respects to the mining community facing them in the parish of Llanwynno on the other bank of the Rhondda river. Moreover, not only was the transference

1. See, Appendix No. 11

2. See, Appendix No. 1.

3. See, Ibid.

4. See, The London Gazette, 21 June 1901

beneficial from that standpoint, they also had their own church, capable of accommodating 250 persons, which, thereafter, was at the disposal of the anglicans in the area, no longer restricted by a parish barrier^I. So obvious a development to occur was it, indeed, that only precedural tangles had caused its postponement since it was initially proposed as part and parcel of the operation constituting Cymmer and Porth into a new District in 1894. It did not, therefore, complicate matters for Llewellyn Lloyd Davies, who had already been at grips with the two major issues posed by the increased population of his parish. One of them was located in this very vicinity, on the Llanwynno side, where St. David's church, 'Cwmrhondda'² had served the community since 1854, but where, by this time, 'the nucleus of one of the greatest mining concerns in Britain'³, as it has been described, under the direction of Sir William Thomas Lewis, had come into existence, rendering the church, from the standpoint of the enlarged community woefully inadequate. The other was located many miles away, where, at Abercynon, at many miles' distance also from any church, a pit sunk about the time of the incumbent's arrival in the parish, and the last to appear in the Taff valley, was transforming its environs with such suddenness that, for quite a time, the place bore no settled name⁴. Lloyd Davies was young in experience as well as in age when he came to the parish, his only curacy at Llantrisant having lasted for a bare five years, but his Vicar, who was also his patron, had considered him equal to the task. He himself knew that little financial help was to be expected from his parishioners, comprised of 'mining families with the exception of about 500 employed in agriculture'⁶, as he deposed, the new community at Abercynon occupying a lower level still, 'made up of the dregs

1. B.A. Edwards had contemplated erecting an iron church in this area of Trehafod in 1881. A room, to hold 60 persons, is listed in the annual issues of the Llandaff Diocesan Church Calendar from 1898 to 1907.

2. 'Gyfeillon', and the newer name 'Hopkinstown' came to be used for this vicinity.

3. See, E.D. Lewis, op.cit., p.4.

4. 'Abercynon', alternated with 'Carne Town' and 'Aberdare Junction'.

5. He had pursued an academic career at Jesus College, Oxford, where he had also distinguished himself as an athlete. See, Appendix No. 7.

6. See, R.B. File, 'Llanwynno', s.d., 19 August 1890.

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of all the counties'. But he seems to have misjudged the economic climate,
and it proved disastrous. The two projects of demolishing the existing nave
of St. David's church and replacing it with an enlarged new nave, and of
building a large new church at Abercynon, were carried out with surprising
alacrity, the former taking barely one year, and the latter about nine months,
even though they overlapped each other. No less than 750 seats were added to
the accommodation for worshippers in the parish, thus increasing the
availability to the total population of church sittings from 6.2% to 10%, but
towards the cost of the combined ventures his total of grants from the
societies was only in the region of 17%. Within the context of a serious
slump in the coal trade which lasted from 1892 almost to the end of the decade,
and which included a strike of over five months towards the end of the period,
in 1898, to embark upon such ambitious enterprises was foolhardy, so that
almost as soon as they had been brought to a completion, the incumbent was
drawing the attention of the Ecclesiastical Commissioners to 'the very heavy
debts on St. David's and St. Donat's'. There is no record of whatever donations
were received, but the seriousness of the financial plight into which the
parish had been plunged is indicated by a loan voted from the Bishop of
Llandaff's Fund, in 1902, of £350, 'to the Vicar of Abercynon and others', to
meet an action relating to an amount that had been guaranteed to the bank in
connection with this church building enterprise. In fact, nearly ten years
after the building of St. Donat's when the church was consecrated in 1907,

1. See, R.B.File, 'Llanwynno', s.d., 23 August 1894.

2. St. Donat's was built between September, 1896 and the following September;
St. David's rebuilt between June 1897 and March 1898.

3. 'The Carnetown mission room', seating 100 persons, being an old warehouse
once used by the Cardiff-Merthyr canal engineers had been the venue for
anglican worship since c.1894. See, Ibid., s.d., 23 August 1894.

4. See, Appendix No. 5,n.15.

5. Ibid.

6. See, Brinley Thomas, op.cit.

7. Lloyd Davies referred to it as 'this disastrous coal strike'. See, R.B.File
s.d., 24 August 1898.

8. See, Ibid., s.d., 29 August 1899. The church took its name from the donor
of the site, the local landowner, C.S.B.Stradling Curre, of St. Donat's Castle,
in the Vale of Glamorgan.

9. See, 'Minutes of the Bishop of Llandaff's Fund', s.d., 3 February

there was still a debt of £1,000 remaining on it. The very fact that the church was not consecrated until then was itself indicative of a certain haphazardness which seemed to characterise Lloyd Davies's operations, for the delay was due to difficulties relating to the conveyance of the site, obviously not foreseen, and possibly not considered of great importance when the provision of new accommodation eclipsed all other considerations. The operation in its entirety, highlighted the role of the incumbent as the initiator, together with the extent of the responsibility it also carried when no means were at hand to cushion a financial disappointment.

Two other building projects were carried through before the end of the period under review. The former was the erection of Holy Innocents', Ynysybwl, which was dedicated in January 1911, but, as on a former occasion, not within the lifetime of the promoter, Thomas Harries. It stood, however, as a memorial to his prudence in providing a church for the Welsh community of that locality, to his good management as being a project successfully financed without the aid of (recorded) grants, and to his insight because the building was designed with a basement to be used as a hall, with a kitchen adjoining. In its entirety, the building indicated that, had he lived, Thomas Harries might have made a more lasting impression on his environment. The latter project was the erection of a new chancel to match the already renewed nave of St. David's, which led to the consecration of the whole edifice, barely two years after the arrival of Thomas Harries' successor, Thomas Evan Griffiths, in the parish. It was, again, a period marked by great industrial unrest in the Rhondda, mid-Rhondda being in the grip of the epoch-making Cambrian strike from the beginning of September, 1910, which led on to the first ever general strike of British miners in March 1912, a few days before the consecration. However, in contrast to his predecessor, Llewellyn Lloyd Davies, Griffiths made sure that the money

1. See, Western Mail, 1 March 1907.

2. Thomas Harries died suddenly on 9 November 1909.

3. The building was designed by T.E. Richards and Kaye of Pontypridd, and erected by Messrs. Williams Bros. of Ynysybwl. See, Western Mail 27 January 1911.

to finance the building was in hand before embarking on the operation, whilst, by dint of good organisation, he had been able to collect it locally, by means of a chancel restoration fund which he set up, and an envelopes' scheme launched to support it, whilst all surplus cash, together with Easter offerings and harvest collections, were channelled into it. Within about fifteen months of his arrival, by these means, sufficient had been found to carry on with the venture. Thus, the last two incumbents of Llanwynno were men of balanced judgement, and a good sense of management, who, ironically, made their appearance at the tail end of the church building programme in the parish, whilst T.E.Griffiths' incumbency lasted for nineteen years.

Glyntaff, although it

differed quite essentially in character from Llanwynno and Ystradfydowg, still differed little in the manner of the Church's response to the demands of the industrial community for adequate accommodation. Llanwynno and Ystradfydowg owed their emergence from an obscure rural state into the industrial limelight entirely to coal mining, whilst St. Mary's Glyntaff had been built for a community dependant for its existence on the manufacture of iron,² and the pursuit of miscellaneous occupations appurtenant to its formation around an important junction point on the Cardiff-Merthyr canal. Glyntaff also experienced within its boundaries the growth of the nodal town of Pontypridd, and yet was again different from the other benefices in not encountering any massive population increase; during the three decades up to 1881 it never exceeded the order of 20%³. The incumbents, with the notable exception of William Watkins, held on to the living for an average period of

1. See, F.A. Smith, St. David's Church, Llanddewi Rhondda (Cardiff 1954) pp.19-20.

2. The Chain, Cable and Anchor Works of Brown Lenox & Co., situated nearer to Pontypridd than to Glyntaff, established in 1818, for a number of years were Newbridge's only industry. The Taff Vale Iron Company Plate works owned by the Fothergills followed to be closed in 1874 as a result of the miners' strike. In the mid thirties William Crawshay II established an iron and tinplate works at Treforest, whose son, Francis, on becoming the owner in 1856, moved there to live. By 1873, these had become the Forest Iron and Steel Co. of Sir William Thomas Lewis, which continued in operation until about 1900. See 'Morien', History of Pontypridd and Rhondda Valleys, op.cit., p.156; A.H. John, The Industrial Development of South Wales 1750-1850 (Univ. of Wales Press 1950) p.37; Elizabeth Phillips, op.cit., p.64.

3. See, Appendix No.I.

nearly twenty nine years, which is extraordinary in view of the fact that of all Rhondda incumbents they had the most complaints to make about the circumstances of their benefice. The first of them, John Griffiths, with a quarter of a century's experience of the parish behind him stated that the main features which made it 'a struggling and difficult' parish were, 'the geographical formation, the bilingual requirements, and the poverty of the people generally'.¹ All three had a direct bearing upon the issue of church accommodation. The governing geographic characteristics were that the community was settled along both banks of the river Taff, whilst about two miles of fairly nondescript country separated the two nodal points of St. Mary's church and the town of Newbridge.² The English language was more generally spoken at Treforest than anywhere else in the whole area under review, until late on in the period, one strong element within the community being comprised of Irish immigrants who, coming into Cardiff with the returning coal boats and making their way up the canal, had settled in the iron works as unskilled labourers,³ adding to the community's character, incidentally, a Roman Catholic flavour. The inhabitants of Newbridge, in contrast, owed their existence there primarily to the burgeoning coal mining industry in the neighbourhood, and especially in the Rhondda valley, together with the extension of the railway system within the area from the early forties, and were predominantly Welsh speaking. The issue of general poverty, so frequently raised by the incumbents, is one seemingly difficult to reconcile with a prevailing conception of Pontypridd as a flourishing town, but it should be borne in mind that the town's main development occurred after its separation from Glyntaff into an Ecclesiastical District of its own in 1884, whilst the economic situation of the remainder of the parish was closely bound up with the vicissitudes of an iron industry that was running down. It was not until the later decades of the period that it came to know the effects of coal mining of the order to which Llanwynno and Ystradyfodwg had become accustomed.

1. See, R.B.File, Glyntaff; No.2,888,s.d., 19 June 1872.

2. Treforest, even in the sixties, it was maintained, was separated from Pontypridd, by 'lovely pasture meadows'. See,D.T.Alexander, Glamorgan Reminiscences (Carmarthen 1915),p.71.

3. See,T.M.Hodges, 'The Peopling of the Hinterland and Port of Cardiff', Economic History Review (1947), Vol.xvii,No.I,pp.62-72.

This is the background on which the provision of a church for Pontypridd must be viewed, involving a process extending over a period of nearly twenty years from 1851, when the only building in the parish being used for worship excepting St. Mary's church, was a rented room at Newbridge

¹ where Welsh services were held. The first step taken to remedy the situation could not very well be criticised, for it was to supply Glyntaff with

the school that the locality sorely needed, but which could be utilised, in conjunction with St. Mary's, for holding separate church services so as to

satisfy both the English and the Welsh congregations. The *time before* that aim was achieved, nevertheless, six years after the first grant towards

the project had been voted, does leave room for questioning. The provision² at Pontypridd, in the meantime, was retained with the aid of an annual subsidy from the L.C.E.S., the society's secretary, however, suggesting by the tone of

his minutes that the incumbent's importunity in respect of the rental was

³ causing some annoyance. That chapter came to an end, after nine years, not with the opening of a new church, but with a transference to another

small and very inconvenient room which the Calvinistic Methodists had

vacated on moving to their new Peniel chapel in 1860, a building which

accommodated twice as many worshippers as the old chapel which it replaced.⁴

This room was rent free, and the transaction implied that the Church and the

Methodists enjoyed a good relationship, but it certainly did not suggest

that the status of the Church in the town was a matter for pride. Moreover,

the lack of progress made with a plan to erect a church near the market place,

conceived as early as 1850 by the Revd. George Thomas who as head of

Gellifendigaid family,⁵ was the ground landlord for much of the town, was

disheartening in the extreme. The L.C.E.S. had voted a grant in aid of the

1. g.v., p.57

2. See, 'Minutes of the Llandaff Education Board', s.d., 8 March 1849 and the Board's Annual Report (1864), Appendix.

3. See, 'Minutes of the L.C.E.S.', s.d., 24 April 1862.

4. See, Appendix No. 7.

5. George Thomas (1791-1860) was the son of Thomas Thomas of Llanbradach Co. Glamorgan, and Jane, the daughter of William Griffiths of Gellifendigaid. He graduated at University College, Oxford, in 1812 (M.A., 1815), and became a Fellow and Tutor there (See, Ed. J. Foster, Alumni Oxoniensis...s.n.). He married Eliza, the eldest daughter of William Crawshay of Cyfarthfa, and figured prominently in the affairs of the diocese of Llandaff in the capacity of a gentleman of leisure.

project, which, however, had lapsed because of the promoters' failure to proceed with the scheme. When the Revd. George Thomas, once more, in 1860 returned with the offer of a site, as did also the L.C.E.S. with a renewed grant, at the same time expressing the hope that, 'before long, a similar good work (to the building of the new church at Mountain Ash) may be accomplished in the great town of Pontypridd, more destitute at the present time than any spot within the diocese'.¹ The benefactor's death during that year, nevertheless dashed this resurrected hope, but the L.C.E.S., renewing its grant even again in 1863, and suggesting that, if the money for a church could not be raised, then the society would grant £50. towards a school-room, for which a site was available,² indicated the concern that prevailed about the Church's circumstances in the town. The deficiency there, indeed, had almost become an obsession with Bishop Ollivant, to judge from the number of occasions he referred to it in public, declaring on one occasion that it gave him 'a feeling of indescribable sorrow', and on another that it was 'making his heart bad', as he thought of it.³ Yet, strange as it may seem, he was powerless to change the circumstances, so much depending on the local initiative. Eventually it came through the persistence of the Revd. George Thomas' son, and niece, in keeping his project alive, when they conveyed a site for a church, which led to the foundation stone at long last being laid in November 1866.⁴ Whatever may have been the general attitude to the status of the Church in the town, a decision was taken to make the occasion a gala event, with the streets decorated, the shops closed, and with an impressive procession including children from three local National Schools, members of the building committee, a choir, a band of clergy and the bishop, moving from the room at Temperance

1. See, the L.C.E.S. Report No. 10 (1860)

2. This site was promised by the Revd. Hely Hutchinson Keating Richards who, as a descendant of Robert Rickards, Vicar of Llantrisant from 1767 to 1810, was a landowner in the locality. See, Crd. Ms.3.468 (Bishops' Register) for his ordinations.

3. See, Gertrude Hughes-Williams, op.cit., and Ibid. for a printed Appeal letter in aid of St. Catherine's building fund (1868).

4. The Deed of Conveyance dated 26 August 1869 named the grantors as George William Griffiths Thomas of Coedriglan, Co. Glamorgan, and Clara, the daughter of Thomas Thomas (brother to the Revd. George Thomas), and widow of Henry Thomas of Llwynmadoc, Co. Radnor. See, R.B.File, St. Catherine's, Pontypridd, No. 41, 867, 'Church Site'.

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Place to the site. The bishop spoke on the occasion of the great relief that the blessing being conferred on the people of the town had brought, and yet the social standing of the persons connected with the project, a banker, a chemist, a solicitor, two surgeons, a colliery proprietor, a surveyor, a works' manager, not to mention the cream of the neighbouring society who attended the function, is difficult to reconcile with its chequered history. Moreover, the promise of the day proved illusory, as an appeal leaflet published two years later made plain with commendable frankness. Here was a market town of between four and five thousand souls, supplied with a gas works, a water works, a county court hall, a workhouse, a number of banks, even a synagogue, not to mention eight Dissenting chapels, wrote the appellants which, nevertheless, 'is the most conspicuous example in the whole Principality of the want of

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Church accommodation'. Moreover, so sensitive were they to the discrepancy that they proposed to build not a mere church, but one worthy of the status of the town, as they said, 'architecturally superior to the type ordinarily seen in the mining districts of Wales', to cost about £4,800, and with a spire symbolising with its towering 162 feet, their aspirations. The list of promised donations which they published, analysed, showed that the Thomas family, in addition to the site, were contributing 39% of the total promised, the societies, 14%, and members of the nobility having land in the vicinity, 16% ,

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the remaining 30% being in the form of more miscellaneous amounts, including three of £50 each, and a dozen of between £2.2.0. and £20., by way of contributions from parishioners, as also an amount of £120. designated as the proceeds of a collection made by a churchwarden's wife in aid of an organ fund, matched by another of £50. towards bells, from the curate's wife, on condition that seven others gave or collected a like amount. Contributions from industry were less conspicuous than those from the parish, the only substantial one, of £50. being made by the local firm of Brown Lenox & Co.. apart from personal donations of £50 from G.W. Lenox, and £30 from William Crawshaw, the other industry connected-amounts were contemptuously small.

1. See, Gertrude Hughes-Williams, op.cit.,

2. See, Ibid.

3. See, Ibid., for a copy of the printed appeal and list of promised donations.

Over and above the promised donations, there remained another 30% of the total cost of the project to be found. The appeal, challenging though it was, did not draw out the requisite response, and the building that was opened three years after the foundation stone was laid, consisted only of a nave, a chancel, and a south aisle, presenting a one-sided appearance. Even so, another general holiday was proclaimed, and the bishop chose for his opening sermon the text, 'Hearken unto me...for the Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody'. At the luncheon, however, he probed very close to the kernel of the problem at Pontypridd, when he taunted the 'Churchmen of Wales', for depending upon the servant maids of England for their financial support, instead of learning to support themselves, referring specifically to the kind of subscription that maintained societies such as the C.P.A.S.² This saga of church building at Pontypridd came to the end of this stage leaving a debt, furthermore, which was not finally cleared for another twelve years.³

Difficult as it may seem, to explain the dilatoriness of the Anglican Church in Pontypridd during the long incumbency of John Griffiths, it would appear that his own attitude was a major factor. The Secretary of the St. Catherine's Building Fund, Dr. R.C.Hunter, described him to the Ecclesiastical Commissioners as, 'a self-willed man, opposed to the success of the church in the town...antagonistic to the welfare of a separate church'.⁴ Coupled with that is the evidence that it was the curates of the parish who were to the fore with the activities of the building committee. Daniel Thomas Davies, curate from 1863 to 1869, acted as secretary to the building committee, even contributed £50 to the fund (and his wife a like sum towards bells), and gave⁵ of his salary to support a colleague at Pontypridd.⁶ His successor, to 1876,

1. See, Isaiah 51,1-3.

2. See, The Merthyr Express, 11 Sept.1869

3. See, The Western Mail, 16 December 1881.

4. See, the R.B.File, 'St. Catherine's', op.cit., s.d., 16 November 1869

5. q.v., p.93.

6. See, Appendix No. 10 'Glyntaff', n.5.

Pryce Wilson Jones, was also highly regarded by the laity who spoke of him as 'a curate whom we respect', and of evening services in St. Catherine's during his time, 'so crowded that many are unable to get ^I seats'. The inference is that an antagonism had developed, for the incumbent at least, between the opposite ends of his parish, with the natural consequence that the parishioners at Pontypridd made more of their assistant clergy than they would have otherwise. Moreover, there is further evidence of John Griffiths' inertness within other areas of his responsibility. Some of it came to light during the short incumbency of his successor, William Watkins, who stood ² poles apart from him in most respects, and especially in the enthusiasm he displayed whilst attempting to restore a degree of realism into the ministry of the Church in the parish. He found there a population, as he described it, 'By far the larger portion...purely and thoroughly Welsh', but the parish church, originally built for the Welsh people, appropriated by degrees to English services, with the Welsh congregation restricted to an occasional service, and at the inconvenient time of 3.p.m. on Sundays, whilst, at St. Catherine's no Welsh services at all were held. Very soon after his arrival, ^{he} came to the conclusion that unless he was enabled to provide two Welsh services a Sunday in both churches, with a Welsh class for adults in Sunday School, his labours in the parish would be 'thrown away'. The ³ Dissenters, he stated, had twelve Welsh chapels within the parish. Indirectly, he was passing a severe judgement on the ministry of his predecessor.

His own stay was too short by any reckoning for him to have made an impression on the benefice, so that the problems which he had inherited were there again to face his successor, Samuel Rowland Jones who, however, was to emulate John Griffiths in various respects, particularly with an incumbency ⁴ of twenty seven years. But the first six years were spent in bringing to

1. See, Ibid., n.7; and also R.B.File, op.cit., s.d., 18 November 1869.

2. See, Appendix No. 8 'Glyntaff'.

3. See, R.B.File, s.d., 9 April 1877, and, for the chapels, Appendix No. 7 'Parish of Glyntaff'.

4. See, Appendix No. 8 'Glyntaff'.

fruition the aspirations of the people of Pontypridd to become a parish of their own around the church of St. Catherine. That church, consecrated in 1881 after the elimination of the debt, was, however, too small to become the church of a District, and in 1883, a printed 'Appeal' was issued over the names of the incumbent and churchwardens, for funds to enlarge St. Catherine's to hold 500 persons, so as to comply with the Ecclesiastical Commissioners' regulations. One of the requirements, very surprisingly since the building had been in existence for only fifteen years, was the total reconstruction of the roof, described as 'in a perilous condition', but the church was provided with another aisle and a vestry, as well as with class-rooms for Sunday School use. The churchwardens held £200, and the members had guaranteed another £300, when the appeal was issued, but they were described as not wealthy, and as having exhausted their means in clearing the debt, so that the up-hill struggle had to be continued to raise the remainder of the cost of £1,600. Even then, the church was devoid of many essentials such as bells, choir stalls, altar vessels (the only ones available being those which had been used in the room at Temperance Place) and, above all premises for meetings and for accommodating the congregation in its social activities, meanwhile being conducted at such venues as the New Inn assembly rooms, the Butcher's Arms, the Vestry Hall by kind permission of the Assistant overseer of the poor, and rooms in the grammar school by courtesy of the headmaster. From 16 September 1884, however, the Vicar of Glyntaff was relieved of all worries appertaining to Pontypridd, the District of St. Catherine's coming into existence from that date.

Within the new boundaries of the parish of Glyntaff, during the incumbency of S.R.Jones, and that of his successor, John Gower Jones, which extended long beyond the end of the period under review, the only new building to appear was the iron church of St. Luke, Rhydfelin, opened in 1908. More had been contemplated, such as a church for

1. See a copy of the Appeal deposited with the G. Hughes-Williams material, op.cit.

2. See, Appendix No. 5 'Glyntaff'.

3. See, G. Hughes-Williams, op.cit.

4. See, Appendix No. 8 'Glyntaff'.

the parishioners occupying at Treforest the other bank of the Taff, from St. Mary's. A grant voted by the Bishop of Llandaff's Fund in 1886, lapsed, never to be renewed, although the plan was to build a church whose cost had been estimated at £1,200, and six years later there was a tentative approach¹ towards buying a disused nonconformist chapel, but the parishioners at Treforest had to remain content with a room at the National School. Some money was raised in the parish in the time of S.R.Jones, about £400 to repair the parish church in 1893, and a sum towards an expense of c.£450 in effecting² improvements in the school during the following three or four years. The incumbent's burden, however, in all his correspondence, was about the poverty of his benefice, brought about by trade depression, work stoppages, and strikes at the iron works, whilst the call for more church accommodation was not backed by a reference to increased population. On the contrary, the running down of the iron working had resulted in a diminution by about 20% of the population³ by 1901, leaving a total of close on 7,000. Thereafter, a change came about, even before the end of S.R.Jones' incumbency, when new mining ventures in the vicinity caused the population to show a rapid upward trend, so that by 1911 the increase on the previous census total was as great as 69%⁴. Whereas S.R.Jones had made continuous complaint about his lack of financial resources, not only for building, but also for engaging an adequate clerical staff, his successor was soon employing a much more bitter tone, as he found himself with one assistant curate attending to a population of 12,000, as his predecessor, similarly placed, had been obliged to attend to a population of only half the size.⁵ Moreover, his opinion of the newly-arrived immigrants⁶ was of the lowest, 'people having failed to make a livelihood in England', as he described them, who had brought in their train, 'a terrible amount of poverty'⁷

1. See, Minutes, op.cit., s.d., 3 February.

2. See, R.B.File, 'Glyntaff', s.d., 24 October 1892.

3. See, The National Society File, 'Glyntaff', s.d., 8 August 1895.

4. See, Appendix No. I.

5. Ibid.

6. See, R.B.File, s.d., 6 December 1911.

7. Ibid.

and, 'a considerable reduction of the moral standard'. Even the iron building which was erected in the Rhydfelin area of the parish at a cost of £400 in 1908 had a debt of £200 remaining on it five years later (together with a debt of £400 following repairs carried out on the parish church) which was being discharged at the rate of £50 a year. Badly in need of more staff, and of two more mission churches according to his own assessment, with the Ecclesiastical Commissioners adamantly declining all his applications for an additional curate's grant, and with no hope at all of raising money from his parishioners, J. Gower Jones' predicament was dire, and, doubtless, contributed to his decision to spend periods out of the parish as chaplain to the Forces after the outbreak of war.

Glyntaff, throughout its history, both in terms of the financial incapability of its parishioners, and the lack of resourcefulness on the part of its incumbents, was unable to meet with a vigorous response the challenges arising from its industrial development.

Those areas of the parish of Llantrisant which were drawn into the Rhondda by industrial development, remained the responsibility of the incumbents of Llantrisant during the period when their changed circumstances called for churches to be built. As patrons of Llanwynno and Ystradfydwg, who also received the vicarial tithes of the whole of Llantrisant as it was constituted in the Middle Ages, they were substantial men in every respect, with two of the four whose incumbencies spanned the period under consideration becoming rural deans, three becoming canons of Llandaff, and one, bishop of the diocese. Llantrisant, moreover, remained throughout a mainly rural parish, *although* large pockets of industry appeared, *while* that area of it under consideration could hardly be described as a pocket, inasmuch as it formed a narrow rim along the northern edge of the parish for about six miles, from Pontypridd to Penygraig, at most points lying at a distance of about seven miles from the parish church. The incumbents had many responsibilities lying nearer home, as the record of

1. Ibid., s.d., 8 October 1913

2. Ibid., 20 February 1913

3. Ibid.

the second of them during this period, John Powell Jones, indicates. For he restored the parish church at a some considerable cost, erected new schools¹ in the town of Llantrisant,² carried out extensive improvements to the vicarage house,³ and erected simple church buildings for two industrial communities that had sprung up in the southern regions of the parish,⁴ whilst during an incumbency of eighteen years he did not improve the provision for worship available to his 'Rhondda' parishioners by as much as one building. He had, however, given ample indication of the dire need of 'proper edifices for public worship', as he phrased it, in their area.

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His predecessor, Evan Morgan, vicar from 1845 to 1865, howbeit, had taken some steps in that direction. By the time of his arrival the mining enterprises of George Insole at Cymmer,⁶ and of Walter Coffin at Dinas had brought together communities of miners whose distance from the parish church led the commissioners of 1852 to recommend that a church should be provided for them.⁷ By 1858, Morgan was estimating the population in that area at about 3,500 souls, inhabiting territory partly in Llantrisant and partly in Llanwynno and Ystradyfodwg, as the three ecclesiastical districts met at a point within the area.⁸ But he did not move to meet the critical situation that had developed there until after he had been in the parish for more than ten years, although this 'quite destitute region...now swarming with people employed in mining operations...with no provision whatever made for their educational and religious wants...with Dissent and infidelity...in undisturbed possession of the place', as he at this time described it, had not escaped his

1. A minor restoration of 1849, and the major works of 1873, cost £2,702. See Parl. Papers 1876, lviil(17), p.555. As a comment on the Vicar's artistic sensitiveness, a modern writer declared, 'Modern Gothic arches stand today where formerly existed fine Norman arcading'. See, C.J.O.Evans, Glamorgan its History and Topography, (Cardiff 1938), pp.305-06.

2. See, R.B.File, 'Llantrisant,' No. 13,973, s.d., 23 September 1869, for the opening of the new schools in 1858. Also, Taliesin Morgan, History of Llantrisant (Cardiff 1898).

3. See, R.B.File, s.d., op.cit. 14 February 1879 for a mortgage on the revenues of the benefice of £580 taken out with the Governors of Queen Anne's Bounty for the purpose of improving the house.

4. These were an iron church in Miskin Village, and a school-chapel at Llantrisant station (later Pontyclun).

5. See, 'Yr Haul' (1878), Cyf.22tud.418, for a biography.

6. Insole's first venture, a level at Cymmer in 1844, had been followed by three pits by 1855. See, E.D.Lewis, op.cit., pp.56-57.

7. See, R.B.File, s.d., 9 March.

8. See, R.B.File, s.d., 9 March.

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 attention. His plan was to erect a dual purpose building to serve as a day school and as a place of worship and to employ a curate to be in virtual charge of the locality, and in this he was entirely successful, the school being opened in 1857, and licensed for worship from the outset.² Services, one in Welsh and one in English every Sunday, were held from 20 June 1858, and it was claimed that as many as 195 persons were attending the English and 114 the Welsh services.³ At a later time, when Church disestablishment was a burning issue, it was imputed against Evan Morgan that the Church would have been in the field long before at Cymmer, if he had 'cared less for education and had given time and labour to the building of a church, instead of a school-room and a school house'.⁴ But, although the provision was belated, there was merit in his choice, inasmuch as the accommodation was more than adequate, being sufficient for 400 persons,⁵ whilst his hope of financial aid from local sources was minimal. Four years later, for instance, he was explaining to the Ecclesiastical Commissioners that he had failed to raise an adequate salary for the curate there from the inhabitants, who, as 'working colliers', he stated, 'can afford to do next to nothing for him'.⁶ Evan Morgan and his successors, as vicars of Llantrisant, were frequently forced to fall back on their personal incomes to maintain a church presence in the parish of any real adequacy. The Ecclesiastical Commissioners argued that they could afford it, but it tends to undermine an idea that the incumbents of the coalfield at this period were practising a public deception by propagating the image of a destitute community in order to obtain grants. It is noteworthy, in the context, also that Morgan suggested that the Commissioners created a separate District for Cymmer, towards the endowment of which he would charge £10 per annum on the revenue of Llantrisant. They, however, explained that the tithes which it would have been necessary to use for the purpose were not available to them, subject as they were to a lease

1. Ibid 'Parochial Charities', No.10,606,s.d., 5 August 1856.

2. See, N.L.W. LL/BR/2, for the licence, dated 17 April 1858.

3. See, the L.C.E.S. Annual Report No. 8 (1859)

4. The criticism is in the form of an anonymous note in the Ystradyfodwg parish chest.

5. See, Welsh Church Commission: Minutes of Evidence, Q.6,068.

6. See, R.B.File, 'Llantrisant,' op.cit., s.d., 22 October 1862

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of 21 years dating from 29 September 1854.

Even though John Powell Jones, who was² at Llantrisant from 1865 until his death in 1883, did not provide his parishioners in this area with a building, however, he made many attempts in that direction from the time, early on in his incumbency, when he acquainted the Ecclesiastical Commissioners of the urgent necessity for a church to be built at Cymmer, where³ the community had grown to the number of about 5,000. He was also in communication with his bishop, whom he informed that, as soon as he had completed the restoration of the parish church he would 'set about erecting 'a church at⁴ Cymmer'. A further remark that he made on that occasion touched upon a factor complicating the situation, 'Is it wise to exhaust my resources on curates', he asked somewhat rhetorically, 'while the parish is so destitute of proper edifices for public worship?'. He was not arguing for the priority of buildings over the provision of pastoral care, but rather referring to the Ecclesiastical Commissioners' refusal to give him curates' grants so that he was paying his curate at Llantrisant out of his own pocket, as well as meeting the Commissioners' grant towards the salary of the curate at Cymmer, money which would have been available for a church building fund if only the Commissioners had dealt with the parish's mining community in their usual way instead of making the parish an exception, 'having regard' as they continued to reiterate, 'to the large income of the vicarage'. Moreover, his attitude in this context cannot be divorced from a running battle he was conducting with the Commissioners, in his role of patron, over their refusal to augment the Ystradyfodwg stipend on the score of population. He was an able man, but also self-opinionated, stubborn, and very tenacious, as that interlude proved, and also a sustained altercation with the Commissioners over the allied issue at Cymmer of their

1. See, R.B.File, Llantrisant, 'Parochial Charities', s.d., 26 March 1858.

2. John Powell Jones, a native of Gorseinon in west Glamorgan, had been educated at the Loughor National school, Bowen's Academy, Swansea, and St. David's College, Lampeter, where he was appointed assistant tutor at the early age of twenty one. Ordained d.1846, and p.1847, he became curate of Loughor and incumbent four years later. Considered to be one of the best Greek and Hebrew scholars in Wales, he had also led the lower clergy in a campaign against the new Biblical criticism advocated by the Vice Principal of Lampeter College, Rowland Williams in his book Rational Godliness. See T.R.Roberts, Eminent Welshmen (Cardiff and Merthyr Tydfil 1908).

3. See, R.B.File, s.d., 3 September 1867.

4. Ibid. s.d., 10 December 1867.

utilisation of the rectorial tithes. He argued that, although these tithes, valued at £450 a year were not due to fall to the Commissioners, because they were held on lease, until 1875, the Commissioners might still anticipate that eventually in order to help him with his current needs. They, however, ever adherents of the letter of the law, would not hear of it. Indeed, even after they had obtained control of the tithes, they would not satisfy his 'local claim' as he would wish it. Even so, a Cymmer Church Committee was formed which in 1872, circulated an appeal for £2,000, whilst the L.C.E.S. forthwith voted grant towards the project. Powell Jones never claimed this, but in 1879, declared the scheme indefinitely postponed because of the long lasting depression in the coal trade.² In the meantime, the Commissioners had reverted to Evan Morgan's suggestion of separating Cymmer into an Ecclesiastical District, which they offered to endow with £300 per annum, and to assist with a grant of £1,500 towards the provision of a parsonage house, on the basis of the local claim on the tithes.³ Powell Jones, however, with typical contrariness, having earlier placed such emphasis on 'proper edifices for public worship,' countered the proposal by insisting that the needs of the community were too pressing for them to have to wait for a church to be built, more curates supported by grant from the Commissioners was the more realistic answer. 'Is it just and proper that they (the Commissioners) should withhold from me the additional assistance out of the local sources at their disposal towards the maintenance of curates while I am actually sinking under pecuniary difficulties in my effort to supply the spiritual wants of the people?', he wrote to the Secretary of the Ecclesiastical Commissioners in 1879.⁴ Even so, no District could have been created without an adequately proportioned church building as its centre, and the building committee had failed in its efforts to raise the necessary funds. The incumbent's eventual proposal, when he began to veer in the direction of the Commissioners' scheme, of supplying an iron church was doomed to rejection.

1. See, a copy with the R.B. File.

2. See, Ibid., s.d., 14 February.

3. Ibid., s.d., 11 December 1875; also R.B. File 'Cymmer and Porth', No. 50.233 s.d., 10 February 1876.

4. See, R.B. File, 'Llantrisant' s.d., 14 February 1879

since Districts had to be provided with permanent structures.

Behind the scenes, at this time, events were taking their course in isolation from these official interchanges, which, in due course, were to lead to churches being built in other parts of this area. They were initiated by a layman, Dafydd Jones, who for some considerable time, walked the two miles or so from his home at Dinas to attend the Church services held in the Cymmer school. Although he alone of all the anglicans at Dinas made this effort, he persuaded the curate at Cymmer, William Jones, to bring the Church to Dinas to the extent of holding a Sunday service in part of an office belonging to the Dinas colliery. But the response was poor, until the venue was changed to the Dinas Tai¹ works school at Penygraig. Thereafter, Dafydd Jones' devotion and loyalty, together with his perseverance, were rewarded, the venture flourished, so that when William Jones was succeeded by Moses Lewis in 1874, a sizeable congregation awaited him at Penygraig. In the following year, Powell Jones was applying to the Commissioners for a grant towards the salary of a curate at Penygraig, explaining that the curate at Cymmer could do no more than conduct one service there in mid-afternoon on a Sunday, the community's only other religious activity being a weekly lecture by a diocesan home missionary stationed in Ystradyfodwg.² It took another two years before the Commissioners agreed, when a curate was appointed to serve an area that was taking form and shape as the new population settled around three centres at Dinas, Penygraig, and Williamstown at the north end of the Ely valley. The curate appointed, before the end of Powell Jones' incumbency, Edward Stephens, had succeeded also in getting together an English congregation to meet at the Tai school room in addition to the Welsh, and was already harnessing local enthusiasm to the aim of building a church. Here, therefore, was an area of the Rhondda, indebted to a zealous layman and three curates for the firm implantation of anglicanism within it, doubtless working under the sympathetic eye of the incumbent, and clergymen, albeit whose calibre in the eyes of Bishop Ollivant had caused them to serve lengthy

1. See, James Jones., Hanes Eglwys Llanfair ar y Bryn, Penygraig Rhondda (Tonypandy) 1940)

2. See, R.B. File, 'Llantrisant,' s.d., 11 November.

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 diaconates extending to an average of almost six years.

It was during the course
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 of the incumbency of Joshua Pritchard Hughes, lasting from 1884 to 1905, that all the churches required for this northern fringe of Llantrisant were provided. He was able, in fact, to give a living demonstration of what it was possible for the Church to achieve in the sphere of church building through the agency of a capable and resolute parish priest. His task was facilitated to some little extent by an arrangement whereby the area of Pwllgwaun for all pastoral purposes, was transferred to St. Catherine's, Pontypridd, the incumbent thereof, in due course, having a church built for it. The arrangement had many extraordinary features which in the main constituted a relegation of such legal formalities as the transference of the area within defined boundaries to St. Catherine's, to a place second to the necessity of attending to the pastoral needs of the
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 community. Although thus relieved of his responsibility for the north eastern end of his northern belt, Pritchard Hughes, nevertheless, had various other localities within his parish also calling out for action, so that in the fourth year of his vicariate he decided to face up to the situation squarely and issue
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 an appeal for £10,000 to build five churches and seven mission rooms. Two of the churches envisaged, inevitably by that time, had to be located at Cymmer and Penygraig. Of the former it had to be declared that 'it had been talked
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 about for at least 17 years, and even Pritchard Hughes had to spend four frustrating years in finding a suitable site for it, so that it was not until June 1889 that St. John the Evangelist's, Cymmer, was consecrated, the church that the community had had to manage without since the days of Evan Morgan. The
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 ground for the latter prepared by Edward Stephens and his successors at Penygraig,

1. See, Appendix No. 10 'Llantrisant'.

2. Joshua Pritchard Hughes, a graduate of Balliol College, Oxford, d.1871, p.1872, was the third son of Joshua Hughes, bishop of St. Asaph. He was curate at Neath 1872-77; V. of Newcastle Bridgend 1877-84; of Llantrisant 1884-1905; Bishop of Llandaff 1905-31. (See, Crockford's-1931)

3. See, R.B.File, St. Catherine's No. 41,867,s.d., 10 February 1891.

4. See, R.B.File, 'Llantrisant' s.d., 22 November 1888.

5. See, The Church Builder (1888),p.31.

6. See, Appendix No. 10 'Llantrisant'.

had the Welsh congregation the sole users of the Tai school at Penygraig, the English congregation having divided itself into two parts, the one meeting at the infants' school-room at the Graig Ddu school, Dinas, and the other in the Board school at Williamstown. At its very first meeting, the committee of the Bishop of Llandaff's Fund had voted a grant towards a church at Penygraig, but had doubled its value later,² but the process of conveying the site caused a delay, as it frequently did, so that the building of these two churches overlapped with the result that Llanfair ar Y Bryn, Penygraig, was ready for consecration a year to the month after the consecration of St. John's Cymmer.³ By August 1890 the Vicar of Llantrisant, (making an annual return to the Ecclesiastical Commissioners) could state that provision for worship in this area comprised two churches, the National School at Cymmer, and school rooms being used at Dinas and Williamstown. Furthermore, a temporary room had been made available for a community which had appeared in between Pwllgwaun and Cymmer, at Bryneirw.⁴ The momentum of the building programme, however, was not abated.⁵ Within two years the room at Bryneirw had given place to a mission church, after the foundation stone of a church at Williamstown had been laid in the previous year.⁶ There, also, as at Penygraig, the devotion of a layman who, albeit, had the status of a lay-reader, was largely responsible for the nurturing of a group of anglicans into a congregation. Daniel Ellis Jones, however, left to train for ordination at St. David's College, Lampeter, and a young deacon, John Williams, as a curate of Llantrisant was sent to replace him in 1888.⁷ Help was forthcoming, furthermore, from the Edmondes family, already important patrons of church extension in Llandaff. For almost two generations they had looked to Thomas Edmondes, Vicar of Cowbridge, as their head, two of whose sons

1. See, Minutes, op.cit., for the grant of £150, voted 21 January 1885. A grant towards the church at Cymmer, of £400, was also made.

2. See, Ibid., s.d., 3 August 1886.

3. See, Western Mail, 20 June, and the Pontypridd Chronicle 27 June 1890.

4. See, R.B.File, 'Llantrisant' s.d., 30 August 1890, and Ibid. 11 December 1891

5. See, Appendix No. 5 'Llantrisant'.

6. See, Mary Howells, History of the Church of St. Illtyd, Williamstown 1894-1944 (Cardiff 1944), p.4. Also Western Mail, 7 August 1891.

7. See, Appendix No. 10 'Llantrisant'.

had distinguished themselves as ecclesiastics, the one becoming archdeacon of Llandaff, and his brother archdeacon of St. David's and later principal of Lampeter College. Thomas Edmondes offered a ^Isite for the church at Williamstown, but before it was legally conveyed, both he and his eldest son, the principal of Lampeter, had died. Significant of the family's involvement with coal mining by this time was the choice to lay the foundation stone, of Mrs. Archibald Hood, the Vicar of Cowbridge's grand-daughter, whose husband had moved from Scotland into the Rhondda, about 1860, to become, in due course, the leading spirit in the formation of one of the most powerful of the mining combines, the Glamorgan Coal Company. Misfortune dogged the erection of the church, subsidence causing the collapse of a structure well advanced and necessitating a complete re-building, which, moreover, coincided with the failure of the main local mining venture, delaying the consecration until April 1894.²

The last of the school-room congregations, precariously clinging to their venue at the Dinas school, where their permission to meet had been 'again and again withdrawn',³ eventually had an iron church provided for them in 1897, so bringing to a completion Pritchard Hughes' building programme for this outback region of Llantrisant.⁴ At the end of 1900, Pritchard Hughes could claim that, during the fifteen years of his vicariate, seven churches and two mission rooms had been built in the parish, the tower of the parish church restored, and the National schools enlarged, at a total cost of £16,000, of which nearly £12,000 had been raised in the parish, or from persons directly interested in it. This was stated, however, in the course of an appeal which he was issuing, under the designation of the 'Llantrisant Parochial Century Fund', to enable him to continue with his building programme, but, also to pay off the debt that remained on the churches already built.⁵ That part of his programme which embraced the Rhondda belt,

I. Thomas Edmondes (1806-92) graduated B.D. at Jesus College, Oxford in 1829; M.A. in 1832, was ordained d.1829, and p.1830. He was Vicar of Llanbleddia w.Cowbridge 1835-83; Canon of Fairwater from 1884. See, Crockford's (1888). His younger son, Frederick William (1847-1918) graduated at Jesus College Oxford 1862; M.A. 1865, and was ordained d.1864.p.1865 C. of Newcastle Bridgend 1864-67; R. of Michaelstone w.St.Bride's super Ely 1867-73; Archdeacon 1874. For Charles Gresford Edmondes, see Dictionary of Welsh Biography, s.d.

2. See, Western Mail, 1 May 1894.

3. See, Church Builder (1896) p.71

4. See, Appendix No. 5 'Llantrisant'.

5. See a copy of the Appeal with the R.B.File, stamped 19 December 1900.

represented a remarkable achievement, for within less than ten years, he had supplied it with three churches and two mission churches, with a total seating capacity of 1,610, at a cost of £6,680 towards which the grant-aiding societies had contributed no more than 27%. There were debts left to clear. The Bryneirw mission church when opened had a debt left on it of £200; the deficit on the Llanfair ar y Bryn account took thirteen years to clear; and it was ten years after the consecration of St. Illtyd's Williamstown before the last amount of £250 was raised to pay off a short-fall of £1,000. Moreover, the Vicar of Llantrisant's liability ended when all these churches that he had built became churches within Districts separated from Llantrisant. The completeness of the operation which he superintended so admirably is only fully appreciated when it is borne in mind that, by 1901, the parish of Llantrisant had discharged its responsibility in relation to the whole of its 'Rhondda' territory which, by then existed in the form of the Ecclesiastical Districts of Cymmer and Porth, and Dinas and Penygraig. It might even be noted that the Llantrisant areas of these new Districts had been well and truly welded into the Rhondda by being consolidated, in the former instance, with the Porth territory of Llanwynno, and in the second with the Penygraig territory of Llwynypia. Thus came to an end, Llantrisant's involvement in Rhondda affairs, only that the vicar still retained his rights of appointment to the perpetual curacies of Llanwynno and Ystradyfodwg.

I. See, Western Mail, 5 March 1892.

2. See, James Jones, Hanes Eglwys Llanfair-ar-Bryn Penygraig Rhondda (Tonypandy 1940.)

3. See, Mary Howells, History of the Church of St. Illtyd Williamstown 1894-1944. (Cardiff 1944), p.15. Mention is made of the teas, bazaars, operettas, and special harvest and patronal festival collections, which were organised over the years to clear the debt.

4. c.v., p.85 for the transference of St. Barnabas', Bryneirw (Trehafod) to Llanwynno.

5. See, Appendix No. II.

The criterion by which the degree of achievement in this sphere of church building in the Rhondda has to be judged, nevertheless is provided by Ystradfyfodwg, for not only was the name the ecclesiastical counterpart of the Rhondda industrially speaking, the programme of building that was essayed and compassed was also outstanding. Furthermore, the credit for it on the church side belongs almost entirely to one man, William Lewis, who combined personal talent with an incumbency lasting from 1869 to 1922 to gain for himself renown as the church builder par excellence of his place and time. Even so, his predecessor, William Morgan, holding the living for a period of ten years prior to his arrival, found himself entangled in the early stages of its boom development. Indicative of the transformation that occurred around him was the increase of the population from 3,857 in 1861 to 17,777 ten years later. This increase was concentrated at three main points, the largest at Treherbert, a smaller one had the parish church near its centre, and the third was in the area including Llwynypia, the Clydach Valley and the Ystradfyfodwg part of Penygraig. The first responsibility thrust upon him was to provide the community at Treherbert with a place to worship, and in the process of discharging it he came upon that combination of factors which was a commonplace of church building efforts in the Rhondda. They included the absence of resident landowners and employers of labour, the difficulty of obtaining any help from the latter because they were usually nonconformists, and the poverty of the inhabitants, as so often, in 1861, accentuated by a recession in the coal trade. He was also fortunate in being able to experience the value of a wealthy lay benefactor at his side.

His first achievement was the building of a school prompted by the gift of a site from the lay benefactor, Griffith Llewellyn of Baglan Hall in Neath, but a figure who merits particular attention since the name 'Llewellyn' came to occupy a place in the annals of church building within Ystradfyfodwg second to none amongst the laity. His interest stemmed from the Ystradfyfodwg origins of his family, his great-grandmother having been the daughter and heiress of Evan Davies of Pentre, a substantial freeholder of the earlier eighteenth century, his great-grandfather

Llewellyn Evan becoming the eponymous representative of the line. His forebears, in the interim, as lawyers and stewards to the Margam estate, had risen in the world, his father having acquired Baglan Hall through his marriage with the heiress, and they had built for themselves a considerable landed estate, inclusive of a number of properties in Ystradyfodwg. It was, indeed, *asserted* that in 1873, Griffith Llewellyn owned 2,846 acres of land, producing a gross rental of £2,288 per annum, an amount which by 1896 had increased to £23,939 of which £13,363 came by way of colliery royalties and wayleaves. By that time Griffith Llewellyn was no longer alive, but the family's interest in the Rhondda was being given its greatest flourish of all by his widow, Madeline Georgina, the daughter of Pascoe St. *Leger* Grenfell of Swansea. Within the diocese, because of their associations with the Talbots of Margam and of intermarriage with the Prichards of Collenna, they also were part of one of those groups who exercised church patronage, making its most beneficial impression at parochial level. Griffith Llewellyn himself was no mean churchman. His interest in Church schools had been acknowledged when he was elected a member of the original standing committee of the Llandaff Archdeaconry Education Board in 1846, and within a year of his coming to Ystradyfodwg William Morgan was voted a grant by the Board towards the school that he contemplated building at Treherbert. The L.C.E.S., on the same date, followed suit, making their grant with the condition that 'due provision be made for divine worship therein'. By the time of the delivery of the bishop's Charge to the clergy in 1860 Treherbert could be included as a place where services were held with the bishop's licence or permission, although the school did not come into use as a day school until the latter end of 1861. Not only was this the first day school ever to be built in Ystradyfodwg, it was also the first anglican place of worship for many hundreds of years, but the promoter found himself in a financial predicament at the end, of the kind with which all the church builders of the area became familiar, with a deficit of £50 on the building account.

1. See, A. Leslie Evans, The Story of Baglan (Port Talbot, 1970), pp.41 ff.

2. See, Llandaff Archdeaconry Board Minutes, op.cit.s.d., 12 March 1846

3. See, Minutes of the L.C.E.S., s.d., 27 October 1859

4. See, the National Society File, 'Treherbert' 26 September 1861, and also Appendix No. 17.

5. See, the National Society File, 'Treherbert' 1861.

Another school, and for educational purposes only, was his next project. It was planned to be erected on the site of an existing vestry-room-cum-stable in a corner of the parish church grounds, and the preliminary steps were taken early in 1864. By the summer, however, a change of plan had become a necessity because the Committee of Council on Education had declined to make a grant towards the school on sectarian grounds.¹ The incumbent, who in perfect amity with the dissenters forming the majority of the community for which the school was intended, had drawn his plans with their cooperation had, nevertheless, come up against the attitude of those whom he designated 'a certain class of Dissenters',² whose influence was, thereafter, to make itself felt to an increasing degree. In the event, their interference inadvertently brought into existence the second school building in Ystradyfodwg to have a dual purpose, for, again with Griffith Llewellyn providing the site, this school was built at Pentre, at a distance from the parish church, and with a sufficiently large community in its proximity, for its availability as a place of worship to be of value. Without the aid of the State grant, however, the building erected had to be curtailed to about two thirds of the originally intended size, and without a master's house attached. Although about £230, representing over 70% of the total cost had to be found mainly through the means of the usual parochial activities, it was found possible to add another room in five years' time,³ the fund raising following very much the same pattern.

So rapid was the change taking place at this period that whereas William Morgan was telling the Ecclesiastical Commissioners at the end of 1865 that 'Treherbert is by far the most important portion of this parish, with nearly 2,000 inhabitants',⁴ within another three years he was informing the bishop that the population of 'the central part of the parish' was 5,063⁵ to be compared with about 3,000 at Treherbert and its environs. A bewildered

1. See, Appendix No. 17

2. See, the National Society File, 'Pentre', s.d., 25 August 1864.

3. See, Appendix No. 17.

4. See, R.B. File 'Ystradyfodwg' 'Proposed Burial Ground and Church Site at Treherbert' No. 34,008), s.d., 3 November 1865.

5. See, Ibid., No. 7,934, s.d., 11 November 1868 where other locality populations within the parish are cited as, Rhigos-1,100; Trehpandy, Blaenclydach and Gilfach Goch-1,500; Ferndale and Ynyshir-800-1000 totalling 6,11,000 for the parish as a whole.

incumbent was obliged to change his strategies with a corresponding rapidity. Towards the end of 1865, on the strength of an offer from the Trustees of the Bute estate of a site for a church with three acres of land adjacent to it to be converted into a burial ground, he was eagerly petitioning the Ecclesiastical Commissioners for a grant towards building the church which ^I *he intended to substitute* for the old church as the parish church. The trustees were offering, in addition, £2,000 towards the cost of erecting the church, and the proposal had the attraction also of forestalling the nonconformists with the provision of a cemetery, which would have an attendant beneficial effect on the value of the surplice fees. But whilst the project was under discussion the incumbent was forced to turn his attention to the parish church. It was imperative, he stated, to improve its condition without delay, (and employing a threat used not infrequently by Rhondda clergy, which had more tactical value than substance) if the whole population was not ² 'to be given up to the influence of Dissent'. The chancel had been repaired at the cost of the Ecclesiastical Commissioners by virtue of their authority relating to the rectorial tithes as recently as 1858, and the fabric of the nave re-erected fourteen years previous to that, but the architect's report in 1866 spoke of damp that had made 'the whole aspect of the building (seem) unecclesiastical and dreary and also ⁴ uncomfortable in the extreme.' The roofs and walls, nevertheless, were in too good a condition to be demolished, so that the restoration work was completed by early 1867, and the church re-opened with some ceremony by ⁵ the bishop of Llandaff. In the process about 70 seats were added to the accommodation, and about 40% of the cost fell on the parish, one grant which the incumbent had expected, nor materialising, because as it was explained to him, the repair of churches was not within the province of the L.C.E.S.

1. See, R.B. File, No. 34,008, op.cit., s.d., 13 November 1865.

2. See, Ibid., 'Chancel Repairs' (No. 10,720), s.d., 30 June 1857 ff.

3. q.v., p. 2.

4. See, R.B. File, 'Chancel Repairs', s.d., 24 April 1866, for the report of C. Buckeridge of Oxford.

5. See, Appendix No. 5

He also discovered that the Ecclesiastical Commissioners were not empowered to assist him in the building of churches, but his immediate concern in that respect, which was with the erection of a church at Treherbert, was taken off his shoulders by the Bute trustees who decided to build that church at their own expense. Before the summer of 1868, 'a very beautiful and costly church', as William Morgan described it had appeared at Treherbert, but only to give rise to a new difficulty of a quite unique character, entailing a race against time to convey the building to the Ecclesiastical Commissioners before the Roman Catholic Marquess of Bute, (whose sympathies regarding the Anglican Church were certainly not those of the trustees under his father's Will) attained his majority, on the 12th September following. The race was lost, although the Commissioners' solicitors, White Borrett and Co. had hurriedly prepared a draft conveyance, with the result that although the building was licensed for worship, the Church of England were no more than tenants at will, entitled to one year's notice to quit, in a church which was the property of a private individual. Howbeit, it afforded accommodation to 400 worshippers, and had not cost the parish a penny. The idea of providing a graveyard was abandoned.

William Morgan's grappling with the problems of supplying adequate church accommodation for the congregating masses around him, therefore, had produced two schools, a renovated parish church, and a church anglican only on sufferance, within a period of ten years. The buildings were strategically well spaced out in relation to the pockets of population, and he was contemplating still another school to fill in a gap in the chain that existed between Treherbert and Pentre, at Treorchy when, thoroughly discouraged by the Ecclesiastical Commissioners attitude to the endowment of the parish he resigned and departed to the comparative haven of the parish of Llandderfel in the

1. A grant which the L.C.E.S. had voted towards the projected church was resigned by William Morgan in March 1867. See, Minutes, s.d., 21 April 1870. See also, for the decision of the trustees, R.B. File 'Ystradfyodwg' No. 7,934, s.d., 23 May 1866.

2. See, R.B. File, 'Ystradfyodwg' No. 34,008, s.d., 10 February 1871.

3. See, Appendix No. 5

4. See, R.B. File, 'Ystradfyodwg' No. 7,934, s.d., 2 December 1867, and Ibid. C.A.B. File, 'Parsonage House', s.d., 2 December 1867.

diocese of St. Asaph, before his potential had been given the opportunity
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to be fully employed in confronting the mounting problems of Ystradyfodwg.

William Lewis, when he arrived at Ystradyfodwg, was thirty three years of age, having spent the seven years he had been in orders in industrial parishes and coming originally from an industrial back-
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ground. It could hardly be said that his predecessor had prepared the way before him, for it was the work of a pioneer to carry to a successful conclusion twenty five separate building projects, involving an expenditure of more than £55,000, and adding nearly 8,000 places to the existing accommodation, within the first forty of an incumbency extending in all to fifty three
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years. No more than half the buildings were fully fledged stone churches, five were mission rooms not intended to have permanence, three were halls or parish rooms adjacent to churches, and three were National Schools. The school at Pentre was in existence already, but with four enlargements during William Lewis' time it was transformed into a place of worship after its existence as a day school had come to an end. No school built with the aid of a State grant and used for holding church services, inclusive of those at Treorchy and Tonypandy, erected by William Lewis, were considered by the nonconformist members of the Welsh Church Commission eligible for counting as products of the effort of the Anglican Church to make better provision for the worshipping community, but 70% of the cost, albeit, had to be found over
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and above the State contribution, for the raising of which the incumbent could claim the credit. A more substantial qualification to be applied to William Lewis' achievement is that three of the most costly of the churches were given in their entirety as free gifts, the accommodation provided by them accounting for about 23% of that added during this incumbency, and the cost amounting to 54% of all that was expended.

Such qualifications must still

be looked at in the light of the initiative supplied by the incumbent, and of the personal relationships established by him which paved the way for such

I. The Patron, John Powell Jones, stated that the bishop had 'unsolicited preferred him...in acknowledgement of his labours'. See R.B. File 'Ystradyfodwg' No. 7, 936, s.d., 2 December 1868.
2. See Appendix No. 8. 3. See Appendix No. 5 'Ystradyfodwg'. 4. See Appendix 17

gifts to be made. No relationship proved of greater value to him than the friendship based on mutual esteem, between him and Mrs. Llewellyn. Indeed, his church building period is divided naturally into three parts by her munificent intervention. Her husband had already given the sites of the schools at Treherbert and Pentre, and contributed towards their maintenance, he had made contributions towards the building of the churches at Llwynypia, Ferndale¹ and Maerdy, and at the time of his death was engaged in building a church at Pentre² on a site of his own donation. But when she stepped in to follow him in this role it was to release a veritable flood of benevolence, by comparison. By that time, nevertheless, William Lewis for twenty years had been working in comparative isolation, and, well aware of the precariousness of his financial prospects in the sphere of church building, had made his initial approaches with apparent caution and prudence. In his first year, however, he issued a public 'Appeal', the text of which showed how he had weighed up the task confronting him. As many as fourteen villages existed within the parish, he declared, each of which merited a church of its own, with accommodation for both English and Welsh congregations. The plan he had conceived was to increase the available provision by building three 'chapels of ease or mission chapels', towards which he was appealing for £600 to make up the deficiency of an existing fund.³ The first three buildings of this description erected by him, at Gilfach Goch, Ystrad Rhondda, and Ferndale, cost in the aggregate £1,270, and, with the exception of one grant from the L.C.E.S. of £50, no society grants towards these projects are recorded. At the same time, he had embarked upon the building of schools at Treorchy and Tonypany, towards the cost of which over and above grants received, he had to find about £490.⁴ He incurred debts in the process,⁵ though not of crippling proportions, but the localisation of these five initial buildings indicate how wide an expanse he was attempting

1. See, Appendix No. 5 'Ystradyfodwg'. 2. Griffith Llewellyn died in Dec. 1888.

3. See, R.B. File, 'Ystradyfodwg' No. 7,934, s.d. 7 July 1870. He had been licensed 5 April 1869.

4. See, Appendix No. 17

5. The Earl of Dunraven was approached for assistance to pay off the debt on the school at Tonypany, for instance. He, albeit, declined to contribute, having already given the site. See the Tonypany school material in the Ystradyfodwg parish chest, s.d., 12 August 1870.

to cover to discharge his responsibility for the cure of souls, and how pressures were beginning to build upon him from a variety of directions all at the same time. The iron church erected at Gilfach Goch was situated on the very north eastern perimeter of Ystradyfodwg, at a point where (as in the south at Cymmer) three parishes met, Llantrisant, Llandyfodwg, and Ystradyfodwg, and could only be reached from the parish church by a lonely mountain track, the hazardous nature of which William Lewis came to experience at first hand. But that area had been within the limits of his last curacy, so that his recent knowledge of its needs, subjected to colliery development since 1862, was instrumental in bringing him to a swift decision to build the first church of his career there. The first building set up by him in the Rhondda valleys proper for purely church purposes was the mission room at Ystrad, the locality of it dictated by a need to place a building in the largest gap then left without church provision between Treherbert and Tonypandy. The project involved no more than leasing a plot of land on which two cottages were built by him, with a mission room above them, the lie of the land being such that the floor of the mission room was on a level with the main valley road running alongside. Ferndale, in the lesser Rhondda valley, was more than ten miles distant and two mountain ridges removed from Gilfach Goch, but there also the needs of a growing mining community, thitherto dependent upon a curate licensed to Llanwynno and using a room placed at his disposal by the colliery company, were beginning to press. As early as 1873, William Lewis informed the Ecclesiastical Commissioners that a site for a church had been offered him there, and asked for guidance about the procedure he should follow, thereby making the first of some scores of approaches to the Commissioners in furtherance of church building schemes. His experience at

1. See, T.J.Jones, William Lewis (Dolgellau, 1926), p.36.

2. See, Elizabeth Phillips, A History of the Pioneers of the Welsh Coalfield (Cardiff 1925) p.230.

3. g.v.p.81.

4. See, the Ferndale bundle in the Ystradyfodwg parish chest, s.d., 16 April 1873.

5. The procedure outlined for him was to inform the Commissioners' solicitors, Messrs. White Borreett & Co, of the proffered site so that they could proceed to the conveyancing of it; to submit to the Commissioners plans and specifications prior to the commencement of building operations; to settle issues of patronage and pew rents as well as endowment in the event of the church being intended for a separate district.

Ferndale had a salutary ^{effect} inasmuch as he learnt from it that the Commissioners expected applicants to comply precisely with their rules, for instance, that his personal predicament had little effect on them, as evidenced by a delay of five years in conveyancing the site, and that he would need to become resigned to frustration, the toning down of high ideals, and the necessity to change cherished plans. A grand plan to build his first major church, together with a parsonage house, on the extensive site granted to him as a gift,² foundered on the failure to raise funds, the attempt being brought to an abrupt conclusion by the decision of the colliery company to re-claim their room in 1876 which, however, they had placed at the disposal of a Llandaff home missionary as early as 1869, despite the owners' strong nonconformist proclivities.³ Their principal, Lewis Davis, moreover, contributed one of the only two recorded donations which were made towards the £600 that William Lewis was obliged to raise, in order to pay for the iron building which he ultimately erected on this site in 1877.⁴ Whether by design or out of sheer negligence, incidentally, William Lewis was able to impart to the Ecclesiastical Commissioners a salutary message of his own, when on being reminded of the need to submit plans, after the conveyance had at long last been completed, he replied that the church had already been opened and was in use.⁵ When next he turned his attention to the Rhondda Fach, five years had passed, and the villages of Maerdy and Tylorstown were contributing, with Ferndale,⁶ to a total population of about 12,000 souls.

1. The conveyance, in actuality, had been completed by 11 December 1875, but the Commissioners were guilty of neglect in not transmitting the Deed to the Llandaff diocesan registrar until June 1878.

2. See, Appendix No. 5. The L.C.E.S. had voted a grant of £100 towards a church at Ferndale, but paid £50 when it was decided to put up an iron structure. See, Annual Report No. 23 (1874)

3. See, Report of the Llandaff Home Mission Society (1869).

4. See, Appendix No. 5

5. See, the Ferndale bundle in the Ystradyfodwg parish chest, s.d., 17 June 1878.

6. See, R.B.File, 'Ystradyfodwg' No. 7,934, s.d., 10 May 1883.

In building a school at Treorchy, he was only endorsing the decision of his predecessor, who had gone as far as to produce plans for the building but had resigned before they could be put into operation. ^I
^{But} in building the school at Tonypanyd an ulterior motive involved was to initiate steps for relieving the pressures mounting upon him by separating parts of his impossibly large parish into Ecclesiastical Districts. Soon after the provision of the school this intention was mentioned by the bishop in his Charge to the Clergy in 1875, and prior to that in the Annual Report of the Llandaff Home Mission Society the year before. It was one of the Society's missionaries who had first taken the Church to this area of Cwmclydach and Tonypanyd, using a cottage supplied by the Glamorgan Coal Co. for meetings from about 1868,² but in 1871 William Lewis placed his brother, John, at Tonypanyd as³ curate, and in three years' time a definite step was taken to provide the first prerequisite for a District, a church of adequate proportions,⁴ when the first meeting of a Tonypanyd Church Building Committee was held. The incumbent had much in his favour when facing the task of building this church in an area that was attracting attention because of its lack of anglican provision. For, his appeal, in all its freshness, could be made to a comparatively large number of landowners and colliery proprietors who had stakes in the district,⁵ whilst his acting churchwarden was none other than the Managing Director of the most powerful colliery enterprise in the valleys, the Glamorgan Coal Co., Archibald Hood, who was actively assisted in his church activities by his Chief Manager, W.G. McMurtie. The members of the committee set up proved themselves methodical and industrious, organising entertainments, systematic collections, a mammoth bazaar, deputing members to wait upon the major landowners and colliery proprietors and, when it came

1. See, Appendix No. 17, n.22

2. See, Western Mail, 31 October 1877.

3. See, Appendix No. 10, 'Ystradyfodwg'

4. See the Building Committee Minute Book, deposited with the 'Llwynypia' material in the Ystradyfodwg parish chest. The first meeting was held in June 1874.

5. The landowners included Lord Dunraven, Mrs. Anne Saunderson of Dublin, Major Picton Turberville of Ewenny, the Revd. Richard Prichard, the Revd. D. Watkin Williams, Griffith Llewellyn, Lewis Edwards and George Gething jointly, Gwilym Williams of Miskin Manor, the Thomas family of Llanbradach, and the de Winton family of Brecon. Among the coal owners were, the Penygraig Colliery Co., Colonel Hunt, William Perch, and the Glamorgan Coal Company.

to the laying of the foundation stone, calling a public meeting to 'discuss and explain' the arrangements for the ceremony. Yet, when St. Andrew's church was opened in October 1878, it comprised a nave and transepts only, the provision of a chancel having had to be postponed for lack of funds. Even so, 20% of the building cost was covered by loans from two local men, whilst fifteen years later one of the burdens weighing down upon the incumbent of I Llwynypia of that time was 'the heavy debt of £825' remaining on St. Andrew's. Grants had covered 18%, donations from industry 9%, and from landowners 12%² of the cost, but William Lewis' first major venture into the sphere of church building had not been encouraging. It was, furthermore, vitiated by the premature death of his brother in August 1877 whilst the church was being built, and which might well have had an adverse effect on the enterprise. The decade had opened not unpropitiously from the standpoint of the general economic climate, although there was stress within the Rhondda because of the miners' growing militancy towards their employers,³ but by the time William Lewis was ready to put his plans into operation, an acute depression in the coal trade had set in which persisted to the end of the decade, accompanied by a series of lengthy strikes.⁴ In the sphere of the church schools in the parish, it was a disastrous period, so that, all in all, at the end of his first ten years the incumbent had little reason to rejoice. A letter from the bishop, intended to lend him encouragement when his building plans first became known, on the basis of his experience, must have seemed to have betrayed a strange detachment from reality. For the bishop had expressed the opinion that church accommodation in the Rhondda 'must be utterly inadequate' and had gone on to express the hope that the incumbent's anxieties would soon 'be allayed by the hearty cooperation of landowners and employers of labour, to advise him to enlist the sympathies of the 'middle classes' and to declare, 'there is so much going on in other parts of the

1. See, R.B. File 'Llwynypia', No. 50,479, s.d., 20 November 1893

2. See, Appendix No. 5, n. 63.

3. See, E.D. Lewis, op.cit., pp. 161 ff.

4. q.v., p. 62

5. See, Chapter V

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diocese...that such projects must mainly depend on local effort. A ray of consolation, nevertheless, was afforded by the granting of District status to the southern end of the parish based on St. Andrew's church, in November, 1879.

Contemporaneously, William Lewis's dealings with the three greatest landowners connected with Ystradfyfodwg, issued in consequences varying greatly in the degree of satisfaction which attended them. It was the deteriorating condition of the building of St. Mary's Treherbert which led him to have an interview with the Marquess of Bute, whose conversion to Roman Catholicism must be accounted one of the great drawbacks that assailed the Anglican Church in the Rhondda during this period. It was as painful and unpleasant an occurrence as Bishop Ollivant's correspondence with him on the same subject turned out to be at a later date², the Marquess making it plain that supporting the anglican cause would be to him tantamount to 'supporting the high places at Bethel'³. Repairs, however, were carried out two years later, with the same use of the building being continued, but all hopes of constituting Treherbert into a District had been dashed for the time being. The incumbent's approach to Lord Dunraven, on the other hand, met with immediate success, as a result of which he asked the Ecclesiastical Commissioners to proceed with the conveyance of a site for a church at Bryn Wyndham on the Lord's land in the Treherbert area in June 1878⁴. It soon became obvious, however, that he had set his sights too high in proposing to build a church there, thereby misleading a number of the parties involved. Even a new attempt aided by a printed 'Appeal' entitled 'An urgent Appeal from Wales, Ystradfyfodwg Parish' issued in June 1881, which embraced also a church proposed to be built at Treorchy, the cost of the two estimated at £3,000

1. See, a letter dated 5 November 1873, with a bundle of miscellaneous correspondence in the Ystradfyfodwg parish chest.

2. See, Ibid., with the 'Treherbert' bundle, s.d., 19 July 1879. Ollivant declared that he could not 'on any account write to him again on the subject'.

3. Ibid., s.d., 3 November, 1877.

4. See, R.B.File, 'Ystradfyfodwg, 'Brynwyndham Church Site' (No.57,579).

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proved futile. A population of 5,000 was settled at Bryn Wyndham, but so discouraged had the incumbent become that he was presumably leaving unanswered correspondence from the Commissioners' solicitors who, after four years, threatened proceedings to claim their abortive fees. Indeed, the area did not again figure in his plans for a number of years, and it was in the summer of 1899 that he returned to the issue in earnest, negotiating a new site with the Dunraven estate, and moving on to the laying of the foundation stone in November, 1890, when the funds still showed 'a large deficiency'. Although by this time there was a great need to hasten, his impatience was displayed not only in the financial short-fall, but also in his disregard for normal procedures. He incurred the displeasure of the Commissioners by proceeding to build without submitting plans and specifications for their perusal, and overlooked the matter of transferring the patronage of the church to the bishop until after the consecration had taken place. On the other hand he was piqued by the Commissioners' dilatoriness in proceeding with the conveyance of the site and, not for the first time in his experience. Not only did it delay the consecration, but it also added to his conviction that they were not genuinely concerned with his problems. In the process of looking around for ways and means to clear a debt on the account amounting to about 30% of the total expended, he was quick to contact a new heiress, Miss Olivia Emma Talbot, whose father, Christopher Rice Mansel Talbot, of Margam Abbey had died in January 1890. She was already becoming known as a generous benefactress, but it betrayed a trait of determination verging on ruthlessness in the character of William Lewis that he should, in the context of clearing this debt, approach her a second time after receiving initially a favourable

1. See a copy of the 'Appeal' with the R.B. File 'Ystradyfodwg' No. 57,579. See, also Appendix No. 5, n.103.

2. See, R.B. File No. 57,579. 3. Ibid, s.d., February 1884 to July 1885 passim

4. See, Western Mail, 27 November 1890.

5. The approval of the Commissioners' surveyor was not received until 6 March 1891.

6. See, the Treherbert bundle in the Ystradyfodwg parish chest, s.d., 8 and 11 January 1892.

7. See, Appendix No. 5, n.104.

8. He was M.P. for Glamorgan 1830-1890, and was looked upon as 'The Father of the House'. See, Dictionary of Welsh Biography, s.n.

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 response. His haste in building St. Alban's, Tynewydd, was explained not only by the need to give a well established congregation meeting at the Board School there a proper home, but also by his urge to implement his already twice thwarted plans to separate the Treherbert area into a District of its own. His encounter with the third great landowner led to an ostensibly, wholly satisfactory outcome, the gift of a church on an extensive site in its entirety. Crawshay Bailey the younger had a concern for Ystradyfodwg because of extensive lands which his father, with the shrewd eye of a speculator,
 2
 had purchased there earlier in the century. It is, however, doubtful if he himself would have moved to build a church at Ton Pentre if he had not been prompted, and William Lewis' good fortune lay in that he, having served his first curacy at Nantyglo in Monmouth where Crawshay Bailey the Elder had built the church, was also well regarded by John Griffiths archdeacon of Llandaff, who had been the first incumbent of Nantyglo and was a close friend of the
 3
 Bailey family. As a result of the archdeacon's representations, the foundation stone of St. David's, Ton Pentre was duly laid, with great ceremony, in June
 4
 1880, and the church officially opened in October of the following year. The contrast between the ease with which such a great work, the provision of a noble building, costing £6,000, and accommodating 550 worshippers, was achieved, and William Lewis' struggle, with only the normal means of building churches at his disposal to erect a church where it was so sorely needed, at Tynewydd was painful. Yet there were reservations which came to light in due course that severely qualified the gift. William Lewis soon found himself being sharply reprimanded by the archdeacon, having out of sheer ignorance taken steps to convey the gift to the Ecclesiastical Commissioners, not knowing that it was already conveyed to the archdeacon, and another confidant

1. The two cheques from Miss Talbot of £30 and £60 respectively, were sent on 4 March and 7 May 1891. See, 'Miss Olive Talbot Correspondence' in the Ystradyfodwg parish chest.

2. See, T.J. Prichard, Glamorgan Historian (Ed. Stewart Williams), II (Cowbridge 1965), pp. 90-91; and Ibid. III (Cowbridge 1966) p. 229.

3. See, Dictionary of Welsh Biography, s.n., John Griffiths, who was Rector of Neath, as well as Archdeacon, claimed that when Crawshay Bailey the Younger was a child, he had 'dandled him on his knee'. See, Muriel Evans, op.cit., p. 12

4. See, Ibid., pp. 13 ff. At the luncheon Bailey expressed his delight at being able to build a church for 'the colliers who were helping to increase his rentroll'. See, also Appendix No. 5, n. 64.

of the Baileys, William Petley of Worcester Lodge, Sutton in Surrey, and, therefore, their private property.² Furthermore, the building was not too well constructed. As early as December, 1881, the Commissioners' Surveyor, Ewan Christian, discovered defective workmanship, whilst an over-indulgence in Bath stone led to a long history of dilapidation. Worst of all, the gift never engendered a sense of appreciation in the beneficiaries, whose negligence over the years led to many embarrassing situations.³ An eventual major repair was commissioned by Crawshay Bailey's daughters, Mrs. Canning, and Mrs. Curre in 1900, who, at the same time erected a memorial tablet, a gesture which twenty years earlier the archdeacon had pressed upon the congregation as an obligation, commemorating their father's work in erecting the church 'for the use of his tenants and the inhabitants of the Rhondda Fawr'.⁴ Howbeit, the church was the largest and noblest in the parish, which the incumbent was enabled to use effectively, in conjunction with the school-church at Pentre, both housing English congregations, whilst the parish church situated in between was the home of a Welsh congregation. It was, however, legally impossible to consecrate a church privately owned, so that it could not feature in any plan for a further apportioning of the parish until that disability was removed.

There was, notwithstanding, the Rhondda Fach area of the parish, which had been curtailed when a part of it was included in the New District of Llwynypia, but which included Ferndale, Maerdy and Tylorstown, ideally situated geographically for severance from the remainder of Ystradyfodwg, entirely situated in the Rhondda Fawr. Here, William Lewis had experienced failure, as at Bryn Wyndham a year or two later, but a teeming population could not be ignored, since the only church they had at their disposal was the iron structured St. Paul's, the best that he had been able to provide in 1877.⁵ Nevertheless, ^{he} could not claim the credit for

1. See, Deed of Conveyance dated 6 August 1902, deposited with the St. David's material in the Ystradyfodwg parish chest.

2. See, Ibid., s.d., 21 October 1881.

3. See, Muriel Evans, The Story of the Parish of St. David Ton Pentre (Pentre, 1960) pp.26-27; also the St. David's bundle in the parish chest, s.d., 1 March 1897.

4. See, Ibid., s.d. 4 October 1881, for the archdeacon's suggestion.

5. q.v. p.116

the next steps that were taken, which suggests, with some other pointers, such as his apparent neglect of the Bryn Wyndham locality over a number of years that, at this stage of his development, he was not the man of power that he later became, but one sometimes rather bewildered and inept. At this juncture, for instance, he reappeared in connection with the Rhondda Fach only in response to information received from the Secretary of the Llandaff Home Mission Society, Canon Gilbert Harries, to the effect that the owner of the farm Cynllwyndy, Thomas Edmondes, Vicar of Cowbridge had offered £10 per annum if church services could be initiated at Tylorstown, the area where his landed property lay. Thereafter, in conjunction with Thomas Edmondes and the Home Missionary Society, he took steps to decide on a site for a church, and to meet the colliery owner, Alfred Tylor, and the landowners of the locality, in an attempt to elicit their support. Nothing, however, emerged by way of a definite proposal, and the next spur to action came from another quarter altogether, in 1882, about four years after Thomas Edmondes had made his first approach. The initiators, on this occasion, were none other than the members of the church at Ferndale who urged their curate, John Rees, to hold services on Sunday afternoons in a small colliery reading room at Tylorstown, even offering to pay him £10. In the course of the correspondence between Thomas Edmondes and William Lewis, which was resumed about this time, the former offered not only a site but an iron building to be erected on it at his own cost, after the pattern of one which Gwilym Williams, the stipendiary magistrate for Rhondda and Pontypridd, had erected on his own Estate at Miskin. By that summer, howbeit, William Lewis was communicating with the Ecclesiastical Commissioners with a view to building a permanent church at Tylorstown, which led to the foundation stone being laid in December, and the church of Holy Trinity consecrated in the following October, having

1. For this correspondence, see the 'Tylorstown' bundle in the Ystrad-y-fodwg parish chest.

2. Ibid.

3. John Rees recounted the developments of this period, as they involved him, to the Welsh Church Commissioners, in some detail. See, Minutes of Evidence, Q.6,542-6,790.

4. See, the Tylorstown bundle in the Parish chest.

5. See, Ibid., s.d., 4 April 1882. 6. Ibid., s.d., 29 July 1882

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been erected with commendable alacrity. The incumbent, who was left with 34% of the total outlay (c.£460) to find after the receipt of grants and major donations, was fortunate, after about two years, in having his benefactor, Thomas Edmondes step in to clear the debt, with the comment, 'It will not do for our little church to lie under a cloud'.² The Edmondes gift to Tylorstown was treated with great derision before the end of the century by the noted Glamorgan local historian David Jones of Wallington, who referred to 'the rather barren and low-rented mountain farms...in Ystradyfodwg', owned by the Vicar of Cowbridge, which had become transformed into 'financial property returning handsome royalties, as much as between £2,000 and £3,000 a year it is said'. The gift which he described as 'a site for a church, and £800- "pounds!, pounds! " towards building it', he called 'an act of such marvellous unstinted, and altogether incomprehensible generosity, that those who have known him for 60 years marvel greatly thereat', and expressed the hope that 'in the next world...the reverend gentleman...(would be seen) enjoying the full and complete fruition of his amazing goodness'.³ But it must be said that there were so many others battenning on Rhondda profits to a far greater extent, whose indifference made the church building activity of William Lewis a matter of such trial and tribulation, whilst his intervention at Tylorstown was only one of Thomas Edmondes' acts of charity to the benefit of the church in the Rhondda.⁴ The only other landowner, out of a number with property in the locality, to make a substantial contribution was Crawshay Bailey, and the only industrialist, Alfred Tylor, both contributing sums of £100.⁵

William

Lewis as early as 1882, prior to the commencement of the building at Tylorstown had made approaches to the colliery company operating at Maerdy, with a view to erecting a church there, but the congregation of St. Paul's, Ferndale, had a hand in this particular development also, deputing their curate, as on the

1. See, Appendix No. 5, n.67.

2. Ibid. n.68

3. See, Crd.Ms.4.877 1/2 ('The Diary of William Thomas of Michaelston super Ely') for these comments.

4. q.v., o.g., pp.105 ff.

5. See, Appendix No. 5, n.68

6. See the 'Maerdy' bundle in the Ystradyfodwg parish chest for the reply to the incumbent's letter, dated 3 November 1882.

former occasion, to hold services in the bar of a coffee tavern, later exchanged for a hotel room, on Sunday afternoons at Maerdy, situated some three miles higher up the valley, which had always been an extremely remote locality cradled away in the fold of the hills.¹ The land, however, had been purchased, as one of his inspired speculations, by Crawshay Bailey, and the mineral rights sold to Mordecai Jones, of Brecon, an outstanding entrep-²
reneur of the period. He took into partnership a lawyer, promoter of railways, and an antiquary who took a prominent part in the restoration of several buildings of historic interest in South Wales, J.R.Cobb, of Brecon,³ an unlikely person to be implicated with coal mining, but, at this time, the surviving partner, in whom William Lewis found an ally.⁴ In a Director of the working partners, the Locket Merthyr Colliery Company, E.S.Judkins,⁵ he was also fortunate in that he was sympathetic and helpful at all times. Cobb's advice relating to the structure of the building was valuable. He was against the use of bath stone in the prevailing climate, for instance, and against a basement for a building planned to be surmounted by two large domestic chimneys, which led to a re-designing of the chimneys.⁵ More frustrating than the need for alterations, however, was the death of Mrs. Mordecai Jones, which left her son, a minor, inheriting part of the estate,⁶ and, as a final stroke of ill-fortune, a colliery explosion on Christmas eve, 1885, which claimed 80 lives. The building was then nearing completion,⁷ and was opened early in the ensuing February, but although the outlay was less than £1,000, the incumbent was shouldered with a deficit nearing 40%⁸ of the total. Nevertheless, the spirit of goodwill and cooperation which this venture had elicited was most heartening. It had shown itself not only in a

1. See, Minutes of Evidence, op.cit.

2. See, The Dictionary of Welsh Biography, s.n. 3. Ibid. s.n.

4. Mordecai Jones died in 1880, his estate devolving to his widow.

5. See, the 'Maerdy' bundle in the Ystradfydwg parish chest, s.d. 8 December 1884; 5 January 1885; 9 November 1885.

6. Mrs. Jones died in January 1885, and J.R.Cobb forthwith wrote to William Lewis to acquaint him of the complications of the inheritance. Ibid., 17 January 1885.

7. See, Western Mail, 5 February 1886 8. See, Appendix No. 5, n.73.

sympathetic interest of a surprisingly general nature, but in comparatively substantial contributions from J.R.Cobb and his working partners, even from the contractor, and the Director, E.S.Judkins, both of whom, moreover, had made private collections in aid of the fund¹, and in the trouble taken, even to ease the business of granting a lease when a barrier had been set against it through the minority of the heir to the Mordecai Jones estate². At the opening ceremony, it heartened William Lewis, who had crossed over the snow covered mountain from the other valley on foot, even more, to hear Bishop Richard Lewis declare that he was 'the best Vicar he had ever known'³. At this stage of his career he needed all the encouragement that might come his way, and he needed tenacity, for he was coming to understand that he would have to continue to build churches although his financial potential in each case would be strictly limited to a ceiling well below that of the total cost of the enterprise, unless he was fortunate enough to find a generous patron. Sometimes, as at this period, the ceiling was brought even lower by a recession in the coal trade and, coupled with it, a colliery disaster, but he was driven by a dual urge. One prong of it was the need for church buildings in the cause of Church extension. As he said to Miss Olive Talbot, 'If we had sufficient churches, the clergy would be forthcoming, the progress of the Church in this and similar valleys would be one of leaps and bounds'⁴. The other was the need for church buildings which would qualify a locality for Ecclesiastical District status and so relieve him of his responsibility over it. The Curate, John Rees, intimated that, at this juncture in the Rhondda Fach, he was asked by his incumbent to form a building committee at Ferndale, so that another church provided there would allow the Welsh and the English to have a church of their own⁵. But William Lewis, in February 1885, months before the building of All Saints', Maerdy had commenced, informed the Commissioners that he was 'ready to start with the Ferndale church', having

1. See, Appendix No. 5,n.73

2. Mrs. Mordecai Jones' son in law, W.James Lewis, a solicitor of Crickhowell, Brecon, obtained an Order for the granting of leases and certain assurances, so that the building could proceed before a lease could be prepared. The deed was dated 10 February 1887, a year after the church was opened.

3. See, Western Mail, 5 February 1886.

4. See, the Talbot bundle of correspondence in the parish chest, s.d., 2 September 1892.

5. See, Minutes of Evidence, op.cit.

in view the earliest possible creation of a District for the Rhondda Fach, Christchurch, Ferndale, was consecrated in July 1886, within less than six months of the opening of All Saints' Maerdy, the building of the one having overlapped the building of the other. It was the most commodious of this group of churches, and Thomas Edmondson was voicing the feeling of many when he wondered whether William Lewis, 'a man with wife and children', was not 'risking too much responsibility', by allowing himself to be drawn into still greater financial difficulty. The incumbent himself was well aware of his predicament, for a public appeal was issued a month prior to the consecration of Christchurch, explaining that a deficit of more than £1,000 existed on the combined accounts of the two churches, with every local source of assistance exhausted, and that the appellants were 'most earnestly and respectfully (appealing for) immediate aid'. For, as they said, they were poor men, who had only ventured to proceed with the churches 'in faith that their God to whose glory and for whose worship they had erected them, would be pleased to accept their efforts, and crown them with success'. Yet, the appeal did not meet with an overwhelming response, so that two years later a Christchurch building account still showed loans equal to more than 34% of the cost not repaid. The Curate, John Rees, who became the first incumbent of the the District of Tylorstown with Ferndale in July 1887, produced the final statement on the situation when he stated to the Welsh Church Commissioners, 'We had to get up bazaars and collect by hook and by crook. We would distribute 200 or 300 collecting books among out people, the colliers, and each of them would be responsible for 10s., 15s., or £1. They would have three months to collect, and those were the various ways in which we found the money to pay for Christchurch'. There was to clear, on the two churches, about 30% of the total cost, and loans amounting to nearly 31% of it, after contributions had been received, from the societies in the ratio of 31%, from industry, of

1. See, Appendix No. 5 and n.79

2. See, an undated letter with the 'Edmondson' bundle of correspondence in the parish chest.

3. See a copy of the 'Appeal' with the 'Ferndale' bundle in the parish chest.

4. See, Minutes of Evidence, op.cit., Q.6,571.

11% from landowners, of 8%, and from other major donations, of 10% of the combined outlay. Inclusive of the building of Holy Trinity, Tylorstown, the risk taken, and the sacrifice made, was to gain three churches strategically placed for a population of c.12,000, as well as a separate church for the Welsh, (in the form of St. Paul's iron church moved to another part of the site) at Ferndale, providing new accommodation for 1,100 persons, and a new Ecclesiastical District which eased another sizeable and geographically difficult portion of his parish from the incumbent's shoulders. To an appreciable extent, also, the paucity of popular support had begun to be compensated by grants from the new Bishop of Llandaff's Fund, one of Bishop Lewis' avowed objects in establishing it having been to supply the Rhondda valleys with adequate church accommodation. The £600 which William Lewis received from the Fund towards the building of the last two of these churches was five times the amount of grants received from the L.C.E.S., the only other diocesan society making grants of any substance towards church building.

Whilst William Lewis's attention was concentrated on the Rhondda Fach, Treorchy had become a centre of church extension activity. The National School, closed for educational purposes, was the only building in use for church services at Treorchy, but a Board School room in the neighbouring village of Cwmparc was also in use for the same purpose. From about 1878, he had coupled this area, which he spoke of in terms of the four villages of Treorchy, Cwmparc, Cwmdare, and Ty'n y Bedw, with the Bryn Wyndham Locality further north in his current plans for new churches. The Incorporated Church Building Society voted a grant towards a new church at Treorchy in January 1879, whilst in his application to the Ecclesiastical Commissioners for a grant towards paying a curate for the Cwmparc-Ty'n y Bedw region, he referred to a mission church that was 'being built' at Ty'n y Bedw. The failure of his 1881 appeal, embracing proposed churches at Treorchy and Bryn Wyndham, however, brought these efforts to an

1. See, Appendix No. 5

2. q.v., p.72

3. See, R.B.File 'Ystradfyfodwg' No. 7,934, s.d., 2 November 1878.

4. See, Appendix No. 5, n.86.

5. See, R.B.File op.cit. 2 November 1878. Already since 1872, there was a curate stationed at Treorchy.

uneasy close, for the population involved in the Treorchy - Cwmparc Ty'n y
¹
 Bedw area was of the order of 12,000. Although there was a curate stationed
 at Treorchy it was, nevertheless, the laity who took the initiative, calling
 a public meeting towards the end of 1883, which pledged itself to employ
 "its best efforts to supply additional church accommodation" at Treorchy by
²
 the erection of a new church. The incumbent and the curate found themselves
 elected on to the committee which was delegated to select a site and draw up
 a scheme for collecting funds. In the following week, however, the committee
 appointed as chairman, William Jenkins of Ystradyrohan House, with the curate
 as secretary, and the landlord of the Pencelli Hotel. Evan Evans as Treasurer.
 William Jenkins, formerly the manager at the Dinas colliery, was general
³
 manager for David Davies, Llandinam (later the Ocean Coal Company Ltd.) at
 Treorchy from 1871 to 1915, holding one of the most responsible positions in
 the coalfield. He made the day to day decisions, and 'left the impress of
⁴
 his personality on every aspect of the Ocean enterprise', it was claimed.
 He was one of the very few from the hierarchy of coal mining who played a
 prominent part in the religious and social life of the Rhondda community,
 establishing, for example, a works' school at Cwmparc, and serving as a member
⁵
 of the original Ystradyfodwg School Board. It is not possible on the basis
 of the available evidence to judge to what extent his influence was responsible
 for the trend of events in Treorchy, but a little later, in association with
 still another phase of William Lewis' church building programme, he wrote
 him a letter, expressing the view that the people should be taken into
 confidence when appointments to parishes and ecclesiastical districts were
 made 'then no difficulties would arise', he declared, 're the erection of
 additional necessary churches, but what could easily be overcome without
 burdening you as Vicar'. And, on this score, he declined to participate in

1. o.v., p. 72

2. See, 'Minute Book' lodged with the 'Treorchy' bundle in the Ystradyfodwg parish chest, s.d., 13 November.

3. See, E.D.Lewis, op.cito., p.79

4. Ibid., p.81, citing The Ocean and National Magazine (1929), p.101.

5. See, Ivor Thomas, Top Sawyer (London 1938), passim; also 'Onlooker', True Citizenship (London 1947), passim; and K.S. Hopkins (Ed.), Rhondda Past and Future (Ferndale 1975), p.151

6. See 'The Church Forward Movement' correspondence in the parish chest, s.d., 30 July 1892.

that particular phase. This aspect of church extension received prominence, not dissociated with the attitude adumbrated at Treorchy, when the church of St. Alban's, in the same territory, but a little further north, began to become a matter of public interest with the laying of the foundation stone in 1890. For a large congregation, and Sunday School, hitherto meeting in a Board school-room, and led by a choir to sing chants and hymns at the ceremony (which appeared as 'a surplised choir in stalls' at the consecration a year later^I), were said to be the fruits of a layman's labours. At the ceremony, a lay-reader of Pentre, Thomas Jones, expressed gratification that the services of laymen were being more freely employed². The area more predominantly Welsh in character, and overwhelmingly nonconformist than any other part of the Rhondda, it being axiomatic, for instance, that large contingents of Calvinistic Methodists had followed David Davies there from mid-Wales, set its imprint even on Church of England attitudes. The Treorchy committee displayed great enthusiasm during the original stages of its existence, holding a large variety of meetings and setting up, in parallel with the committee delegated to plan for the new church, another to consider the conversion of the National School, by the addition of a chancel and some other alterations into a church. From the middle of 1885, the deliberations became confined to the latter project, a course, doubtless, dictated by the depression in the coal trade which persisted from that year until 1888, but with the incumbent remaining still surprisingly passive in the background³, and a meeting of scribes of the school-church always making the decisions, even to the extent of resolving to request the incumbent to instruct the architect to proceed with plans, and to obtain tenders. Albeit, no funds had been collected, and loans were resorted to (even though no one was found sufficiently friendly towards the project to make loans at under 4 $\frac{1}{2}$ % interest), the committee deciding that, no matter what might ensue, the work of conversion should

I. See, Western Mail, 9 November 1891 2. See, Ibid., 27 November 1890.

3. The incumbent, for instance, was asked at various times to draft a public appeal, to assist the chairman and treasurer in the oversight of the work, to meet a deputation 'concerning the renewing of the...school church', as well as to instruct the architect to prepare plans, all of which appeared to place him in a very unaccustomed light.

immediately commence when the first £180, by way of loans, had been secured.¹ The financial situation was sufficiently desperate at the beginning of 1887 for each member of the church 'however poor' to be virtually directed to contribute a minimum of one shilling to the fund.² Eventually the building was reopened for worship, as St. Matthew's church in September 1887, but it was not an achievement which reflected much glory on the laymen's committee, or that solved the accommodation problem to any great extent since it added only 40 seats, at most, to the existing seating.³ Furthermore, it is difficult to discover in these events any evidence of the prestige of William Jenkins, or any advantage accruing in financial terms because of his association with them, although he had volunteered to be one of those responsible for defraying the cost of the alterations to the school-church.⁴

By the end of the decade William Lewis had taken two more comparatively minor steps in the direction of concentrating on the central area of his parish by carrying out certain enlargements to the Pentre school church, and by rebuilding the room-cum-stable in the corner of the parish churchyard, mainly as a Sunday School room, but it was not, by any means, the end of a period of triumphal progress. Certain aims had been achieved, principally the further contraction of Ystradyfodwg to manageable proportions by the separation of Tylorstown with Ferndale, provided with three new churches, and the acquisition by way of a free gift of the church of St. David, Ton Pentre. But William Lewis knew what frustration and dissatisfaction the new churches had brought him, and how far short of his intentions his plans for the upper Rhondda had fallen, even though the church of St. Alban was nearing completion. Beyond everything, he realised how much still remained to be done, and how, presumably it would again entail him in a repetition of the processes he had already gone through and endured.

But, paradoxically, with the death of his patron, Griffith Llewellyn, in December 1888, a new era had begun to

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1. See 'Minute Book' of the committee op.cit 22 June 1886
 2. See, Appendix No. 5, n.86.
 3. See, Ibid., n.87
 4. See, 'Minutes' of the sidesmen's committee, op.cit., s.d., 2 January 1885.
 5. See, Appendix No. 5, n.90-95
 6. Ibid n.66-99.

dawn for him, for that event brought ^{his widow} on the scene, . . . who was going to transform the whole process of church building in Ystradyfodwg. When he died, a church promoted by him was in process of being built, at Pentre, on his land. He had not intended to go beyond providing the structure, but his widow decided otherwise, so that when St. Peter's, Pentre, was consecrated in July 1890, it was fully supplied with all the furnishings and fittings, which, indeed, had been provided lavishly in comparison with anything that had before been seen in the Rhondda, and the peal of bells which accompanied the procession of distinguished guests and dignitaries to the church for the service was something which had never been heard in the valleys before. The incumbent, however, was placed in an embarrassing position when Mrs. Llewellyn expressed the wish that St. Peter's be substituted for the ancient church of St. John the Baptist as the parish church of Ystradyfodwg. She instructed her solicitors to inform the incumbent of her desires in this respect in May 1890, and betrayed the strength of her feelings by writing again in August, stressing her anxiety lest it should not be done without delay. Both William Lewis and the bishop expressed agreement. The incumbent informed the solicitors that he was desirous of forming a new District of Ton, Gelli and Bodrhyngallt and would not object to including the old church within it. The bishop told the Ecclesiastical Commissioners, 'I trust that no objection will be raised to what I cannot help thinking is a very desirable change. But the Patron, Joshua Pritchard Hughes, considered it 'a very serious matter', and raised a number of difficult points relating to it, so that, although the process went to the extent of an application form for the substitution being signed by bishop and incumbent, the patron's objection had sufficient validity to stop it proceeding any further. William Lewis emerges from the incident as having been blinded to the intricacies of the situation, not lost on the patron, and to the strong protest of those of his parishioners who championed the cause of the old church, by his desire to please his newly-found

1. See, Appendix No. 5, n.100

2. Ibid.

3. See, the 'St. Peter's Pentre', bundle in the parish chest, s.d., 20 May 1890.

4. Ibid., s.d., 23 August 1890.

5. Ibid., ? September 1890

patroness and his anxiety to find a solution to the problem of putting St. David's church into a District setting. But, so overwhelming did the argument for the retention of the old church become that the incident left no lasting regrets. It may have added, however, to a certain estrangement that prevailed between the congregations of the old parish church and St. Peter's which, otherwise, was typical of the relationship between Welsh and English churches of the same parish.

Moreover, other issues of great importance were crowding upon the incumbent. Further steps needed to be taken before Treherbert could qualify to become a separate District; the plans of a new church at Treorchy lay abandoned; the parish church, given a new degree of permanence, was badly in need of renovation; the southermost part of the parish, always to be embraced by any plan involving the future of St. David's was patently deprived of adequate provision, having relied entirely on the small mission room erected at Ystrad a quarter of a century previously. And it was all to be seen in the context of a population increasing at the rate of c.2,500 per annum, there being already residing within Ystradyfodwg,^I 35,523 inhabitants in 1891.

William Lewis decided upon a bold gamble. He would include all these requirements, as far as they related to church building, in the compass of one operation, which he entitled 'The Church Forward Movement'.² The title was borrowed from nonconformity where, initially, it had been applied to an evangelistic drive within English Wesleyanism, but had, in Wales, been applied to a movement within Welsh Calvinistic Methodism, hitherto confined to ministering in Welsh, to accommodate congregations in Anglicised areas, and was gathering momentum at this very time. There was significance to the adoption of the title to designate a drive to build more churches, rather than an evangelistic movement, as the activity most clearly representing the Anglican Church's missionary outreach in the Rhondda. Five new churches were brought under the umbrella of the plan, which William Lewis launched with an 'Appeal' issued over the names of eight clergy, two churchwardens, and the

I. See, Appendix No. I

2. See Appendix No. 5.n.139

fifty sidesmen of the parish, in addition to his own. The document included the statement, 'It is the solemn, incumbent, duty of all Churchmen who live in the parish, or have property in it, or are connected with it, to do all in their power to supply them' (meaning the churches) whilst the bishop added his commendation, noting that, even after the provision of these five churches, the accommodation available would still be sadly inadequate to the needs of the population. In the event, the churches were built within a little over four years of the appeal being made in August 1892.

There arose many difficulties in the process, nevertheless, even though there was now someone at hand to allieviate the financial problems. Some of these related to sites which, as a general rule, the Church had been fortunate to receive from local landowners by way of gifts, so that the difficulties encountered had been more in the realm of their legal conveyance than of their acquisition. In relation to the first of these new churches to be opened, All Saints', Ynysyfeia in the Treherbert locality, it was the original plan to incorporate a part of the National School grounds in the site of the church, substituting for it an adjacent plot. But, although the school was built on land belonging to Mrs. Llewellyn, the proposal involving an educational site implicated not only the incumbent and churchwardens, but the bishop, the Education Department, the National Society, and the Home Secretary, so that, with all parties showing the best will in the world, the situation demanded more legal expertise and time for its disentangling than William Lewis was wont to be called upon to find. Furthermore, the preliminary stages of the building of this church gave rise to other causes calculated to aggravate his state of mind, for it proved to be the arena wherein were settled, once for all, differences which had arisen between him and Mrs. Llewellyn's nephew, Robert William Llewellyn who, progressively was to become her agent in all matters pertaining to her estate, There was tactlessness on the part of the incumbent, and a tendency

1. See a copy of the 'Appeal' pamphlet, with the 'Forward Movement' material deposited in the Ystradfyfodwg parish chest.

2. William Lewis, e.g., suggested that by facilitating the building of this church, Llewellyn would be greatly enhancing the value of the estate in that vicinity.

to patronize on the part of Llewellyn, but, in essence, the two men were engaging in the process of mutual adjustment which, ^{nevertheless} eventually required the bishop's arbitration, ^{which proved} ^{so effective} that a harmony was produced which prevailed over all the years of their subsequent close relationship. The site of St. Tyfodwg's, Treorchy, gave prominence once again to the Marquess of Bute as the villain of the piece, acting through his agent, Sir William Thomas Lewis. In 1892, William Lewis wrote to him concerning the site which had been reserved from seven years previously when the laymen's committee had been active in promoting the building of a church. Apologising for the delay, he explained that he was now in a position to advertise for building tenders. The outcome was a lease for 99 years, at a rental of £3 per annum, but framed in such a fashion that both the Incorporated Church Building Society, and the S.P.C.K. declared it invalid. Bute was making no distinction between an ordinary lease and lease for a church, but had made a concession to describe St. Tyfodwg's as a church, not as a chapel, in the text. Although the societies pruned their grants because of the terms of the lease, the incumbent had little choice but to accept the conditions offered him. He probably had in mind, for comparison, 'the blank refusal and gross discourtesy' with which a deputation from the Tabernacl Independent chapel at Treorchy in search of a site, had been met by William Thomas Lewis some years earlier. The proposed sites of churches at Ystrad and at Gelli were on land belonging to the Crawshay Bailey estate, which was being administered under a trusteeship, with Archdeacon Griffiths as the principal trustee. In consequence, neither he nor the beneficiaries of the estate under Bailey's Will had the freedom to deal with land that Mrs. Llewellyn, for example had,

1. The site had been granted with the proviso that the leasees, the colliery proprietors, Messrs. Burneyat Brown and Co. obtain Bute's authority to give up the land, which was part of the farm Abergorchy.

2. See, the 'St. Tyfodwg' bundle in the parish chest, s.d., 18 February 1894 for the view of the Building Society expressed by the secretary, Milburn Blackiston; and Ibid., s.d., 28 June 1894, for the opinion of the S.P.C.K. who only contributed £5. towards books.

3. See, Appendix No. 5, n.121.

4. See, John Minton, Hanes Eglwys Hermon Treorchy (Treorchy 1928) p.11.

5. Crawshay Bailey the Younger died in 1887, leaving two daughters, Clara and Augusta Emily (more familiarly known as Mrs. Canning and Mrs. Curre) as the beneficiaries of his estate.

in relation to her property. 'Trustees of the Bailey estate have no power to subscribe to the erection of churches or chapels, or to grant freehold sites. I can do no more than advise the Beneficiaries', declared the arch-^Ideacon, on one occasion. In relation to a site at Ystrad Rhondda, it was to the archdeacon's credit that, having discovered from a report in the Western Mail that a church was to be built in that locality, he wrote to William Lewis admitting the 'strong claims' that the locality had on the beneficiaries of the estate.² The incumbent had, once again, succumbed to his weakness of taking high-handed action without attending to some of the essential preliminaries, but the archdeacon proceeded to suggest a possible site, advising him on the procedure to adopt so that a formal application might be brought before the trustees at an ensuing meeting. Within months, which was to their credit,³ the trustees had instructed their local agent to prepare a lease, but three years were to elapse before the incumbent was able to proceed further with the project, and then only did he discover how intractable a hindrance to his plan for the church the acquisition of an acceptable site was to be. The ultimate granting of a freehold site was only made possible through the powerful support of the archdeacon, and the willingness of all the parties⁴ involved, particularly the Bailey ladies, to follow his advice. It was his agency, furthermore, that enabled a leasehold site to be granted for the fifth of the 'Forward Movement' churches at Gelli, a site commodious enough to accommodate two cottages in addition, and which was separated into two so that the incumbent might be granted his wish of having the portion intended for the cottages leased to him personally.⁵ He, however, found it difficult to accept at their face value such favours issuing from the Bailey estate. He nourished an abiding suspicion that they were only the tip of the iceberg in terms of what was possible for the estate, if only the will had been there to assist unstintingly. He had been very disappointed with the estate's

1. See, the 'St. Stephen's Ystrad' bundle in the parish chest, s.d., 14 June 1895.

2. Ibid, s.d., ? February 1892.

3. Ibid 30 June 1892

4. See, Appendix No. 5, n.126.

5. See, the 'St. Stephen's' bundle, s.d., January 1895, passim.

refusal to help with building St. Tyfodwg's at Treorchy, although their land of Ty'n y Bedw was adjoining, and events at Ystrad only deepened his distrust. By this time, Mrs. Llewellyn had become for him a moral as well as a financial bulwark. Writing to him over the difficulties at Ystrad, for instance, she said, 'I am dreadfully vexed about this church affair. Perhaps the ladies will give the land, but I doubt it, as they will probably refer the matter to the Archdeacon, who is sure to be against it...I certainly will not advance £1,000 on a lease-hold site...if I could buy the lease-hold I would do it...at present the only plan will be to give up the present site and try and find one elsewhere', then adding, 'I will not let this then find you out of funds'.²

Even so, he was far from being free from financial problems, which, temporarily at least, were severely distressing. His plan to renovate and extend the parish church, for instance, had to be discarded for a much more ambitious project, when the walls of the building were found to be in too poor a condition to retain, and a project for demolition and complete rebuilding had to be set in motion.³ When the 'Forward Movement' programme was originally framed, the valleys were enjoying a wave of prosperity, but then there came a slump, so that the programme was implemented during years of depression from 1892 to 1897. The people of Treherbert, especially, could find no work for two years up to the spring of 1894, with the exception of what the colliery at Ynysyfeio provided, and the proprietors there, because of the economic situation, had good reasons⁴ for not helping. Treorchy was, probably, the most difficult area in the valleys for raising anglican funds, and as for the more anglicised localities, there was a feeling abroad that the English dioceses, whence had come the population to create bilingual problems, should have felt some sense of obligation. Miss Olive Talbot, for example, coupled the dioceses with the

1. See, Appendix No. 5.n.122

2. See, the 'St. Stephen's Ystrad' bundle, s.d., 20 June 1895.

3. See, Appendix No. 5.n.115

4. The Treodryhiw Colliery Co. stated that since the opening of the Ynysyfeio colliery they had not made a 'single penny of profit'. On the contrary, they claimed, they had been out of pocket to the tune of £2,000 to £3,000 a year. 'We think that...we have done our duty to the inhabitants', they maintained. See, the 'All Saints' Ynysyfeio' bundle in the parish chest s.d., 5 April 1894.

owners of collieries, and employers of labour, in this respect, and William Lewis agreed with her wholeheartedly. In fact, ¹he inserted an appeal in the organ of the Incorporated Church Building Society, The Church Builder, for funds to build All Saints², which was published at 'a cost much reduced from the usual scale of charges'. The financial circumstances led the contractor for the building of All Saints' to obtain a court order to enforce the payment of an outstanding amount of £60, and the contractor for St. Tyfodwg's was clamouring for payment two years after the church had been opened. It was small wonder that William Lewis saw the Bailey estate through somewhat jaundiced eyes, so that he even accused the archdeacon of going back on a promise of financial help, to be met, however, with ⁵a solid rejoinder. It became a habit for him to declare that he had not received a penny from the estate in aid of his 'Forward Movement' churches, a charge, however, which was not allowed to go unanswered. The estate's solicitors, on one occasion, reminded him that St. David's Church, together with an endowment realising £60 a year towards the salary of the curate there, had been the gift of Crawshay Bailey, and that the ladies had gone to considerable trouble to provide him with a freehold site for St. Stephen's. But he would not be shaken from his stance and, even though the Bailey ladies contributed £100 each towards St. Stephen's before the end of 1896, a year later he blamed his failure to finalise the 'Forward Movement' campaign by providing Gelli with a stone church, on the estate's refusal to help. It was frustrating for him to have to pull in his horns and leave All Saints⁹, for example, without a north aisle, allow St. Stephen's to be built to the design of the Diocesan Architect, E.M. Bruce Vaughan although it displeased Mrs. Llewellyn that it looked so much like a chapel, and to find himself in all kinds of trouble because of the plan for

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1. See, the Talbot correspondence in the parish chest, s.d., 31 August 1892.
 2. See, Ibid, s.d., August 1893.
 3. See 'All Saints' bundle November 1894.
 4. See, the 'St. Tyfodwg's' bundle, s.d., 18 January 1897.
 5. 'I have never promised a large sum for the mission room on my own behalf or on behalf of the Turstees', wrote the archdeacon. See, the 'St. Stephen's' bundle, s.d., 8 April 1895.
 6. See, e.g. correspondence during February 1896 with the estate solicitors, in the 'St. Stephen's' bundle.
 7. Ibid, 21 February 1896. See, also Appendix No. 5, n.126
 8. Ibid, n.127
 9. See, the 'Mrs. Llewellyn Correspondence' in the parish chest, s.d.
 10. Ibid, s.d., 10 August 1896
 - 16 October 1897.

St. Tyfodwg's. Constructed to the design of a local Architect, Jacob Rees of Pentre, the building appeared to the S.P.C.K. as one which would be 'virtually a church', whilst without a chancel at the east end, no central passage, and seats so narrow and close together that kneeling would be impossible, the building brought a puzzled response from the Incorporated Church Building Society.² The incumbent was obliged to intervene even whilst the building was progressing, and to demand that the plan be changed to include a chancel, much to the annoyance of the contractor who expostulated, 'With so much continual inconvenience it will be impossible for me to ever expect the work to pay'.³ It is unthinkable that William Lewis, with his wealth of building experience, should have allowed such incongruities to proceed to that stage unless he was at his wits' end because of financial stringency. The plan was also a commentary on the local architect's idea of what might be suitable for a church at Treorchy.

There is hardly any doubt that, without Mrs. Llewellyn's aid, William Lewis would have been in dire trouble in attempting to implement his 'Forward Movement' scheme. As he himself testified, 'Without your aid this could never have been accomplished, and the parish as well as myself are more indebted to you than we can ever express'.⁴ It was a remarkable aspect of their association that, with the dominant superiority she could command because of her financial advantage, she should have been so ready to defer to his standpoint on many occasions. For example, she agreed to allow Bruce Vaughan rather than her own preferred Architect, G.E.Halliday, to design All Saints'; she accepted the dedication of that church although she would have preferred, St. George; she changed her mind about supporting the building of St. Stephen's because she disliked the plan so thoroughly. Neither did his persistent importuning affront her⁵

1. See, the 'St. Tyfodwg's' bundle, s.d., 19 April 1894.

2. Ibid., 13 April 1894.

3. Ibid., 18 April 1894.

4. See, 'Mrs. Llewellyn Correspondence', op.cit., s.d., 16 October 1897.

5. For example, after Mrs. Llewellyn had donated £500 towards All Saints' in July 1893, she was approached in the following March and gave another £500. In less than six months afterwards she was approached again to clear a debt of £450, which she did. She contributed towards St. Stephen's £1,000 in 1895, and £500 in the following year, but was again importuned, to respond by return of post with a cheque to clear a deficit of £700.

although at times it seemed to be contrary to all decency. To finalise the 'Forward Movement' enterprise, a Grand Diamond Jubilee Bazaar was held at the Drill Hall, Pentre, with the declared object of eliminating the remaining debt of £1,500 on the total outlay of £14,000, as it was stated. Mrs. Llewellyn, who had been chosen as one of the prestigious 'openers', excused herself on the score of illness, but requested a detailed break-down of the deficit in relation to the five churches. She received a reply by return of post, the letter in effect constituting still another appeal, for an amount not far short of £1,500. Before the end of the following month she replied in characteristic style, stating, 'I successfully resisted an impudent claim made before me for a large sum of money lately, I feel that I must give that sum to God's church. That is why I asked you how much you required to clear your Churches. I have much pleasure in sending it to you. I hope now your mind...³is quite at rest'. Her contribution towards these five churches was massive in comparison with any other, amounting to more than £5,700, or 54%⁴ of the total construction costs, together with the site of All Saint's valued at £177. She had, in addition, contributed £150 towards the building of St. Alban's,⁵ not to mention the £20,000 that it had cost to erect and furnish St. Peter's,⁶ Pentre. Moreover, not only did the month of July 1896 see the consecration of St. Stephen's church, Ystrad, more than 65% of the cost of which she had borne herself, it saw, also the consecration of St. Mary Magdalene's at Pontygwaith, in the Rhondda Fach District of Ynyshir, which she had given in its entirety, at a cost of c.£3,350.⁷ And, before the year 1896 came to an end, another of her own churches within Ystradyfodwg, at Cwmparc,⁸ was consecrated, having cost c.£4,200 to build. This last church, whilst providing accommodation for the anglicans of the community that had

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1. The actual construction costs amounted to c.£10,500. See Appendix No. 5
 2. See, the 'Mrs. Llewellyn Correspondence', op.cit.,s.d. 16 October 1897.
 3. Ibid., s.d., 29 November 1897
 4. See, Appendix No. 5
 5. Ibid.,n.104
 6. Ibid.,n.101
 7. See, Appendix No. II. The estimate includes the value of the site.
 8. See, Appendix No. 5,n.136-137.

settled in the area when David Davies, Llandinam first sank the Park Colliery in 1864 also made possible the separation of still another part of Ystradylfodwg into a District of its own. That District included Treorchy, the whole area having been as difficult as any within Ystradylfodwg from the standpoint of church building, as evidenced by the two church buildings at Treorchy being unconsecrated. The church at Cwmparc, however, adhering to Mrs. Llewellyn's
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standard of a building with tower and transept, was a triumphant symbol of the Anglican Church's presence in the locality.

Whenever, therefore, the title of 'Church-builder' is assigned to William Lewis, it must be borne in mind that, during this second stage of his career in that capacity, which was without doubt the most impressive, his plans reached fruition only because of Mrs.
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Llewellyn's undaunted and powerful intervention. With her passing his activity in this role, to all intents and purposes came to an end, although he remained the incumbent of Ystradylfodwg for close on another twenty years. He was, albeit, involved with two more building projects, neither of which was crowned with much success. The former of these, even so, underlined the determination ingrained in his character, because it was with the objective of providing Gelli with a church, which achieved would have remedied the one failure under the 'Forward Movement' venture. A house adjoining the mission room there had been purchased in 1903, and a new lease obtained from the Bailey estate to cover both premises, when, unexpectedly, a golden opportunity presented itself for developing the plan further, with the breaking out of the Evan Roberts Revival in the following year. William Lewis published an 'Appeal' in April 1905 for £2,000 to build a new church, replacing the mission room, which would accommodate a congregation increased in numbers as a result of the Revival. But he soon found himself in difficulties, because of the plans, doubtless for economy's sake once again drawn up by Jacob Rees of Pentre, because of the terms of the lease which the Incorporated Church Building Society found unsatisfactory, and because of a most disappointing

1. For Mrs. Llewellyn's views on church architecture, See, the 'Mrs. Llewellyn Correspondence' op.cit., s.d., 10 August 1895. She invariably employed G.E.Halliday as her architect.

2. Mrs. Llewellyn died on 2 May 1903.

response to the appeal. Even faithful supporters had grown weary in their efforts, whilst there was some substance in the criticism made by representatives of the Bailey estate that a church of this status was not required with the existing churches of St. David's and St. Stephen's in such comparatively close proximity, and the population of the locality was not assessed at more than 3,000 even in the text of the appeal. Furthermore, if there had been tension between William Lewis and the Bailey estate when Archdeacon Griffiths¹ was alive, the loss of his conciliatory influence did not lessen it. Both the ladies and the London solicitors were now presenting to him a harsher front. It is the disappointment of an ageing campaigner, once more operating in comparative isolation, that comes through his declarations of this period. 'I have never met with such discouragement as in this case' he complained, 'I should never attempt this work but from a stern sense of duty urging me to supply the populous poor, and I am sorry to say, black district of Gelli...This probably, if not certainly will be my last work of this kind, as my span of life will naturally soon come to an end...I am appealing to the public...and² no doubt shall have many sleepless nights and anxious days'. In the end, the best he was able to manage at Gelli was an enlarged mission room dedicated³ to St. Mark, on which, for the structural work, less than £390 was spent, about 80% of that sum being contributed by the Bailey ladies and Miss Clara⁴ Thomas of Llwynmadoc. Notwithstanding, the provision of a mission church and⁵ church room at Gelli, which, incidentally, proved adequate to the needs of the community there, was another step in the direction of realising the last of William Lewis' plans for the division of Ystradyfodwg that, in so many instances were closely linked with his church building activity, the creation

1. Archdeacon Griffiths had died on 1 September 1897.

2. See, the 'St. Mark's, Gelli' bundle in the parish chest, for correspondence with Mrs. Curre and the estate solicitors from March to May 1905.

3. See, Appendix No. 5, n.139.

4. See, Ibid, n.140

5. The adjacent house, 1 Union Street, purchased in 1903, was immediately converted into a parish room. See, Ibid, n.139

of a District with St. David's as its main church. Simultaneously with developments at Gelli, indeed, events had also been moving in the same direction in and around St. David's. The bishop had been able to manipulate suggestions about the sparse use being made of the church (brought up by the estate as an argument against building another church at Gelli), by persuading the Bailey sisters that it was mainly because of the church's sad state of disrepair, and that the obligation rested on them 'to provide for the spiritual needs of those through whose labours their wealth had come to them', by

^I attending to the repairs. This they did, the church being re-opened for worship in March 1901, and shortly afterwards, because the decease of both the trustees to whom the church had been conveyed had paved the way, St.

² David's was conveyed to the Ecclesiastical Commissioners. For the first time in the history of St. David's the members there found themselves directly interested in it, and in a proposal conveyed by William Lewis to the Bailey estate solicitors in 1901, to carry through a long projected intention of ³ building a hall in the church grounds. In the event, the implementation of that project was, with eagerness, taken on their own shoulders by the churchwardens and sidesmen of St. David's, resulting in a spacious church hall being opened in 1906. By March 1920, when Ton Pentre was constituted a parish, William Lewis was eighty four years old, but the event was for him a satisfying ending to the running battles he had waged with the Bailey estate, and to the disappointments he had endured over his plans for Gelli, where, however, it was now clear that what he had achieved had been far from worthless.

One area alone of Ystradfyodwg remained to the end of his days, church-less, although it constituted an entire hamlet, and was the first of the four hamlets of the parish to be touched by industry, having, to 1861, also the highest population of the four. But Rhigos was, from the parish standpoint, an incongruity in a

1. See, the 'St. David's' bundle in the parish chest, s.d., 12 February 1900, and also Appendix No. 5, n. 147.

2. William Petley had died on 28 May 1898, and the church was conveyed by Deed dated 6 August 1902. See, Ibid.

3. Ibid.

number of senses especially after the creation of the Districts of Treherbert and Cwmparc which, thereafter, constituted an ecclesiastical barrier between it and the remainder of Ystradfyfodwg, of which parish it was still a part. When the spiritual needs of navvies quartered in the territory, in 1908, led to the idea of a church being built, although the population numbered less than a thousand, and although two nonconformist chapels there had been recently restored and enlarged, and although, further, the land belonged for the greater part to the Marquess of Bute, William Lewis for some time pursued the dream with considerable energy. ² But there were too many obstacles to it becoming 'the crowning action of his life', as a neighbouring clergyman phrased it, and the most that was attained at Rhigos was the provision of a navvy mission hut which was used for the duration of the navvies' stay there.

Expressed in bare

numerical terms, William Lewis' church building (inclusive of the gift churches) added 7,700 places to the accommodation existing in the parish prior to his arrival. ³ The territorial area of the original Ystradfyfodwg (divided among ten new Districts by 1921) ⁴ is not possible to re-constitute so as to be precise about the population inhabiting it in 1921, inasmuch as a number of the new Districts were 'consolidated', incorporating portions of other original parishes as well. Even if that were possible, the incumbents of the Districts had built churches of their own, so that, whereas it can be said that, prior to William Lewis' arrival there existed seating in the parish of Ystradfyfodwg for 9.5% of the total population, a corresponding statistic for the same area in 1921, which would indicate William Lewis' achievement, cannot be produced. All that can be said is that, for the population of c.127,000 which occupied old Ystradfyfodwg territory by 1921, ⁵ he had provided seating for 6% of their number. That what he had provided was adequate is suggested by the communicants

1. See, Appendix No. 5, n.150

2. Ibid.

3. See, Ibid., excluding the temporary provision at Rhigos. The accommodation shown for the parish church was the seating added through the renovation of 1866-67, which left the building with a total capacity for accommodating 200 persons. The total available in Ystradfyfodwg when William Lewis arrived was 1,050 seats.

4. See, Appendix No. II

5. See, Appendix No. I.

figures produced for the Welsh Church Commission, showing that against an aggregate population in Ystradyfodwg and Ystradyfodwg derived parishes in 1901, of 92,160, was placed an aggregate number of communicants of 3,998, representing no more than 4.3%¹ of the population. And, another noteworthy feature of his endeavour was that 1,430 sittings, or about 19%² of the total, were in church buildings placed entirely at the disposal of Welsh congregations. No matter how it might be argued that the endeavour consumed lay and ministerial energies which could have been utilised to better ends for the evangelisation of this community, a comparison with what was correspondingly³ provided by the nonconformists supplies part of the counter to such an argument, and the rationale frequently employed by William Lewis, as by others of his contemporaries, another part. Bishop Richard Lewis, within whose first years in Llandaff, 'the Welsh Church emerged as a major question in the political context of Britain as a whole',⁴ to quote a modern commentator, never lost an opportunity whenever he attended the opening of a new church in the valleys, to make capital out of the event at the expense of the Church's 'enemies'. Thus, at the consecration of St. Anne's, Ynyshir, he parried a newspaper man's jibe, delivered when he arrived in the diocese three years earlier, to the effect that the churches he was going to see built in the valleys were 'castles in the air', with the remark that, on the contrary, they were pretty 'substantial structures' which were not only built but would be filled.⁵ But it was the coincident progress of William Lewis's 'Forward Movement' scheme with the intensification of the Disestablishment campaign (leading to the introduction of the first bills in parliament in 1894 and 1895), which furnished the bishop with the best opportunities of playing off the churches

1. See, Diocese of Llandaff Statistical Returns (July 1907), 'Rural Deanery of Rhondda', Table A.

2. See, The Welsh churches were, the parish church (accommodation 420); St. Tyfodwg's (400); All Saints' Ynysyfeio (350); St. Paul's Ferndale (260)

3. See, Appendix No. 7

4. See, Kenneth O. Morgan, Freedom or Sacrilege (Church in Wales Publications, 1965), p.13.

5. See, Western Mail, 20 August 1886.

as pieces in a political game. At a luncheon following the consecration of All Saints', Treherbert, he remarked how he had heard it said by certain Members of Parliament that some districts in the Rhondda Valley 'were a disgrace to the Church'. 'If those gentlemen had waited for two or three years they would be satisfied', he continued, for, during the past eleven years 16 or 17 churches had been erected, and the work was still going on. Indeed, the number of churches consecrated in the Rhondda equalled the number in London with five million inhabitants. 'When the Welsh people, and the Welsh Church had their due', he wound up with spirit, 'the people would flock back to the old Church. If they worked hard and prayed earnestly, they would need not to fear the remarks of D.A.Thomas, Mr. Alfred Thomas, or any other Mr. Thomas'. At the opening of St. Tyfodwg's, a year later, his theme was 'the grand work' being done by William Lewis in the Rhondda, which he described as 'once the stronghold of their (the anglicans) foes, who were always speaking of the way the Church was neglecting the Valley', but who had become 'very reticent now on the question of the Church work there'. And, a year later still, at the consecration of Mrs. Llewellyn's church in Cwmparc, he was animadverting again on the difference between the time when in the Rhondda 'there were a number of meeting houses, but very few churches', and the present when 'the tables were now beginning to be turned'. It was not surprising that, when the Revival of 1904 brought what seemed to be new vigour into the churches, they should vie with each other in registering its effect by putting up new chapel and church buildings.

William Lewis's good fortune

consisted in having patrons who supplied churches at their own cost to the value of nearly £30,000, and gave him substantial assistance in building a

1. See, Western Mail, 25 September 1894. David Alfred Thomas (later Viscount Rhondda), who during the first phase of his career served as Liberal Member for Merthyr Tydfil. (See, Dictionary of Welsh Biography, s.n.), when opening a chapel at Clydach Vale and said, 'I have heard a good deal of the activity of the Church, I have looked around and can see none of it...'. (See, Western Mail, 19 June 1894). Alfred Thomas (later Sir Alfred), was Liberal Member for East Glamorgan from 1885 to 1910, and Chairman of the Welsh Liberal party from 1898. (See, Dictionary of Welsh Biography, s.n.).

2. See, Western Mail, s.d., 22 October 1895. 3. Ibid. 23 December 1896.

number of others. His misfortune consisted in the lack of support for his schemes which he encountered, especially from the direction of industry, and the financial inability of Rhondda parishioners to help on any considerable scale. The aid which he received from grant-aiding societies followed a largely pre-determined pattern of proportionate assistance, but it is evident that the establishment of the Bishop of Llandaff's fund was an event of some moment. Although not in existence until 1883, the grants from it amounted to 48% of all the help received from these societies. The landowners were more ready to cooperate than the industrialists, providing sites, and making donations towards the erection of many of the churches in addition, but taking into account contributions towards buildings only, excluding the sites, Mrs. Llewellyn's share, in relation to the deanery as a whole, accounted for nearly 75% of this total. During this whole era in the history of the Rhondda valleys, when developments in the industrial sphere had demanded that the building of churches should be given one of the highest priorities, William Lewis, his career spanning almost the whole period, stood out as the man that the hour of crisis had also brought forth to meet the challenge. Even after due allowance has been made for all the reservations, he remains without peer as a church builder in the annals of the South Wales Coalfield.

1. The grants from societies amounted to £4,485, whilst the total expended on churches and schools by William Lewis (excluding the three 'gift' churches), amounted to £26,117. See, Appendix No. 5 'Ystradyfodwg'. Thus, this 17% of the total outlay received from the societies, compares with 13% for the deanery as a whole. See, Appendix No. 6.

2. The total received from the Bishop of Llandaff's Fund amounted to £2,175, or 48.4% of the grants paid by the societies. See, Appendix No. 5 'Ystradyfodwg'.

B. PARSONAGE HOUSES

There were no parsonage houses available for the incumbents of Glyntaff, Llanwynno, or Ystradfyodwg, at the turn of the half century. Glyntaff was created a District in 1848 without any provision being made for housing the incumbent. That was a matter which he would need to position in his list of priorities. Llanwynno and Ystradfyodwg had been perpetual curacies ever since they were granted augmentations out of the Queen Anne Bounty Fund in the earlier eighteenth century, but their poverty as benefices had precluded any thought of building a house for the incumbent in either of them. For twenty three years until the admission of William Davies as incumbent of Llanwynno in July 1850, the perpetual curate had resided at his other living of Llantilio Pertholey in Monmouth, and, in applying to the Ecclesiastical Commissioners for an augmentation to his stipend in 1843, he set out the situation at Llanwynno quite clearly, stating, 'There is no house or glebe to build on, and the present curate is obliged to rent a house in the adjoining parish at a very inconvenient distance from the Parish Church'. The perpetual curates of Ystradfyodwg, until the appointment of David Watkin Williams in October 1842, for some generations had also been pluralists, holding in addition the curacy of St. John the Baptist's, Llantrisant where, however, a house, appearing in the records as 'Trefyrhug Cottage', or 'Chapel House', had been provided by the patrons, members of the local family of Prichard of Collenna. Such circumstances were not exceptional, for when Archdeacon Thomas Williams delivered a Charge to the clergy of his archdeaconry in 1849, he stated that, out of 111 separate ecclesiastical districts in the archdeaconry of Llandaff, 22 had houses that were unfit for occupation or had been let to tenants, 27 were occupied either by the incumbent or his curate, whilst 62 were without a glebe house of any kind. This was the situation although 53 new houses had been built in the diocese as a whole during the episcopate of Edward Copleston, who himself like all his predecessors back to the Elizabethan Bishop Anthony Kitchin, had never had an official residence to dwell in within his diocese. That

I, See, R.B.File, 'Llanwynno', No. 4,263,s.d., 22 October.

anomaly, however, was eliminated by the Ecclesiastical Commissioners, so that Alfred Ollivant became the first of the existing line of bishops of Llandaff to live in a diocesan episcopal residence¹. The Commissioners, furthermore had had a hand in an enabling process towards the provision of more parsonage houses during the later years of Copleston, for in 1842 they had resolved to make single grants of between a half and two-fifths of the cost of a house, to meet benefactions, under the same regulations that governed existing grants to meet benefactions². But that was in addition to legislation enacted four years previously to the effect that bishops were empowered, even required, on the avoidance of any benefice, to mortgage the profits, if the annual value was above £100, to the amount of four years' income, for the purpose of building a suitable house³. Prior to that, Gilbert's Act, promulgated in 1777 and then, from time to time amended, authorising loans from the Governors of Queen Anne's Bounty to incumbents engaged in building houses for themselves, had been the avenue to the main source of available assistance⁴. Even the original Act had been designated a measure 'to promote the residence of the parochial clergy' (if not their greater comfort), an objective having a much more critical aspect in the diocese of Llandaff in 1851 than it had in the eighteenth century⁵. Despite the existence of aid to this extent, not enough of it was available gratis for it to be of value to poor parishes. The substantial amounts were only available on condition that benefactions were obtained to meet them, or that suitable mortgages could be arranged, whilst, because of the low value of the benefices, the bishop of Llandaff could not avail himself of the law to a sequester a portion of the income, as Bishop Ollivant pointed out in his Primary Charge. In 1851, although the Commissioners resolved to appropriate

1. The Commissioners purchased in 1851 a house called 'Llandaff Court', the property of the Revd. George Thomas, for the sum of £7,125.7.9. to be the bishop's residence. See, The Ecclesiastical Commissioners' Annual Report No.3 (1851), and Id.No.II (1858).

2. See, G.F.A.Best, Temporal Pillars (Cambridge 1964), p.354.

3. For the Act of 1838, See, Archdeacon Thomas Williams' Charge (1852)

4. See, G.F.A.Best, op.cit., p.217

5. The Ecclesiastical Commissioners in their Report, No. 6 (1853), pp.94 ff., noted 'the great importance of providing parsonages in the benefices (as) affirmed by the recent Acts relating to pluralities'.

the appreciable capital that came their way through a bequest of a Yorkshire benefactor, Henry Gelly Knight, solely towards providing parsonage houses, and although they designated parishes with populations of over 2,000 and a net annual income not exceeding £200 as alone eligible for grants, grants were made conditionally 'on there being provided from other sources within a limited period, sufficient means for completing a house to the satisfaction of the Commissioners'. Furthermore, they had to be satisfied on the score of set rules and instructions respecting the structural specifications, and other features of the building, which were made public in their Reports.

Therefore it became John Griffiths' primary concern, after he was licensed to Glyntaff in June 1848, to look around for local sources of assistance to enable him to meet whatever grant might become available. Within a little over a year, he had collected about £250, all by way of personal donations, no mention being made of any parochial effort to raise money. In the previous August, however, when issuing a public appeal for funds through the medium of the Cardiff and Merthyr Guardian, he had made it plain that the parish was not able to supply the incumbent with adequate funds to provide even a reasonable or secure stipend. The list of donors which he published in association with the appeal suggested that the prime movers, as in the building of the church ten years earlier, were a powerful diocesan group centred around John Bruce Pryce, of Duffryn, Aberdare, whose spheres of influence are indicated by the miscellany of interests represented in the list of givers. It was also stated

1. See, Report No. 6 (1853).

2. Parsonage houses had to have 2 sitting rooms, a study, a kitchen, a scullery, each c. 16' by 14' in size; a minimum of 5 bedrooms, a pantry, a linen closet, a larder, a water closet, a china closet, a wine and beer cellar, coal and dust holes. Ornamental features, having regard to economy, were to be avoided. Four coats of paint were to be applied throughout. See, Report No. 3 (1851), Appendix No. 17.

3. See, R.B.File, Glyntaff, No. 13,655,s.d.

4. See, The Cardiff and Merthyr Guardian, 18 August 1849.

5. The donations listed were: £20 each from the Bishop of Llandaff, J. Bruce Pryce, Sir Charles Morgan Bart., Thomas Thomas and the Revd. George Thomas; £10 each from James Kidman Glyntaff Cottage, the Dean of Llandaff, Mrs. Francis Crawshay, Rowland Fothergill, Mrs. Rickards, John Calvert, the incumbent, Sir Thomas Digby Aubrey Bart., Nash Vaughan Edwards Vaughan, C.R.Mansel Talbot, M.P. Sir John Josiah Guest; £5 each from Archdeacon Thomas Williams, Lewis Morgan of Hafod, J.B.K.Groves, Messrs. Brown Lenox, Evan Davies Surgeon Newbridge, Revd. J.M.Treharne.

that s site had been acquired by way of a gift from the Honble. Robert
^I
H. Clive, M.P., one of the local landowners. Moreover, the Governors of
²
Queen Anne's Bounty made a grant of £200, so that it became possible to
build in the summer of 1851, and to complete the house by the spring of the
³
following year. It was the incumbent's stated opinion that 'it was
⁴
considered a feat to have some kind of a house' although, for want of funds,
the building was not completed, it lacked one bedroom and a bathroom, whilst
no ornamentation had been attempted, the walls internally remaining plain
⁵
plastered, and still another £60 was required to build a boundary wall after
the house had been finished. The house sufficed, however, for close on half
a century. In 1900, the incumbent, Samuel Rowland Jones proposed extensions
and alterations, but because of his age and failing health abandoned the
project, and it was not until ten years later that his successor, John Gower
Jones, was able to proceed with the plan, albeit with the aid of a mortgage
⁶
on the revenue of the benefice. Nevertheless, it was not sufficiently sturdy
to stand up to a veritable typhoon which struck it in February, 1914, knocking
down a corner of it and smashing nearly all the doors and windows. On that
occasion, the Ecclesiastical Insurance Office paid the repair bill, 'as a
⁷
donation to the Bishop'.

The incumbent of Llanwynno, William Davies, arriving
in the parish two years after the incumbent of Glyntaff, was contemporaneously,
engaged with the same primary consideration of providing himself with a house.
Within a very short time of his admission, he found himself in a position to
obtain a possible site, its locality indicating that he had decided his
dwelling as an incumbent should be situated amidst his people, and not too
far removed from the parish church. The proposed site he described as 'a
most valuable piece of land situated near the town (of Newbridge)...quite
⁸
convenient to the parish church...', which Lord Dynevor had offered free.

1. In April 1851, however, it was stated that the site had been conveyed by Benjamin Hall (later Lord Llanover), who had also given the church site, and 'in consideration of a payment of £11.1.3. See, R.B.File, 'Glyntaff', No. 13,655.

2. See, Appendix No. 12,n.20.

4. See, R.B.File, 'Glyntaff', No. 2,888,s.d., 28 March 1853.

5. Ibid.,s.d., 1 November 1900

7. Ibid.,s.d. 26 Feb.1914. Various Correspondence s.d., 19 Dec.1850. Nos. 12 & 11.

3. Ibid.,n.19

6. Ibid., No.H.4,375,s.d. 7 Sept.1911

8 See, R.B.File 'Llanwynno' Q.A.B. Also Appx.

But, before many months had passed, developments had occurred to veer the focus from Newbridge on to a part of the parish where the greatest growth of the population as a result of coal mining was occurring, at Gyfeillon. There, an extensive site had been offered by the local landlord, Lewis Morgan, of Hafod Fawr, and with it a concept had emerged of what might be termed in modern parlance, a parish resource centre, including a church (with a graveyard), a school, and a parsonage house. Proximity to the parish church, in that context, was not a condition affecting the choice of site for a house. Before the end of 1852, William Davies was able to offer the Governors of Queen Anne's Bounty, the site, valued at £302.10.0., together with £500 collected by way of subscriptions, as a benefaction towards claiming a grant, but it was an indication of a difficulty attending the application that he was then making his offer for the third time, with an increased cash amount. He responded with 'the deepest gratitude' when he was informed of a grant of £200 that was eventually voted. Before the end of 1853, the conveyance of the parsonage house was completed, but it appears that the incumbent did not have to build a house. In a letter to the Governors of 5 December 1851, he stated that 'a gentleman in the parish has just completed a splendid house and a stable and other outbuildings on the same field as the land selected for the site of the new church, and is now willing at a great sacrifice, to dispose of the house...for a parsonage...for less than it has actually cost him, and to give the land for nothing...' It would appear, *though*, that, in ignorance, he applied to the Ecclesiastical Commissioners for a grant out of the Gelly Knight Fund, towards building the house when it was already built, thereby contravening the regulations. The grant was made, but later withdrawn when the facts became known to the Commissioners who, as a result, became suspicious of the applicant and asked the bishop to confirm his credentials. This the bishop did, describing William Davies as 'a good and

1. *Ibid.*, 5 December 1851. 2. No list of subscribers has survived.

3. *Ibid.*, s.d., 10 November 1852.

4. On the previous occasions (December 1851 and February 1852) the amounts had been £200, and £327.6.0., respectively.

5. See, Appendix No. 12, n.14

6. *Ibid.*, n.13

active man who has been struggling against difficulties almost insuperable... to accomplish the building of a church, school, and parsonage house in Cwmrhondda, he has been indefatigable... (though) not a man of high education'.^I This house ceased to be the Llanwynno Vicarage when the District of Llanddewi Rhondda was separated from the mother parish in 1914. It was situated within the new District and retained as its parsonage house. Whereupon, the incumbent of Llanwynno of the day was obliged to find means of providing himself with a residence. Thomas Evan Griffiths had, in fact, moved in that direction prior to the severance of Llanddewi, as early as November 1913, applying to the Ecclesiastical Commissioners for a grant which, however, was only voted at the third time of asking.² By that time, he was able to offer the Commissioners a site valued at £625, together with £375 in cash, by way of a benefaction, which they met with a grant of £1,000.³ Parochial building was prohibited during the war years, whilst the Commissioners passed through a period of uncertainty relating to their ability to make grants to Welsh parishes because of the passing of the Welsh Church Act in 1914. In July 1915, the Secretary wrote to Griffiths stating that, 'In view of the passing of the Welsh Church Act, there cannot be said to be any likelihood of the ...Commissioners being able to make a grant...'⁴ The hiatus, however, enabled the incumbent to collect another sum of money which was, in due course, met with another grant from the Commissioners, providing him with £2,000 in the aggregate towards a new parsonage by the time the site was conveyed in October 1918.⁵ He had made a sacrifice in relinquishing his residence for the sake of the new District, the circumstances of the time compelling him, furthermore, to live in rented quarters for longer than the duration of the war, and difficulties over the conveyance of the site, though not attributable to the Commissioners as he had suspected, but to the solicitors of Lord Plymouth, the donor, prolonging the period to a time beyond the range of this survey. The original house, it might be stated, in contrast to that at

1. See, R.B.File, 'Llanwynno', Q.A.B., s.d., 18 November 1853.

2. See, R.B.File 'Llanwynno', No. 4,263, for applications in November 1913, October 1914 and November 1916.

3. Ibid., s.d., 22 November 1916

4. Ibid., s.d., 26 July

5. A grant made in April 1918, of £312, was voted to meet an equal benefaction in cash 'raised through the instrumentality of the Parochial Church Council' See, Ibid.

Glyntaff, proved substantial causing little trouble over the years.

But, the same could not be claimed for the house at Pentre, the Ystradyfodwg parsonage, whose history illustrates most conclusively of this group the level of accommodation the Rhondda incumbents were obliged to accept. The first of the incumbents of this period, David Watkin Williams, resided during his earlier years at his home, Garth Hall, Llantrisant, which was no further distant than the St. John's, Llantrisant parsonage where his pluralist predecessors had usually lived. By the turn of the half century, however, he was living amongst his parishioners, and incommodiously. The premises for which he paid a rental of £5.10.0., he described as being 'without land, garden, or outhouse, excepting a stable', and he went on to explain that, because of the poverty of the parish, he either had to be content with such accommodation or remain non-resident. 'A house at Pandy' is named in a 'Parish Rate Book' of 1850 as his residence, whilst he himself in his return to the Religious Census enquiry named his residence as 'Dinas Colliery', but he later lived in a house of his own named 'Twyn yr Eryr' (rendered in Crockford's 1860, as "Thyn-yr-hyr"). After his resignation in May 1858, the benefice endured a period of some disorder, occasioned by the acceptance of the living by a nominee of the patron who later withdrew. During that period Ystradyfodwg had the good fortune of being offered a Gelly Knight grant of £200 lapsed from the parish of Beaufort in Monmouth, which, however, was held in abeyance until another incumbent was appointed. He, William Morgan, licensed to the benefice in November 1858, had the grant renewed in the following March, so that he might be said to have been pitched willy-nilly into the business of providing a house for himself. He had no experience in that field, which led to the site which he found, being secured to the living instead of being offered as a benefaction to be met by a grant, and to his

1. D.W.Williams was licensed to Ystradyfodwg on 20 December 1842. See, Crd. Ms.3.468, 'Bishops' Register', s.d.

2. See, R.B.File, 'Ystradyfodwg', No.7,934, s.d., 21 March 1853.

3. Ibid., 20 February 1860. See also, Appendix No. 12,n.6.

writing to the Governors of Queen Anne's Bounty to request a sight of, non-existent, parsonage house plans held by them 'for the selection of the ¹ clergy'. William Morgan approached the project with enthusiasm, not bargaining for the kind of tempo the London based societies were inclined to impose on such operations. He discovered, for instance, that the Ecclesiastical Commissioners would make no grants on the basis of promised benefactions, but only after they had been presented to them in the form of ² hard cash. He had also approached the Governors of Queen Anne's Bounty with a proposal that would greatly expedite the project, though at the expense of a reduction in his already meagre stipend, using some of the funds held to the credit of the benefice, which was accepted in their own time, so that nearly £480 of these stocks was expended, which had been earning an income towards the stipend at the rate of ³ 3% per annum. A statement of the building account drawn up at the beginning of 1861, near the completion of the building, showed a deficiency of only a little over £4. which the incumbent paid out of his own pocket, albeit unwillingly, inasmuch, as he said, 'he had previously ⁴ sacrificed the annual interest'. The house was, therefore, built without any appreciable financial assistance from parishioners, but at a cost to the incumbent and his successors. He had also been met with frustrating delays ⁵ on the part of the London societies, both in attending to his letters, and in sending him grant money to meet the architect's certificates. On 17 December 1860, for example, he pleaded to the Governors to send money so that the contractor could pay his men before Christmas day. The Commissioners adhered strictly to a system of payment, entailing a first one of £100 when the joists of the chamber floor was laid, another amount when the house was roofed in, and the balance only after the certificate of completion had been received.

1. See, R.B.File 'Ystradylfodwg', Q.A.B., 'Parsonage House', s.d., 3 May 1859.

2. See, Appendix No. 12.n.3.

3. See, R.B.File, 'Ystradylfodwg', Q.A.B., s.d., 23 May 1859. Also Appendix No.12,n.2.

4. See, R.B.File, 'Ystradylfodwg', No.7,934,s.d., 18 January 1861.

5. A letter relating to the water supply,e.g., sent 15 October 1860 did not receive a reply until 27 November, the item having to remain in abeyance meanwhile.

Even then, the payments were unpunctual. More frustration had come his way through the withdrawal of the original contractor at the last moment, whilst the local man who took his place was not able to fulfil his contract until
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 six months after the agreed date. William Morgan's only other application to the societies was made five years later, when he realised that the houses, which when the parsonage house was built, were at their nearest a quarter of a mile away, were then at his front door, and compelling him to safeguard what privacy remained by substituting a wall for the existing fencing, only
²
 to learn that the societies were not empowered to assist with such matters.

His low level of

contentment became apparent when his successor, William Lewis began to agitate for improvements. The building, he maintained, was never finished and in a bad state of repair. The work carried out then entailed bringing both gas and water into the house. Morgan had relied for water on a pipe running from a nearby stream, in preference to a well which would have had to be so deep, as he said, that the water would be flowing off the coal. The improvements also included the installation of a water closet, and painting
³
 the house externally, to keep out the damp. In the process, William Lewis also came to understand that he would in no way be treated as a special case because he was in a peculiarly difficult situation in a parish expanding with such unprecedented rapidity. No regulations were going to be bent to meet him, and it was his province to find the money as best he could. Words such as 'exceptional' and 'Unparalleled', which he used to describe his predicament, made no impression at all on the London societies. The house, moreover, was more unfinished than these improvements would seem to imply, and when danger from underground workings appeared to be threatening the

1. The work, to be finished by Christmas Day 1861, did not receive a certificate of completion until 27 June 1861. See, R.B.File, 'Ystradyfodwg', 'Parsonage House', passim.

2. See, R.B.File, 'Ystradyfodwg', No.7,934,s.d., 28 July 1866. 'When the Parsonage House was built', he stated, 'it was situated quite in the country'.

3. Ibid.,s.d., 31 December 1875. See, also, Appendix No. 12,n.9.

safety of it, the incumbent considered disposing of it and building another. A bathroom, a coal cellar, a separate entrance to the rear of the house, were still required, not to mention the deficiency of a carriage and cart entrance to the premises, all of which William Lewis included in another programme of repairs which was carried out at a cost of nearly £450 in 1884-85.^I Again, as in 1875, he had to find the money. A sum of £125 paid to him by the colliery company for damage caused by underground workings was used as a benefaction to be met by a like sum from the Ecclesiastical Commissioners, and a loan of £200 was obtained from Queen Anne's Bounty on the strength of a mortgage on the revenue of the benefice. A deficit on the account of £50.² he paid out of his own pocket, the Commissioners refusing to give any further assistance, and the Secretary to the Governors, J.K.Aston, expressing surprise that, during the course of the improvements, the cost had escalated by £110.³

Viewed in the light of such facts as these, coupled with the knowledge that William Morgan had six children, the standard of domiciliary comfort with which a Rhondda incumbent was expected to rest content, was by no reckoning very high. Furthermore, the provision of a parsonage house, despite the existing legislation, rules and regulations, which had emerged in response to the need to encourage residence, was an issue which the incumbent found to be very much in his own personal preserve, and depending on his personal initiative. Neither could he expect from the Church as such, through its enabling agencies, any more in 1885 than forty years earlier, by way of a recognition of his predicament such as might lead to an amelioration of the rigidly legalistic attitude that had been adopted.

1. See, Appendix No. 12n.9-12.

2. See, R.B.File, No. 7,934,s.d., 9 January 1883 to 20 February 1885; also Ibid., Q.A.B. 'Parsonage House',s.d., 9 November 1883 to 21 May 1884; also a bundle of Queen Anne's Bounty correspondence in the Ystradyfodwg parish chest,s.d., 27 February 1901.

3. See, R.B.File, 'Ystradyfodwg, 'Q.A.B. Parsonage House',s.d., 22 May 1885.

CHAPTER III

Pastoral Superintendence

A. The Incumbents

During the period under review an aggregate number of thirteen incumbents served the three benefices of Glyntaff, Llanwynno, and Ystradfyfodwg. If the average duration of the incumbencies be used as the yardstick, then Glyntaff with four, averaging 17 years each was the benefice nearest the norm, Llanwynno with six, averaging eleven years, was well below, but Ystradfyfodwg with three, averaging 23 years, well above. The statement, made in these terms, nevertheless, has no real significance. More important is it to recognise the very human elements that underlay the pattern in each case. For the Glyntaff average was near the norm, merely because one of the four incumbents had remained at his post for only two years. The other three, with more than 27 years each to their credit were, with one exception, the longest staying of the whole group. The main factor influencing the Llanwynno statistic was the sudden decease of two of the incumbents after a relatively short period in office. The Ystradfyfodwg average was dominated by the length of the incumbency of William Lewis, extending to a remarkable 53 years. Without taking into account such exceptional factors, it is also of significance that the Rhondda incumbents stood their ground for an average period of well-nigh twenty years.

As to their academic qualifications, there was an even balance between Oxbridge men at the one extreme, and 'literates' with only bare credentials of that order at the other, with two graduates from St. David's College, Lampeter, appearing

1. No account is taken of John Cumnick who, inexplicably, though named to the Ecclesiastical Commissioners as the successor to William Davies at Llanwynno, was not eventually presented to the living (see, R.B. File, 'Llanwynno', No. 4, 263, s.d., 28 April 1876), or of David Griffiths, the Curate of Aberdare, who succeeded David Watkin Williams at Ystradfyfodwg in May 1858, but after c. six months declined the living. (See, Ibid., 'Ystradfyfodwg', No. 7, 934, s.d., 11 December 1858, and 1 January 1859).

2. See, Appendix No. 8

3. William Lewis, writing to the Governors of Queen Anne's Bounty stated that Moses Lewis 'died very suddenly' (See Ibid., 'Q.A.B.' File, s.d., 25 April 1890). Thomas Harries died of a stroke whilst visiting his friend, the Vicar of Dinas and Penygraig (Personal knowledge).

during the last two decades of the nineteenth century, to occupy the space
¹ in between. Two of the Oxbridge men stand out, both of them, it so happened, being for a period contemporaries in this area. It is William Watkins of Glyntaff's seeming incongruity that marks him out, for the appointment to the living of a former scholar of Caius College, Cambridge, who became assistant master at Eton and curate of Holy Trinity Windsor, and, later, for fourteen
² years, headmaster of Llandovery College, begs an explanation. His incumbency, it is true, lasted for no longer than two years, during which, to judge from his correspondence, he brought a n active and perceptive mind to bear on the problems of the benefice, and at the end of which he moved only to remain in the parochial ministry. The very name, Bickerton Augustus Edwards was singular, as were the msanderings of this graduate of Jesus College, Oxford, which took him from the diocese of St. Asaph, to Ottawa in Canada, back to the diocese of St. David's, and then to the diocese of Llandaff, before
³ eventually returning to the place of his original departure. Moreover, his rolling stone existence had left him penniless because, not only did he leave the impression of being much exercised over the smaller sources of his
⁴ parochial income, but also when his negligence regarding the state of his former parsonage house caught up with him in the form of a heavy claim for dilapidations, his benefice was placed under a sequestration order for nearly
⁵ two years and a half until the debt was cleared.

Though both William Watkins and Bickerton Augustus Edwards left a record not wholly undistinguished, their presence in this list of incumbents, more than any others, raises the question of the suitability of these men for their tasks, and of the corollary concerning the sense of responsibility with which the patrons who appointed them, discharged their function. It was the vicar of Llantrisant

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1. See, Appendix No. 8 2. Ibid., 3. See, Ibid.,
 4. Within months of arriving at Llanwynno, B.A. Edwards was complaining that the 'surplus' fees of the benefice had suffered a diminution, not covered by any compensation, when parts of the parish had been separated to form the new Districts of Glyntaff and Mountain Ash. (See, R.B. File 'Llanwynno', No. 4, 263, s.d., 21 March 1877). And, later on, (Ibid., 7 March 1878), he was anticipating a like development with the proposed formation of new Districts centred on Cymmer and Ferndale.
 5. The benefice remained sequestered from October 1880 to March 1883, (See, R.B. File, op.cite., passim) until the debt of more than £450 had been discharged.

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who nominated to the old perpetual curacies, and the bishop of the diocese to the new ecclesiastical districts. Some of the considerations governing the appointments are still discernible in the bare record. Thus, two successive incumbents of Llanwynno, Moses Lewis, and Llewellyn Lloyd Davies, were curates to the Patron, Joshua Pritchard Hughes, when they were appointed, whilst the next incumbent in line, Thomas Harries, had been curate of Newcastle, Bridgend, a parish where Pritchard Hughes had earlier been the vicar. The only circumstance remotely connecting Bickerton Augustus Edwards with his Patron, John Powell Jones was that he was curate of Llanelli about four years after Powell Jones had left that locality having spent the best part of twenty years ministering at Loughor. The association between the same patron and the perpetual curate of St. John's, Llantrisant, William Lewis, was that Lewis was at the same time his curate at Gilfach Goch in the parish of Llantrisant, as well as his next door neighbour at St. John's. When that relationship is compared with that between the vicar of Llantrisant, John Brown Williams, and his nominee to Ystradyfodwg, David Watkin Williams, whose father was the occupant of Garth Hall situated in the parish, the changed nature of patronage becomes quite clear. The bishops' motivations are not clearly identifiable however, although a connection suggests itself between Ollivant's academic and educational interests, particularly in relation to St. David's College, Lampeter, and the appointment of the headmaster of Llandovery College to Glyntaff.² On the whole, it can be said that the patrons were at least appointing men well known to them, especially if they had been their curates, whose capabilities had become first hand knowledge, and to neighbouring benefices where their flagrant mistakes would have been embarrassing to them. The majority of the Rhondda incumbents indicate that they were men already

1. g.v.c., p.98, for an assessment of the quality of the incumbents of Llantrisant.

2. It is of interest to note that no appointments were made to Glyntaff during the episcopate of Richard Lewis.

experienced in mining situations when they were appointed, a good proportion of them, indeed, having served their apprenticeship within the Rhondda area itself.² The appointment of William Lewis to Ystradgynodwg is an admirable example to illustrate how the process of nominating to these cures drew to the central issue a variety of deciding factors. As far as his patron was concerned, William Lewis was already his curate, in conjunction with being also perpetual curate of St. John the Baptist, within the same parish of Llantrisant. As far as the Rural Dean, John Griffith, Rector of Merthyr Tydfil, was concerned, William Lewis was well known to him as the curate, until the previous year, of the neighbouring parish of Pentrebach. To the influential Rector of Meath, John Griffiths, he was one whose first curacy had been at Nantyglo, a new parish of which John Griffiths had been the first incumbent, whose praises the rector had heard recounted on his occasional visits there. Bishop Ollivant knew him as the ordinand who, because of the primacy accorded to him at that stage, had read the Gospel at his ordination to the diaconate, and the Epistle when he was ordained priest.³ These were all elements which came to bear upon the choice of the right person to face the challenge that the Rhondda presented in 1869.

But the issue of the value of university training does arise. No one would argue that the best scholar makes the best parish priest, on the contrary a scholastic bent, more often than not, restricts the complete involvement of a parish priest in an industrial situation. The Rhondda, during this period, was certainly not calling out for scholars as its parish priests. On the other hand, the argument for 'well educated and intelligent men...calculated by their manifest superiority to gain hold on the public mind', as Bishop Ollivant phrased it

1. See, Appendix No. 8

2. About 77% of the group had prior experience in coal-mining areas; 38% had held curacies within the area of the old parish of Llantrisant.

3. See, T.J.Jones, William Lewis, diweddar Ficar Ystradgynodwg (Dolgellau 1926), passim.

in his Charge to the Clergy of 1854, was well founded. Such a qualification, he time and time again affirmed, was secondary only to 'a sanctified heart and a devout spirit'. During the course of his episcopate there occurred a series of developments which underlined the correctness of his logic, among them the spread of literacy among the common people, and at exactly this time the dissemination of novel theories injurious to orthodox Christian beliefs. In his Charge of 1857, Ollivant dealt with the theme of German Rationalism and speculative theology, making his particular target the recently published work of the Vice-Principal of St. David's College, Lampeter, Rowland Williams, Rational Godliness, and in his Charge of 1866 he returned to the attack, because of the publication of Essays and Reviews to which Williams was also a contributor. His last Charge of all, in 1881, was largely employed in urging the clergy to be clear about the historical evidence for Christianity as an antidote to some of the prevailing aspects of thought. Sectarian antagonism intensified also, laying on the clergy an ever-growing responsibility to defend their positions. Especially following the disestablishment of the Irish Church, and the fillip given to the movement for a corresponding development in Wales by the parliamentary election of 1868, did it become necessary for the parish priest to be able to plead his cause. As Ollivant remarked in his Charge of 1878, disestablishment had become a topic advocated by the vast majority of the publications then being issued in the Welsh language. The Education Act of 1870, moreover, inaugurated new trends in the educational field, calling for vigilance and the defence of traditional attitudes towards the impartation of religious knowledge, on the part of the clergy, whilst, within the Church itself the issue of ritual and ceremonial was encroaching upon Llandaff, and demanding that the clergy understand and decide. Ollivant's treatment of the topic in successive Charges presupposed a high degree of intelligence on the part of his hearers. In short, the parish priest needed to keep abreast of the times, intellectually, if he was not to become an anachronism during the episcopate of Ollivant and the succeeding episcopates until the end of the period under consideration. Various steps were taken to improve the facilities

for educating the clergy of the diocese, including the closing of the divinity schools at Cowbridge and Abergavenny and the substitution for them of a course of instruction at grammar schools to be followed by training at St. David's College, Lampeter. This brought into the open one of the fundamental difficulties in the way of providing for the diocese a truly efficient band of clergy, and led to a celebrated dispute which served to illuminate certain crucial characteristics of the clergy in the industrialised districts. Ollivant himself had touched upon the basic problem in his Primary Charge, when he drew attention to the lack in Wales of those grades existing elsewhere 'between the gentleman and the peasant', so that a wide chasm intervened socially between the only two sections of the community. From the standpoint of the Church's ministry, young men from the higher stratum were not offering themselves as candidates because of the small margin for preferment allowed within the diocese, whilst those in the lower stratum were too poor to afford even the modicum of education that was requisite. And it was from the lower classes, where Welsh was the spoken language that the clergy of the industrialised valleys had to be recruited. The closure of the divinity schools, in the eyes of many, and especially the Rector of Merthyr Tydfil, John Griffith, was a calamity. They advocated their expansion, on the contrary, to accommodate the poor scholar, and so deeply did they feel about the issue that they crossed swords, rather violently, with the bishop on frequent occasions. The quarrel, led as one of its consequences, to a general appreciation of the difference in character between the body of beneficed clergy serving the Vale of Glamorgan parishes, and their counterparts in the

1. g.v.p.22

2. John Griffith opened the debate with a letter to the Cambrian newspaper on 23 February 1866, and his public pronouncements in due course, led to his being severely reprimanded by Ollivant in the course of private correspondence. 'Your charge against your Bishop publicly made, was random and unguarded... your influence for good is being much impaired by the practice of publishing so many rash statements of one kind or another (sic)', he was told on one occasion. See, Crd.Ms.508/1-2, and also Western Mail reprint (1870) of articles by Griffith, following upon a meeting of the Welsh Church Congress held in Llanidloes.

industrialised valleys. The former appeared as traditionalist, entrenched, with good academic credentials, genteel and anglicised. The valleys clergy were seen as altogether more militant, forthright and brusque in demeanour, more realistically attuned to the changing patterns of life, Welsh in speech and outlook, but inferior both socially and scholastically. Indeed, because of their close identity with their nonconformist brethren in language and in upbringing, and because of the necessity of competing with them within the community they both served, they were seen to be in danger of approximating too closely to them in interests, and in their general approach to the practise of religion, especially in the form and conduct of the Church services.

Both the gentility of the clergy, and their university training were aspects of their equipment for the ministry, which ^{were suspect} within the confines of the Anglican Church in general at this period. But the 'literate', who accounted for half the number of the incumbents who served these Rhondda parishes had neither qualification. If literates, because of their lack of academic training, were a second best class of cleric, then the Rhondda suffered greatly since, with the exception of one, William Morgan of Ystradfyfodwg, these incumbents remained in their benefices either until the end of their lives or to the end of their active ministry, their stay averaging a duration of over thirty years. The only indication provided by the surviving record of an inferiority, was the long diaconate imposed on Moses Lewis. That occurred because, by 1854, Ollivant had decided to act upon the recommendation of a committee of Convocation, and admit to the diaconate, 'men well informed, not acquainted with the Classics...properly recommended and their qualifications proved', to serve in that² station for five years, and it was said of him that he was reasonable enough in his requirements for the diaconate but woe to him who fell short of his standards for the priesthood.³ Moses Lewis, having

1. See, G. Kitson Clark, The Making of Victorian England, (London 1973) pp.258 ff; also, Elie Halévy, A History of the English People in the Nineteenth Century (3rd Imp. London 1970), pp.345 ff; also Owen Chadwick, The Victorian Church, Pt.II (2nd Ed. London 1972) pp.439 ff.

2. See, Crd.Ms.508.1/2, s.d., 16 December 1854.

3. See, T.J.Jones, op.cit., p.20.

faithfully served the Rhondda for 18 years as an assistant curate, was never put fully to the test as an incumbent by reason of his span of life being brought to an abrupt end after he had held the benefice of Llanwynno for less than three years. Even so, his appointment to that post by a future bishop of the diocese was some indication of his worth. Some of the literates, it is true, left an impression of not being the alert, progressive, militant, and adaptable men that the situation demanded. At the opening of his ministry in Glyntaff, for instance, John Griffiths showed signs of vigour and of shaping up to his task, establishing a strong Sunday School, building a parsonage house, and a day school. Thereafter, however, the image of Glyntaff came to be dominated by the scandal of the church-less town of Pontypridd, where English and Welsh congregations, for many years, in the care of an assistant curate, attended for worship in small and dingy premises. Even after St. Catherine's church was opened, a newspaper reporter could publicly state that new life had recently been brought into "the most inactive state" of the church there by a newly appointed assistant curate. Moreover, it was singular that a churchwarden should write to the Ecclesiastical Commissioners complaining of the incumbent's antagonism to 'the welfare of a separate church', and that negotiations with the Commissioners concerning a separate District for St. Catherine's, should, in their earlier stages, have been conducted by leading laymen of the parish and not by the incumbent. The description of 'a self-willed man, opposed to the success of the church in the town', hardly accords with the ideal conception of the incumbent of an industrialised parish of the period, and the impression

1. See, Appendix No. 8 'Llanwynno'.

2. See, R.B.File, 'Glyntaff', No. 2,888, s.d., 22 November 1869, for a newspaper cutting of unknown provenance, containing an account of the dedication of a new organ in St. Catherine's church. The curate, P.W.Jones, had taken up his duties in April of that year.

3. See, R.B.File, 'Pontypridd, St. Catherine's' No. 41,867, s.d., 16 November, and 20 November 1869. A Solicitor of Cardiff with Pontypridd associations, Montague Grover, attended an interview with the Secretary of the Commissioners to discuss the new District independently of the incumbent. See, Ibid., s.d., 1 December 1869.

is conveyed that John Griffiths did not live up to his early promise, and that he was deficient in the capabilities required of a parish priest in his circumstances.

Inasmuch as John Griffiths' successor once removed, was Samuel Rowland Jones, a literate who seems to have had a good deal in common with him, Glyntaff cannot be said to have been a fortunate parish. The general pattern of their respective careers in the parish was very similar, because Samuel Rowland Jones also opened his, during the first years of his incumbency, with a flourish, completing the building of St. Catherine's church, Pontypridd, and bringing the movement for giving it a separate District to a successful conclusion. Consequently, he was left with a parish of very reasonable dimensions, which, furthermore, did not experience the problems raised in the Rhondda valley parishes by rapidly swelling populations, at least not until his later years. But, as with his predecessor, a long period of inertness followed. The picture that emerges from the available data is of a man, instead of being positively engaged in supplying the needs of his benefice, content rather to blame its shortcomings on poverty. It is the self-pity of a man who had suffered the misfortune of being placed in a living where there was insufficient money to pay curates' salaries, to build churches, to maintain a National School, where works closed, where industrial distress impoverished the community, and where a flood of riff-raff miners eventually threatened its very fibre, that most prominently characterises his correspondence. Without doubt, there were difficulties, and much poverty, but S.R.Jones was not endowed with the means to bring the Church into the field against them. Even so, he endured his predicament for twenty seven years.

An assessment of the incumbency of William Davies of Llanwynno, has to follow similar lines, inasmuch as he evoked praise from all directions during the first quarter of his twenty six years' long stay in the parish, for the courageous and efficient manner in which he appeared to be ushering in a new era in the life of the benefice, only for his activity to peter out thereafter, resulting in many comparatively barren and unavailing years. It

would appear that in his early days, and when the population of his benefice ¹ was relatively small, he was well able to cope with the situation, but that, afterwards, convinced that he had drained his sources of funds dry, and ² overwhelmed by the tide of migration into Llanwynno, he was enervated in the face of it all. Towards the end, he confessed, 'The population of this parish is increasing so very rapidly that I find it quite impossible to meet ³ their spiritual wants'. And there is no doubt that he bequeathed a legacy of untackled problems to his successors.

On the other hand, if it is argued that the Church in the Rhondda was not too well served by its 'literate' incumbents, account must be taken of others whose efforts and achievements elicit praise and admiration, although they were in the same category. Indeed, the eventual state of the Anglican Church in the Rhondda valleys proper, as compared with the outlying territories of the deanery, was largely attributable to two such men, both incumbents of Ystradyfodwg, William Morgan and William Lewis, both products of the Abergavenny divinity school. There is no comparison between the achievement of William Morgan on the one hand and that of William Lewis on the other, but, during the ten years that he remained at Ystradyfodwg, William Morgan proved himself an energetic and resourceful clergyman, not daunted by ⁴ mounting population problems, and, as far as he was able, he began laying the

1. See, Appendix No. I.

2. A large increase of the population, it might be surmised, provided new possibilities for fund raising but, after the population had increased by more than 167%, and six years after his initial building programme was complete, William Davies wrote, 'I cannot possibly collect any more funds (there is) no prospect of a benefaction out of working colliers'. See, R.B. File 'Llanwynno', *op.cit.*, *s.d.*, 29 July 1862.

3. *Ibid.*, *s.d.*, 20 November 1873.

4. By 1871, the population of Ystradyfodwg had increased since 1851 by nearly 790% to 17,777. The population of Llanwynno during the same period had increased by 430% to 17,229, but William Davies had been relieved of that section of it incorporated in the new District of Mountain Ash (amounting to 5,795 in 1871) since 1863. See, Appendix No. I.

foundations to the framework of the future Anglican Church within the community. If he had remained longer, it is probable that his name and fame would have loomed large in the annals of the Church in this area. In fact, he had gained the esteem of his patron and also his bishop, who both had a hand in transferring him elsewhere, out of sympathy because of the ungenerous treatment he was receiving at the hands of the Ecclesiastical Commissioners. As for William Lewis, it might be said that the extraordinary length of his incumbency was responsible for the renown that he gained. That would be true only to the extent that he was fortunate in having so much time to exercise his great capabilities within his chosen sphere. A catalogue of his main appointments within the diocese is some indication of his merit. He was appointed rural dean of Llandaff Upper North in 1885, to succeed the redoubtable Rector of Merthyr Tydfil, John Griffith, and, when the rural deaneries were rearranged in 1895, he remained the rural dean of the Rhondda. In 1891, he became precentor of the cathedral, and in 1903, residentiary canon, an office which carried with it the additional duties of diocesan missionary. In 1905 he was appointed the bishop's examining chaplain in the Welsh language. All these appointments were relinquished by him in 1915, but it is a measure of his virility that he was sixty seven years old when he accepted the canonry together with its onerous additional duties. His first diocesan appointment, nevertheless, seems to have been to the secretaryship of the Home Missions Society, a year before he became rural dean, but by then that Society's existence was drawing to its close, with only two or three rather nondescript

1. See, R.B. File 'Ystradyfodwg' No. 7,934, s.d., 24 February 1866, passim, to 2 December 1868.

2. On many occasions he refused to move to smaller, less burdensome, and wealthier parishes. See, T.J. Jones, op.cit., p.56.

3. See, Crockford's (1918)

4. See, T.J. Jones, op.cit., p.88

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 years left to it. He had also been prominent in the sphere of the Llandaff Choral Association, serving for a number of years as the organising committee's secretary, before being appointed ²presenter. Other diocesan committees, membership of which, as a church builder, was to his own benefit, included the standing committee of the Church Extension Society, responsible for allocating the society's ³annual grants, and the council superintending the operation of the Bishop of ⁴Llandaff's Fund. His appointment to the Governing Body of the newly disestablished ⁵Church in Wales, meeting for the first time in January 1918, when he was in his eighty-second year, was more by way of a tribute than with a view to active participation in that committee's activities. But he was an all-round man, with varied interests also in the secular sphere. For him the field of education could hardly be regarded as in the secular realm, because he was a firm advocate of National Schools, going as far as to build two in his parish partly with the intention of offsetting the effect of the Education Act of 1870. When the consequences of the Act effectively closed his National Schools, however, he took to the secular field of education in the role of a member of the first School Board to be introduced into the Rhondda, and ensured at the outset, in conjunction with, possibly, the most influential member of the Board, a Baptist minister of Treorehi, Dr. William Morris, that a syllabus was formulated which accorded with basic Christian principles. Both he, and Dr. Morris served as members of the Ystradyfodwg School Board almost from its inception in 1878 to its dissolution in 1903. And, not only was he an educationist, he at least had the reputation of being a scholar despite his lowly academic beginnings, at home in the Classics, au fait with Hebrew, and with French and German, even Erse, and with claims to being an Egyptologist and Assyriologist. Indeed, his lively antiquarian interest led him to found the Rhondda Naturalist Society, which flourished for many years. Even the

1. See The Llandaff Diocesan Church Calendar (1884-87)

2. See, T.J.Jones, op.cit., p.55. Also Western Mail, 6 March 1886

3. The appointment was in 1884. See, Minutes, op.cit., 12 September.

4. See, N.L.W.Bishop of Llandaff's Fund collection of documents. The Fund, from the outset, was managed by the bishop, the dean, four clergymen and three laymen.

5. See, C.A.H.Green, The Setting of the Constitution of the Church in Wales. (London 1937) p.192.

new Rhondda Urban District Council was within his purview, and through its agency he was enabled to render the community sterling service as a councillor from the time of that body's inception in 1895 to the end of his days. It is something of a wonder that within such a programme of unceasing activity there should still have been room for relaxation, which, nevertheless, there undoubtedly was, because, as a Freemason, William Lewis ascended as far as was possible for him as a clergyman, to hold the office of Provincial Grand Chaplain.¹ Beyond it all, he was a well liked and highly esteemed person. Even as early as 1883, which was the threshold of William Lewis' church building period, the admirable manner in which he performed his 'manifold duties' had evoked public comment.² Three years later, at the opening of All Saints' church, Maerdy, whither he had trudged on foot over some miles of snow-covered mountain ground, Bishop Lewis commented that he was 'the best Vicar he had ever known.'³ By the mid-nineties his achievements were being acknowledged, not only for their value to the Rhondda valleys, but because of the additional power they gave to the Church's offensive against the monconformist onslaught in the cause of disestablishment.⁴ At his interrogation before the Welsh Church Commission, the Vicar of Tylorstown with Ferndale, John Rees (once William Lewis' curate, and coadjutor over many years) when asked his opinion of the man, summed up the current opinion, if somewhat emotively, declaring, 'Well, I myself count him as an angel in disguise coming to the Valley...He spurred us all on, and we follow his example, that is, we try to, but we are far from doing it. I have never known

1. See, T.J.Jones, op.cit., passim, for much of this information

2. See, Western Mail, 19 October 1883, for remarks of Herbert Kirkhouse to this effect at the consecration of Holy Trinity, Tylorstown, and for the Rector of Coity's further comment that the late Bishop often referred to the same subject.

3. Ibid., 5 February 1886

4. 'Morien' reporting the re-opening of the parish church, emphasised William Lewis' 'almost single-handed efforts'. Ibid 19 June 1894.

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such a man in my experience'. Even so, he was not free from the taint of human weakness, which showed itself most emphatically in his inability to delegate responsibility, an aspect of his self-esteem. 'He was not a great organiser', commented one who knew him well, although he had committees set up in association with all his ventures, he himself did most of the work. There were a variety of sequels. He was, for instance, not always precise in financial matters, but was prone to exaggerate amounts when making his frequent pleas to his patrons. He also tended to be carried away by his enthusiasm without having sufficient regard for the financial circumstances, sometimes to the consternation of his friends. On a number of occasions he hastily carried through projects without paying heed to established rules and regulations, and it was another facet of the same trait that he was stubborn, and prone to having things his own way. To a large extent these were the faults of a man convinced of his role in life, as no other Rhondda clergyman of this period was. For that reason, he was the best ambassador for the Church of England in the South Wales coalfield during the four decades spanning the turn of the century, although it might be added that he had the good fortune of being the right person, in the right place, at the right time.

1. See, Minutes of Evidence, op.cit., Q.6,771.

2. See, T.J.Jones, op.cit., p.45.

3. R.W.Llewellyn pleaded with him (in 1894), 'Please do not think of building any more just at present'. (See, the All Saints' Ynysyfeio bundle, Ibid., s.d. 10 April.

4. It may have been his ignorance, at that early stage in his career, that led him to change his plans about building a stone church at Ferndale, and to proceed with the building of an iron church instead, without informing the Ecclesiastical Commissioners. But it was his haste to complete the building of St. Alban's, Treherbert that was responsible for the oversight of not forwarding the plans and specifications to the Commissioners beforehand, or of even making the necessary arrangements to vest the patronage in the Bishop of the diocese. Another like error, involving negotiations with the Ecclesiastical Commissioners to convey the church of St. David, Ton Pentre to them, when the building was private property, resulted in his being severely reprimanded by Archdeacon Griffiths.

5. Many instances might be cited, such as his determination to hold on to his own architect, and to his original choice of dedication, in opposition to Mrs. Llewellyn's wishes when building All Saints', Treherbert. The clash of personalities between him and R.W.Llewellyn came to a head during the same period. His willingness to importune repetitively, as well as his bitter disappointment at being thwarted more than once by the refusal of the Bailey estate to cooperate with his plans were largely associated with urge to have his own way.

Not one of his academically qualified colleagues
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 approached anywhere near the level of his achievement. Llewellyn Lloyd Davies' incumbancy of thirteen years' duration at Llanwynno could not be criticised on the score of a lack of incisiveness or energy, beset, as he was, with pressing tasks and circumstantial hindrances. But, when they threatened to become
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 overwhelming, he was often plaintive, and was prone to be hastily driven to initiate projects which, although commendable, could not be brought to a successful conclusion. Some of these were passed on to his successors as liabilities. Indeed, he might be instanced as the academically qualified clergyman for whom the Rhondda was an interim phase in his progress towards the objective of a parish of some status in the diocese, where his qualifications would seem to have a more appropriate setting.
³
 He certainly did not have the sense of obligation which tied William Lewis to the Church in the Rhondda.

On the other hand, two graduates whose incumbencies spanned the disestablishment of the Church in Wales, John Gower Jones at Glyntaff, and Thomas Evan Griffiths at Llanwynno, remained in their parishes too long for it to be maintained that academic qualifications augured a short sojourn in the Rhondda deanery as a general rule.
⁴
 During the first half of his incumbency, leading up to disestablishment, however, the vicar of Glyntaff was not able to make much of an impression on his parish. His general attitude

1. There was, still, a 'homespun' quality to his personality, which precluded him, like some other stout champions of the Church in the industrial parishes of this period from qualifying for higher office in the diocese.

2. He found himself, e.g., in 1895 'utterly unable to compete with the work', if another curate's grant were not to come his way. (See, R.B.File, 'Llanwynno', No. 4,263,s.d., 30 August). A year later he was telling the Ecclesiastical Commissioners that there should be at least two more clergy working in the parish. Ibid.,s.d., 29 August.

3. Ll. Lloyd Davies moved from Llanwynno to the parish of Whitchurch, Cardiff. After eleven years in that benefice, he suffered a fatal collapse in the pulpit of another parish in the diocese, thus becoming one of three successive incumbents of Llanwynno to die suddenly. See, F.A.Smith, St. David's Church, Llanddewi Rhondda - Cardiff 1954,p.23.

4. J. Gower Jones remained at Glyntaff for 32 years, T.E.Griffiths at Llanwynno for 19 years, having already been Vicar of the new District of Dinas and Penygraig for the preceding nine years. See Appendix No. 8.

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tended to be querulous and aggrieved, whilst he certainly vied with his predecessor in pleading the poverty of his parish. His lot was not an enviable one. For example, after five years at Glyntaff he had debts to contend with on the parish church, the mission church which he himself had erected, and the National School, and could justifiably make the point that the needs of a population of 12,000 were still being attended to by an incumbent and a curate, as the needs of a population of 6,000 had been in earlier years. Consequently, two separate periods spent by him during the war away from his parish as chaplain to the Forces may be viewed from more than one perspective. But it was during this earlier stage of his incumbency that Glyntaff, for the first time, experienced the onset of a migration because of coal-mining of the kind that had been common to the Rhondda valleys proper over decades. Yet, the experience gained in the valleys availed him nothing, he was, rather, driven to bemoan his 'most disheartening' circumstances, which entailed the need of at least two additional mission rooms, and another curate, with no hope, from his adopted standpoint, of getting them. The incumbents of Glyntaff, in fact, with the possible brief exception of William Watkins, were never able to meet the challenge of placing the Anglican Church on a favourable basis within the community with any display of virility or confidence. When a large inflow of population heightened the challenge for John Gower Jones, it led, not to greater effort but to greater despondency.

1. For instance, in his communications with the Ecclesiastical Commissioners, he was impertinent in his attitude when he charged them with certain shortcomings as a result of their writing to D.W.Davies (later Vicar of Ilwynypia) in error, the Guardian having named him as the new Vicar of Glyntaff. (See, R.B.File, 'Glyntaff' No. 2,888 s.d., 21 December 1905); and accused them of not distributing curates' grants 'righteously', after his application had been declined a number of times. Ibid., s.d., 6 December 1911.

2. The incumbent, characteristically, prefaced his reference to these debts with the statement 'This is one of the poorest parishes in this diocese'. R.B.File, 'Q.A.B.', No. H.4,375, s.d., 1 September 1911.

3. R.B.File 'Glyntaff' No. 2,888 s.d., 6 December 1911.

4. He was away from Glyntaff from December 1915 to January 1917, and from February 1918 to February 1919. See, R.B.File, op.cit.

5. The parish population increased by over 69% from 6,939 to 11,753 during the decade to 1911. See, Appendix No. 1.

6. See, R.B.File, op.cit., s.d., 20 February 1913.

The Vicar of Llanwynno, Thomas Evan Griffiths

came nearest of this group of incumbents, to William Lewis in various respects. A native of the diocese of St. Asaph, who came to the ministry comparatively late in life, he appears to have been a protege of Joshua Pritchard Hughes, whose father was bishop of that diocese, his appointment to his first living of Dinas and Penygraig not being unconnected with that association. His record substantiates the comparison with William Lewis, he was rural dean of the Rhondda from 1921 to 1929, chaplain to the bishop in 1932, and residentiary canon of Llandaff from 1935. His career in the Rhondda, albeit, did not provide him with a comparable scope for employing his potential. Nevertheless, he left a consolidating influence on his benefices. The churches of Dinas and Penygraig were already in existence when he became the incumbent, but it was he who built the parsonage house, and he increased the endowment of the living by raising local subscriptions to provide benefactions. Parochial building was over at Llanwynno also by the time he arrived in the parish, although it had been left to him to provide St. David's, Cyfeillion, with a new chancel, and to build a parsonage house after the separation of Llanddewi Rhondda, inclusive of the Llanwynno parsonage, into a new District in 1914. Moreover, he was considered a thorough-going Welshman with the kind of matter-of-fact evangelical attitude which, without being obtrusive and militant, suited admirably the environment within which he found himself in the Rhondda deanery.

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B. Incumbents' Stipends

Out of 111 cures in the archdeaconry of Llandaff, said Archdeacon Thomas Williams in the Charge he delivered in 1849, no less than thirty are below

1. Born in 1866, T.E. Griffiths took his degree at Lampeter in 1896, and was ordained deacon the same year. See, The Official Handbook of the Church in Wales (1936), s.n.

2. Canon William Lewis, however, had relinquished the office in 1915. See T.J. Jones, op.cit., p.58

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 £100. Two of the three Rhondda benefices were in this category, Llanwynno obviously, but Glyntaff not so obviously since the bare figures conceal the fact that over 66% of the gross stipend was made up of amounts from voluntary societies not intended for the category of incumbents' stipends at all, but for augmenting the salaries of curates.² The permanent endowment of Glyntaff amounted to no more than £36, and even £20 of that was found to be uncertainly anchored to the parish upon enquiry being made in 1861.³ Ystradfyfodwg was in a slightly more advantageous position because it had earlier come within the scope of the Ecclesiastical Commissioners' policy to raise the level of income in certain benefices to £120.⁴ In actuality, nevertheless, the incumbent of Glyntaff was a good deal better off than the others, his colleague at Llanwynno, indeed, being in receipt of little more than 38% of the net amount of £144.15.0. which he was privileged to 'enjoy'. But it cannot have been of much comfort to any of them to listen to the archdeacon delivering a subsequent Charge in 1852, a new Pluralities Measure having been enacted in the meantime, which, as he said 'well nigh' abolished' the system. Underlining the consequence in a diocese like Llandaff where small livings held in plurality had alone made life possible for many of the clergy, and where the future promised the multiplying of small industrial Districts, cut out of parent parishes, he adopted what might be described as the characteristic Anglican official attitude to clerical stipends. 'Henceforth there is a call to greater self-denial', he proclaimed, 'The age is one unexampled for luxury and show, and the clergy have shared in (it)...let your Moderation be known unto all men', he quoted, 'Our furniture should be less costly, our dwellings less ample, our style of living less ambitious...a due supply of men will ever be wanting to devote themselves to God's service'.

1. In his well-known letter to the Bishop which led to the establishment of the Llandaff Diocesan Church Extension Society in 1950, the archdeacon also cited figures originally compiled by R.R.W. Lingen, one of the 1847 Education Commissioners, which indicated that Llandaff had one benefice of less than £10 in value, 8 of less than £50, 35 of less than £75, 64 of less than £100, 100 of less than £150, 132 of less than £200, and 160 of less than £200 and over.

2. See, Appendix No. 9 'Glyntaff'.

3. Ibid., n.10.

4. g.v., p.II

For William Davies at Llanwynno, from his arrival in the parish, found himself in such straitened circumstances, and John Griffiths at Glyntaff so insecure, that their thoughts, on the contrary, were turned in every direction that seemed to offer some hope of a financial improvement. It is no wonder, wrote the former to the Ecclesiastical Commissioners about two months after his admission, that there has been no resident minister in this parish for twenty years, when the insufficiency of the stipend is considered and, to boot, the lack of a house. Being forced to keep a horse in order to cover his extensive parish, although it cost him about 12% of his gross income, he maintained that, with all essential expenses paid, he was left with £4.9 a year to support himself and his family. As early as 1853 Glyntaff suffered the dreaded withdrawal of one of the voluntary societies' contribution to the stipend, when the C.P.A.S. ceased to pay their annual £30. It was only the perpetual curate of Ystradyfodwg, a little better placed, but with private means in addition, who did not find himself obliged to plead his cause.

One of the

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avenues to a limited improvement was through a benefaction, usually landed property or a cash amount offered to Queen Anne's Bounty, or the Ecclesiastical Commissioners, to be met with a sum of equal value, the whole then invested and the interest added on annually to the incumbent's stipend. It was, during certain periods, the only way in which these bodies could give help, but, on the one hand, it was not the easiest task for an incumbent to raise money in the parish to increase his own stipend, and on the other, the parishioners, throughout the period under review, were too weak financially, and too small a section of the total population, to be effective in this way.

1. See, R.B. File, 'Llanwynno', No. 4,263, s.d., 20 September 1850. During the half century up to 1900, the upkeep of a horse averaged c.£27 per annum, to judge from the amounts quoted by the clergy under the heading of 'Outgoings'. In 1876, B.A. Edwards of Llanwynno went as far as to apply to the Commissioners for a grant towards the maintenance of a horse, which he estimated at between £35 and £40 (Ibid., 10 May).

2. The method was limited inasmuch as a large capital sum was required to produce an annual interest of sufficient value to make any appreciable difference to the stipend.

3. The Ecclesiastical Commissioners, e.g., told William Davies in 1862 that there was no other way in which they could offer him assistance. (See Ibid., s.d., 3 August 1862). The Governors of Queen Anne's Bounty, from as far back as 1836 had adopted a policy of augmenting stipends entirely by means of grants to meet benefactions. (See G.F.A. Best, op.cit., p.231)

William Davies' verdict pronounced in 1862, was applicable throughout the period, 'There is no prospect of a benefaction out of working colliers',¹ he declared. And, the history of endowment augmentation in these parishes bears out the assertion, for on the only occasions when it occurred through benefactions, the District of Glyntaff benefitting in two instances, the benefactions were provided by individuals, and the diocesan Church Extension Society, with the bishop's approval adopting an unauthorised role, in order,² somehow, to relieve the plight of the incumbent. The precariousness of the Glyntaff stipend, by reason of the A.C.S. contribution, which comprised half³ the gross amount after the withdrawal of the C.P.A.S. grant in 1853, furthermore, induced the Ecclesiastical Commissioners to include it in 1861 in the class of benefices to be endowed with £300 out of the Common Fund by way of⁴ a capital grant, to produce an annual addition to the stipend of £10. The incumbent's sense of relief, for all that, can only have been short-lived, for⁵ the A.C.S. withdrew their grant two years later. Glyntaff, with a component of the stipend not vouchsafed the other parishes, pew rents, might have been considered privileged, but they were never a source of much gain. The new church, when it was consecrated in 1839, was said to be provided with 600 free⁶ and 400 rented seats, with a gross value, by 1851, of £30. But the average rental over twenty years from 1851 hardly exceeded £12, whilst, in computing the annual value of the living for purposes of their own in 1865, the⁷ Ecclesiastical Commissioners calculated the average at £8. By 1880, they had become something of an anachronism, for the incumbent wrote to the Commissioners,⁸ questioning their legality, and before 1889, he had abolished them in favour⁹ of an Easter offering.

1. R.B. File 'Llanwynno' No. 4,263, s.d., 3 August 1862.

2. See, Appendix No. 9 'Glyntaff' n.2. 3. Ibid., n.4.

4. Ibid., n.3. 5. Ibid., n.8

6. The rented seats, however, seem to have dwindled in number over the years, for the total gross rental, by 1864, was estimated at £25, and, five years later, at £16. See, R.B. File 'Glyntaff', op.cit., s.d.

7. Ibid., s.d., 17 November 1880.

8. Ibid., 9 November 1880.

9. Ibid., 5 December 1889, and 25 October 1894.

On the other hand, Llanwynno and Ystradfyfodwg were benefitting from successive augmentations made by the Governors of Queen Anne's Bounty, since the first half of the eighteenth century whilst Glyntaff, a new District, had no such endowment. Income from this source came to the incumbent by 1851 in the form of interest on invested capital, and in the form of rentals paid by the tenants of farms which had been purchased for the parish out of Bounty augmentations in the past. Llanwynno was possessed of such a farm, and Ystradfyfodwg had two. The incumbents were not averse from suggesting to the Governors how these endowments might be better employed to ease their situation. Thus, both William Davies, and B.A. Edwards, of Llanwynno requested them to increase their income through a more favourable investment of capital, but only to be told that it was not possible. When, however, the incumbents made out a case for the sale of the farms to improve the endowment, the appeal did not fall on deaf ears, with the result that all three were put up for auction in 1861. All three were sold. The benefit to Llanwynno was appreciable, amounting to over £84 per annum, especially when it is borne in mind that the sale occurred at a time when the incumbent was averring that for the eleven years of his incumbency his stipend 'had not averaged £90 a year'. Even so, his gross income remained well under £200. The sale of Cwm Trychan annexed to Ystradfyfodwg, a much smaller property, led to an increase in the annual

1. The specific aim of the Governors had been to raise the status of all parishes of under £200 a year. 'In livings of over £200 a year whatever their population or difficult circumstances', it is claimed, the Bounty had no interest until 1923. (See, G.F.S. Best, op.cit., p.451). After 1836, moreover, their augmentations were almost entirely by means of grants to meet benefactions.

2. The Llanwynno farm, Caerlan, Llantrisant, was purchased in 1829. (See, R.B. File, 'Llanwynno', Q.A.B.). The Ystradfyfodwg farm, Cwm Trychan, Llanafan, in the diocese of St. David's was purchased in 1786, but the other, Pantglas, Bedwas, in Monmouth, had been in the possession of the parish since 1737. (See, R.B. File, 'Ystradfyfodwg', Q.A.B., s.d., 4 April 1785, et seq. and Ibid., 'Secretarial File', Extract from Estates Register.

3. See, R.B. File, 'Llanwynno' Q.A.B., 'Various Correspondence', s.d., 8 August 1864, and Ibid., 30 May 1883. Both asked for their investments to be transferred to bear a higher interest.

4. The incumbent of Llanwynno maintained that the upkeep of old buildings made the property unprofitable. (See, R.B. File, 'Q.A.B.', s.d., 22 December 1856). William Morgan of Ystradfyfodwg, writing to the Governors on 30 March 1859 said, 'The farm is too far away from the cure. The present rent is £12, from which £2. per annum is deducted for dilapidations. If the farm were sold for £450 and invested at 3½%, it would produce an income of £15.15.0 per annum'. See, Ibid.,

5. See, Appendix No. 9 'Llanwynno' n.19.

6. Cwm Trychan was a farm of 40 acres, Caerlan of 160 acres.

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income from that source of about £3.10.0., but it had to be offset against ~~£~~£13 of annual income, which had been sacrificed the previous year to pay for a² parsonage house. The negotiations involving the other Ystradylfodwg farm, Pantglas, also led to an agreement of sale which, however, was not honoured by the intended purchaser,³ and issued in some years of acute financial embarrassment for the incumbent of Ystradylfodwg. Indeed, the three incumbents during the first half of this seventh decade were declaring themselves to be in serious financial difficulties, and with no possible hope of amelioration but from the Ecclesiastical Commissioners.

William Davies, for about three years up to August, 1864, kept forcibly reminding the Commissioners of his poverty. The incumbent of a benefice with a population of 10,000, which might 'soon be trebled', he complained about living on 'under £100 a year', being compelled to keep a horse, and expected to lead the list of subscribers toward every charitable object'. He was receiving no Easter offering, and his fees, then averaging about £16. a year⁴ were likely to diminish. But, to all his appeals, the Commissioners had only one answer, 'No benefaction, no grant'.

At Glyntaff, a crisis point was reached when the A.C.S. withdrew their grant in 1863. Thereafter, the gross income fell⁵ to under £70. Temporary relief was provided by voluntary subscribers, but the solution rested with the Ecclesiastical Commissioners, whose regulations applying to that particular situation adumbrated at Glyntaff required a population of 8,000, shown in the latest census returns. The figure actually⁶ appearing was 7,443 but, although the incumbent, with strong local support, returning to the attempt repeatedly, claimed a realistic total of over 10,000, the Commissioners (with the support of the Registrar General) refused to stir from their originally adopted position.

1. The rental had been at the rate of £12. per annum. The purchase money was used to buy £514.15.0 3% stock (See, Q.A.B. 'Secretarial File' - Extract from Estates Register-op.cit.,s.d., 12 January 1888.

2. Q.v. p.155.

3. See, Appendix No. 9 'Ystradylfodwg' n.32.

4. See, Ibid, 'Klanwynne', n.22.

5. See, 'Glyntaff' Ibid, n.9.

6. The Registrar of the District of Glyntaff estimated the figure at over 10,000 and was supported by the rural dean, both maintaining that populations had, in error, been attributed to mother parishes.

But the mechanical intransigence of the Commissioners became most obvious in their treatment of the situation at Ystradyfodwg. The first appeal from the incumbent, William Morgan, was directed to them in December 1864. He explained that, with a gross annual income of £87, and with a family of eight to maintain, he was driven to apply for a 'temporary increase' in his stipend.¹ His temporary embarrassment was due to the difficulty that had arisen over the sale of the Bounty farm, Pantglas, which had led to a suspension of all payments from that quarter, in October 1863.² From the beginning of 1866 a whole barrage of correspondence was directed at the Commissioners, Morgan's case having been taken up by his patron, John Powell Jones, and by the bishop of the diocese. Their objective was to persuade the Commissioners to deal with Ystradyfodwg under the programme issued by them in February 1864, which would have allowed the benefice to be endowed up to £300 per annum, if at the 1861 census the population had been 4,000. At 3,857, the figure fell short of the standard, but, although by 1868 the population was estimated to be 11,000, the Commissioners met every appeal with the stolid response that they were obliged to adhere to the ruling. There was no question about the ever-rising status of the living. The rateable value rose from £30,000 in 1866, to double the figure two years later, whilst the Commissioners had acknowledged the exceptional circumstances by voting grants which allowed five curates to be employed. Neither was there any doubt about the incumbent's predicament. His pecuniary straits, it was reported to the Commissioners, 'were severely affecting his mind' and unfitting him for his work, whilst he had been forced to sell his horse, indispensable for covering his extensive parish. He was living in 'semi-starvation' whilst colliers within a stone's throw of his house, were earning £10-£12 per month.³ Yet, the Commissioners preferred to adhere to their ruling rather than save themselves from a ludicrous situation, or the incumbent from his state of poverty. After every available argument had been employed, William Morgan, aided and

1. See, R.B.File, 'Ystradyfodwg', No.7,934.

2. See, Appendix No. 9 'Ystradyfodwg', n.32.

3. See R.B.File 'Ystradyfodwg', op.cit., s.d., 21 April 1868.

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 abetted by his bishop, 'who preferred him...in acknowledgement of his labours'
 left Ystradyfodwg for no other reason than that every manner of persuasion had
 failed to induce the Commissioners to hold out to him any prospect of an
 augmentation to his stipend. Even if there had been some suspicion in the
 minds of the Commissioners to harden their faces against Morgan, it could not have
 applied also to his successor, whom they treated in exactly the same way. There
 was, nevertheless, something in the background which detracted from Morgan's
 appearance of frankness, for, between February 1862 and October 1864, he had
 received in interest on the Pantglas unpaid purchase money as much as £305,²
 whereas if the sale had not taken place he would have received in rental for
 that period about £88. Between the last payment of interest, and the
 restoration of the rental in 1868, he lost £66, but on the basis of such a
 calculation he was eventually the gainer by about £150. 'He really suffered
 no loss', stated his successor, 'and besides he sold a large quantity of timber
 on the land by which he realised a considerable sum.'³ In May 1866, however,
 he had informed the Commissioners, 'I am in all sincerity in great want, both
 myself and my family are suffering for want of proper clothing and daily
 necessaries', which, probably, was temporarily the truth and referring to
 circumstances which were improved later without the aid of the Commissioners,
 but which was only incidental to the war on principle he and his supporters
 were waging with the Commissioners.

When William Morgan left, Powell Jones took
 advantage of the opportunity to request them to make the stipend sufficiently
 attractive for him not to have to appoint to the living a man of inferior
 ability, who might, as he said, 'become an extinguisher of the prospects of
 the Church in the parish for many years to come'.⁵ But it was to no avail, any

1. See, R.B.File, 'Ystradyfodwg', No. 7,934,s.d., 2 December 1864.

2. See, R.B.File 'Ystradyfodwg', Q.A.B., "Proposed Sale of Pantglas Farm",
s.d., 26 April 1866.

3. See, 'Bounty Farm correspondence' in the parish chest, s.d., 7 December 1878.

4. See, R.B.File 'Ystradyfodwg' "Proposed Sale of Pantglas Farm", op.cit.

5. See, R.B.File, 'Ystradyfodwg' No. 7,934,s.d., 2 December 1868.

more than the torrent of criticism, proposals, threats, and more pleas which flowed in the direction of the Commissioners during the ensuing five years. There was no doubt about it, what was happening in Ystradfyfodwg was unparalleled even in the history of industrialised Glamorgan, and the Commissioners were left with no illusions about the transformation. By 1873, Ystradfyfodwg was a benefice of c.20,000 inhabitants, with 23 working collieries, 5 railway stations, 12 days schools, 36 nonconformist chapels, and 19 Nonconformist ministers, all of whom were better paid than the incumbent whose gross income was £113, so the Commissioners were told over and over again. 'I am helpless for want of means... it is essential to keep a horse but totally impossible' reported the incumbent some six months after arriving in the parish. 'The treatment which this benefice has received...is utterly unaccountable, and has been most damaging to the interest of the Church in the parish', added the patron, two years later. He threatened to make the issue public, even to appeal to Parliament, yet there was no response even to suggest sympathy from the side of the Commissioners, but merely the reiterated statement that there was nothing in the case to warrant treating it exceptionally. Even when the 1871 census total for the parish of 17,777 became known in the spring of that year, they refused to give the benefice consideration until the Census Reports were published two years later. The episode showed up the Ecclesiastical Commissioners in very poor colours, as enslaved to their own regulations even at the cost of being unable to take up a reasonable attitude to very exceptional circumstances.

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1. See, e.g., R.B.File, 'Ystradfyfodwg' No.7,934, s.d., 11 and 17 February 1873.
 2. See, Ibid., s.d., 3 September 1869.
 3. Ibid., 25 April 1871.
 4. Ibid., 17 February 1873.
 5. John Powell Jones informed the Commissioners on 25 April 1871 that the census count was 17,792, which, in the event, was a little higher than the estimate eventually published. See, R.B.File, op.cit.

Ystradfyfodwg, consequently, became the last of the parishes to have its income raised to the level of £300 by the Ecclesiastical Commissioners, Llanwynno having reached that goal in 1864, and Glyntaff in the following year. By and large, the augmentation spelled satisfaction for the remainder of the period, but there was another source whence improvement could come, the rectorial tithe rent charge. The Rhondda incumbents had only a vague knowledge of how they stood in relation to the tithe rent charge. They knew that it was there, in the background, and represented money on which the parish, because of the policy of the Ecclesiastical Commissioners, had a claim. When in financial straits, ^{whether} because of building churches or parsonage houses, or because of the meagreness of the stipend, they tended to sound the Commissioners about help from this quarter, often betraying a feeling of suspicion that the Commissioners were not frank with them. The Commissioners, for their part, were bound to await the termination of the leases under which the tithes were paid to the lessees, before they were free to deal with the tithes themselves. As far as Llanwynno and Ystradfyfodwg were concerned, by virtue of being Districts of the parish of Llantrisant constituted into ^{perpetual} curacies through augmentations of Queen Anne's Bounty in the eighteenth century, they were already benefitting to the extent of £10 per annum, paid by the Patron, the Vicar of Llantrisant, out of the vicarial tithes. The rectorial tithes, however, were payable, under a lease, to the lessees of the Appropriators, the Dean and Chapter of Gloucester, not terminable until 29 September 1875. Glyntaff although partly of Llanwynno, and Llantwit Faerdre (likewise an original

1. See, Appendix No. 9 'Ystradfyfodwg' n.38

2. Ibid., 'Llanwynno' n.21

3. Ibid 'Glyntaff' n.7

4. Upon augmentation by the Governors of Queen Anne's Bounty, the appendant chapels of Llantrisant were required to have secured to them by a legal Deed, a perpetual payment of £10 per annum, by the Vicar, who became the Patron. Although Ystradfyfodwg received its first augmentations in 1735, the Deed was not executed until 1782 and, even then, with a very bad grace by the existing Vicar, Robert Rickards. (See, 'Copy of Correspondence with the Governors of Q.A.B., in the parish chest). Llanwynno's first augmentation was in 1793.

5. See, the Tithe Schedules at the G.R.O. For the termination of the lease, see R.B.File, 'Llanwynno' No. 4,263, s.d. 18 February 1878, for instance.

component part of Llantrisant), was also of Eglwysilan, whose tithes were the property of the Dean and Chapter of Llandaff, and fell in to the Ecclesiastical Commissioners in 1867¹. Thereupon, they were divided between the three benefices of Eglwysilan, Caerphilly and Glyntaff, which had a claim on them, the Commissioners following an established practice of substituting the tithes for a proportion of the grants already being paid by them towards the stipend of the incumbent. The gross value of the rent charge when it was annexed to Glyntaff was estimated at £27.17.0, and it was substituted for £20 of the grants then being paid, though not directly by the Commissioners, but by the Dean and Chapter of Llandaff². The value of the Llanwynno tithe was estimated at £42.0.8 when it was annexed in 1878, whilst the Incumbent, Bickerton Augustus Edwards, probably more exercised about his income than his colleagues at the time because of a threat of sequestration hanging over him, was alone of them able to persuade the Commissioners to add the revenue to the parish stipend rather than substitute it for a portion already being paid³. It was with a certain reluctance that William Lewis of Ystradyfodwg accepted the tithe rent charge offered to him, valued at £186.13.0, in lieu of £140 of the annual grants being paid. He calculated that his net benefit would be c.£9 per annum, and regarded the 'hard cash' of the existing grant a more secure, and less troublesome, payment in every respect⁴. The tithe was less secure because it could diminish in value, and did during the remainder of this period⁵. It was trouble-

1. See, R.B.File, 'Glyntaff', No.2,888,s.d., 6 February 1868.

2. See, Appendix No. 9.,n.10

3. The Incumbent's argument was based on diminishing fees because of portions of Llanwynno that had been, and were about to be, incorporated in new Districts. It was indicative of his vagueness about the tithe that the grant was made in response to an appeal from him for a grant towards the salary of a curate to be made out of the rectorial tithes. See, R.B.File 'Llanwynno' No.4,263,s.d., 30 October 1877, et seq.

4. See, Ibid., 'Ystradyfodwg' No. 7,934,s.d., 10 March 1876.

5. By 1913, the Tithe Rent Charge in Glyntaff had diminished to £18.10.0. (originally £27.10.0); in Llanwynno, to £30 (originally £42), and in Ystradyfodwg to £130 (originally £186.13.0). See, R.B.Files, passim. The war years, however, saw another escalation, the value in Ystradyfodwg, for example, rising in 1915, to £163.19.0, and in 1919 to £179.15.7. (see 'Welsh Church Act correspondence' in the parish chest). The vacillation in these parishes followed a general trend, because the tithe issued from the land which, by the end of the century was an unprofitable investment, and the value of tithe fell to about 25% below par. (See Owen Chadwick, The Victorian Church Part II (London 1972) pp.168-69. From 1913 to 1918 the value rose, being thereupon fixed for seven years.

some, because it was local and had to be collected by the incumbent's agent,
 and at a fee. There existed, ^I *hence*, a connection between the restitution of
 the tithe and, what might be termed the real status, of the benefice, in the
 sense that revenue which had been alienated from its original purpose for many
 centuries was being returned to it. The District Church Tithes Amendment Act
 acknowledged this to the extent that it qualified a benefice to become a
 titular Vicarage upon the annexation to it of a tithe rent charge. ² There was
 a connection also, in the mind of William Lewis who, at the time of the annex-
 ation of the rectorial tithe to Ystradfyfodwg, proposed to the Commissioners,
 with the assent of the vicar of Llantrisant, that the vicarial tithes be
 similarly annexed, thereby separating the benefice entirely into a rectory. ³
 The only other development in this sphere was the redemption of the tithe by
 some of the landowners, a process which converted an annual payment into a
 capital sum to be invested on behalf of the parish by Governors of Queen Anne's
 Bounty. ⁴

Surplice fees, naturally, varied with the ups and downs of the population
 and, in some instances, with changes in statutory amounts to be charged. When
 Districts were separated from parent parishes the general rule respecting fees
 was that, unless they were specifically reserved to the incumbent of the
 original parish, they belonged to the incumbent for the time being of the new
 District. The incumbents of two of the 'mother' parishes of Glyntaff appear
 to have failed in their attempt to establish a claim to the fees of the new

1. Until the nineties, the incumbent of Ystradfyfodwg was paying his collector
 £12, but thereafter, £5. The usual Llanwynno payment of £5 had diminished to
 £1.18.0 by 1913. See, R.B.Files, passim.

2. See, e.g., R.B.File, Glyntaff, No. 13,655, for the Act (of 1868)

3. See, Ibid., 'Ystradfyfodwg' No. 7,934, s.d., 12 April 1876. There were other
 communications to suggest such a change, for William Davies of Llanwynno had
 mentioned it in relation to his benefice as far back as 1862. See Ibid.,
 No. 4,263, s.d., 29 July.

4. See, Appendix No. 9, n.47. The Bailey estate tithe, when redeemed, amounted
 to £22.14.0, and the rate of conversion fixed by the Tithe Redemption Act was
 twenty five years' purchase. The rectorial tithes of Ystradfyfodwg were
 apportioned as between Rhigos and the rest of the parish in the ratio of
 £51.13.6 to £134.19.6, when they were annexed to the parish.

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District. On the other hand, the Vicar of Glyntaff, Samuel Rowland Jones, held on to the fees of the District of St. Catherine's, Pontypridd, for 21 long years. William Lewis, of Ystradyfodwg, likewise, reserved the fees of the separated Districts to himself and, when asked by the Ecclesiastical Commissioners to surrender the fees of Llwynypia, responded by demanding a 'reasonable compensation', which was not within the capacity of the Commissioners to provide. He eventually agreed, so that (it is interesting to note) Llwynypia became 'a new parish for ecclesiastical purposes', out of which, presently, a new District was created. When, however, portions of Llanwynno were segregated for incorporation into Consolidated Districts, the incumbent could not but complain at the loss of fees resulting to him. The lowering of the statutory fee for burial from 7s. to 3s.6d. in 1901 elicited from Samuel Rowland Jones the retort that the Secretary of State for the Home Office was 'about to disendow the Church in the parish' but, the legislation which had brought into this sphere marriages by Registrars and in Nonconformist chapels had disheartened William Davies of Llanwynno over thirty years earlier. William Morgan of Ystradyfodwg, indeed, made the attempt to stave off the evil day when his parish should be served by a public cemetery, half the ground of which would be granted to Dissenters, by getting in first with a new Church burial ground. He had been offered land by the Bute Trustees, he knew that, with the large majority of his parishioners being Dissenters, a rate for adapting it into an exclusively Church cemetery was out of the question, but applied to Queen Anne's Bounty for help. It proved to him a great disappointment when they explained it was not in their power to assist, since he considered that his plan would have not only countered the imminent threat to his income from a public cemetery, but would have increased the value, as he put it, 'of one of the poorest livings in the diocese'. As far the Easter Offering being an addition to the

1. See, R.B.File, 'Llwynypia' No.50,479,s.d., 17 March 1880.

2. See, Ibid., for a copy of the 'Deed of Surrender' dated 16 October 1886.

3. See, Appendix No. 9,n.25.

4. See, R.B.File 'Glyntaff' No. 2,888,s.d., 23 October.

5. See, Appendix No. 9,n.22.

6. See, R.B.File 'Ystradyfodwg' Q.A.B., "Parsonage House",s.d., 2 December 1867.

surplice fees, though 'rare enough in practice' until the later eighties,¹
 when it was adopted in Ystrad-y-fodwg,² it had been customarily made at Glyntaff
 even before it became a separate District.³ Thereafter, however, it seems soon
 to have been abandoned, for Samuel Rowland Jones was able, also in the later
 eighties, to substitute an Easter Offering for the pew rents which he was glad
 to abolish.⁴

Only Ystrad-y-fodwg, of these parishes, had the good fortune to improve
 on the standard set by the Commissioners' augmentation of the stipend to £300
 a year, and it was from the Bounty farm that the increment came. There were,
 in fact, two separate periods in the history of this new revenue, which was
 derived from the mining of coal under the land of Pantglas. The former came to
 an end with the termination of a lease in 1892, which had been granted to a
 colliery company enabling them to work the bituminous seams under this land.⁵
 The interest accruing to the incumbent of Ystrad-y-fodwg from stock purchased out
 of the royalties paid under the lease, added to the stipend the comparatively
 noble sum of £109.6.4 per annum. The latter opened, after a lull of about
 sixteen years, with the granting of another lease to a colliery company to mine
 the deep seams under the Bounty land. The new colliery sunk in the vicinity,
 moreover, stimulated a syndicate to lease five and three quarter acres of the
 farm for the purpose of building houses and shops. Although the war intervened,
 by 1920, the revenue derived from these projects was adding to the incumbent's
 stipend still another princely sum of more than £175 a year. When, in con-
 sequence of the Welsh Church Act, the Ecclesiastical Commissioners gave way
 to the Representative Body of the Church in Wales as the custodian of the
 Church's possessions, William Lewis, though by then four years beyond his
 eightieth birthday, had passed into its orbit as one rich in vested interests.⁶

1. See, Owen Chadwick, op.cit., p.169.

2. The earliest mention in a return to the Ecclesiastical Commissioners occurs
 under the year 1889. See R.B.File No. 7,934, s.d., 11 April.

3. See, R.B.File, 'Glyntaff' No. 2,888, s.d., 28 March 1853, for an item in a
 return 'Easter Offerings'; 1846-52, average £4.5.0".

4. See, Appendix No. 9, n.11. 5. Ibid., n.42 and Ibid., n.44 6. Ibid., n.48

7. Thus, in 1921, the Representative Body could only allow the lessees of the deep
 minerals to assign their interest to another with the assent of William Lewis.
 See, the 'Welsh Church Act correspondence' in the parish chest, s.d., 9 August
 1921.

He, surely, must have marvelled at the good fortune that militated against the efforts made by him and his predecessor to sell the Bounty farm, in view of the transformation that the revenue deriving from it brought to his stipend.

Even so,

the incumbents were able to make contributions out of their stipends towards the salaries of their curates. In the time before grants were made towards the salary of a curate serving Ystradyfodwg, the incumbent paid his curate a salary of £100 out of his personal income.¹ William Lewis, however, submitted that it was impossible for him to contribute towards a curate's salary out of a net income of £112 when, in 1870, he had in hand £60 from other sources but was refused a grant to meet it by the Ecclesiastical Commissioners.² However, after the raising of the stipend to £300, contributions were generally made. During a period from 1872 to the separation of St. Catherine's, Pontypridd from Glyntaff, the incumbent of the parish paid towards the salary of an assistant at Pontypridd annual amounts decreasing in value from £100 to £10 as the years went by,³ but as a rule, the annual contributions from the incumbents of the parishes ranged between £10 and £25. William Lewis, after he had been appointed to a residentiary canonry at Llandaff in 1903, in addition paid the whole of one of his curates' salaries out of the revenue of that office, although the salary increased as the years went by, whilst the canonry produced a constant income of £350.⁴ By 1909, he was contributing from the same source

1. See, the C.P.A.S. Annual Report, No. 26 (1860). The first Curate of Ystradyfodwg of the industrial era, Isaac Humphreys Edwards, was licensed 12 April 1857. (See, N.L.W., LL/PB/3, s.n., 'Ystradyfodwg'). He was, therefore, curate to David Watkin Williams (who resigned the benefice on 6 May 1858) a man with private means, John Gower succeeded to the curacy in July 1860, and, since a grant of £100 to Ystradyfodwg is recorded in the C.P.A.S. Report of 1860 the incumbent, William Morgan was not obliged to go into his own pocket.

2. See, R.B.File, 'Ystradyfodwg' No. 7,934, s.d., 7 July.

3. See the C.P.A.S. Annual Reports, passim. In 1864, the Curate of Glyntaff, D.T.Davies, contributed £20 towards the salary of his colleague at Pontypridd. See R.B.File, 'Glyntaff' No. 2,888, s.d., 15 April 1864 and Ibid, 7 June 1865.

4. Chapter dues brought the amount down by £25-£30.

another sum of £20 towards the salary of a woman worker.

It was to the incumbent's benefit, even if it meant a sacrifice, to make up the salary of a curate when it was the only way to keep him in his employment. It required, arguably, a more selfless attitude to keep a Church School open when, again, it could only be achieved at the cost of a personal sacrifice. There is no question, nevertheless, that the schools relied very largely upon the incumbent's sense of responsibility in regard to them. Within ten years, the effect of the 1870 Act had led to the closing of all four schools within Ystradŷfodwg, but William Lewis had carried his involvement with them to the extent of making contributions to the annual² budget in addition to everything else. Moreover, when the schools at Treorchel and Treherbert had to close, there was due to him, as treasurer, in respect of the former £73, and of the latter £45.³ The schools that survived the original blow, at Glyntaff, and Llanwynno, even so, entered upon a period of struggle for their continued existence and, although the records are not extant to supply the detail, the testimony of the Vicar of Glyntaff, S.R. Jones, in 1903, when he stated, 'In such a poor parish maintenance of the National School is a great tax upon the incumbent', needs to be seen against a background of considerable personal involvement.⁴

Other parish buildings, including parsonage houses, churches, even Bounty homesteads, at various times were a drain on the incumbent's purse. The houses at Glyntaff and Ystradŷfodwg remained unfinished for long periods because the funds were not available to complete them originally, and both they, and the homestead at Pantglas were the subjects of payments on mortgages obtained to pay for the necessary repairs.

1. See, R.B. File, No. 7,934, op.cit., s.d., 9 April 1913, in conjunction with the C.P.A.S. Annual Report No. 74 (1909).

2. William Lewis' contributions to the running expenses of the schools at Pentre and Treherbert ranged from £6 to £20 between 1870 and 1877. See 'Account Books' in the parish chest.

3. See, the 'Treherbert National School' material (Ibid) s.d., 21 December 1878.

4. See, R.B. File, 'Glyntaff' No. 2,888, s.d., 30 November.

and improvements to be carried out. With the exception of inevitable incidental expenses, which included the upkeep of a horse for the incumbents of Llanwynno and Ystradyfodwg, as essential to them as a car to the modern parson, the payment under statute of a pension to his predecessor by the vicar of Glyntaff remains the only outstanding item.

On the basis of the evidence presented, therefore, it is plain that the Rhondda incumbents faced their hardest times during the sixties, until the Ecclesiastical Commissioners brought up the stipends to the comfortable level of £300. For the incumbents of Llanwynno and Ystradyfodwg, it was a period when everything was multiplying around them at an alarming rate, and having the effect of magnifying the smallness of their income. It was a period, also, which brought home to them their utter dependence on the Ecclesiastical Commissioners as their only source of augmentation. By the following decade, they were slightly better off than the generality of incumbents in the industrial parishes elsewhere in the diocese, and a good deal better situated than their colleagues in the rural area. Seen in comparison with their average parishioners, the working colliers, they were, income for income at their worst about equally situated with the colliers at their best, up to the last years of the century. The comparison loses point after the raising of the stipend to £300. But the income for income comparison is no basis on which to draw valid conclusions. On the one hand, the colliers' wages, especially after the utilisation of the sliding scale from 1876 to determine them, were closely related to the sale and price of coal. It followed that frequent periods of unemployment, and wild fluctuations of wage rates, made mockery of the idea of a regular income. On the other hand, the incumbent's social status, as symbolised particularly by the size of the house in which he lived, despite its practical shortcomings, placed his subsistence level well above that of his parishioners.

1. See, Appendix No. 9, n.15.

2. In 1870 the average net income in the industrial parishes was £240 and in the rural parishes, £195. See, W.D.Wills, op.cit., p.247.

3. On the basis of a year of 52 weeks, the incumbent of Ystradyfodwg, when his gross income was only £87, was receiving c.33s. per week, which equalled the highest weekly wage paid in the Rhondda collieries to 1880, and was due to an unprecedented boom in the coal trade in 1873. See, E.D.Lewis, op.cit., p.199.

C. The Assistant Curates

During the period under review, no less than 145 assistant curates served in the parishes of Glyntaff, Llanwynno, and Ystradyfodwg, together with that area of Llantrisant which was later incorporated into the Rhondda deanery.^I It is an impressive number, but there is evidence in plenty to indicate that incumbents (the men best placed to judge) only rarely considered that they had an adequate staff of curates at their disposal. When driven to desperation by the need of a curate's assistance they searched out for ways and means of getting a curate's salary together, and it was on such occasions that they consigned the circumstances of their parishes to writing. The incumbents of Glyntaff found themselves particularly straitened during the seventies, and again, towards the end of the first decade of the twentieth century. John Griffiths, telling the Ecclesiastical Commissioners about his 'struggling and difficult parish', in 1872, stated that he had only one curate to help him with a bilingual population of 8,000,² and his successor, William Watkins, found that the assistance of one curate was 'quite inadequate to meet the needs of the parish'.³ The incumbent by 1905, John Gower Jones, summed up his many protestations when he declared, 'There is no poorer parish in the diocese...the staff was of two for 6,000, and is still two for 12,000'.⁴ Bickerton Augustus Edwards of Llanwynno, with a parish population of over 18,500 in 1880, thought that one curate was not sufficient but that, indeed,⁵ two were essential, and a successor, Llewellyn Lloyd Davies, fifteen years later stated that he was 'utterly unable to compete with the work' without the assistance of a fourth curate,⁶ whilst four years later still, he was complaining that he required the help of 'at least two more clergy'. Incumbents of Ystradyfodwg indicated how they felt themselves pressed by the long

1. The new Districts formed out of the original parishes are not taken into account at this stage. It also complicated the issue that ten of these curates served in two of the parishes at separate times. See, Appendix No. 10.

2. See, R.B.File, 'Glyntaff' No. 2,883, s.d., 19 June.

3. Ibid.s.d., 9 April 1877

4. Ibid., s.d., 6 December 1911.

5. See, R.B.File, 'Llanwynno', No. 4,263, s.d., 24 December 1880.

6. Ibid.s.d., 30 August 1895.

succession of applications for new grants to pay more curates, always adducing overwhelming evidence in support of their applications. Thus, for example, when William Lewis applied for a grant towards a curate to serve in the locality of Treorchy in 1870, he stated that the area included a group of 5 villages, with a population of c.4,000 which was increasing, 3 collieries, a railway station (then regarded as a symbol of identity), but with no church services available.^I And the vicars of Llantrisant, especially from the later seventies, found themselves obliged to press their case hard to ensure a reasonable modicum of pastoral supervision for the populations on their far-flung northern perimeter. Joshua Pritchard Hughes in 1886, as one instance, with church services established in three school-rooms, for a population of 4,000 to 5,000 divided between the three centres, and served by a curate and two layreaders, applied for a grant to substitute another² curate for one of the readers.

The underlying reason for the ever-present need was that the situation in the parishes was hardly ever static, with the exception of one period in the history of Glyntaff from c.1884 until a new wave of immigration occurred towards the end of the century. It was a story of continually growing populations creating new demands for increased pastoral supervision. And it fell to the lot of the incumbent each time, to supply the need, a process, however, which was encumbered by a variety of hindrances.

It was an acknowledged fact that the Church's mission to the new communities demanded that pastors should have priority over buildings. Both the speed at which the new communities were appearing, and their, often, temporary and unsettled character prescribed it, so that it was by design that the diocesan Church Extension Society was entitled 'The Society for Additional Pastoral Supervision and Church Accommodation'. The march of events, particularly by giving communities an image of greater permanence, often persuaded incumbents to give the highest priority to buildings, but the

I. See, R.B.File, 'Ystradyfodwg', s.d., 1 June 1870.

2. See, R.B.File, 'Llantrisant', s.d., 20 September.

endeavour to swell the ranks of the clergy was never far from the top of their list. The L.C.E.S. proffered financial assistance to prospective ordinands in the form of scholarships to St. David's College, Lampeter, from the outset, help in that quarter being designated the society's fourth objective. It was a modest step, entailing two sums of £25 each, two of £20, and one of £10, tenable for three and a half years, to be offered to boys who had spent two years in a grammar school in the diocese. But it symbolised the urgency that was being felt to provide encouragement at that stage, as did also Bishop Ollivant's concomitant action of dividing a sum of £50 given him by a friend into shares of £10 each to be granted to boys at Cowbridge Grammar School who intended to proceed to Lampeter.¹ Within five years the eligibility of candidates for the scholarships was extended beyond the bounds of the diocese, but before the end of the decade, the ever present spectre of poverty haunting the society's endeavours had compelled it to resolve that the scholarships, as they fell vacant, would not be renewed.²

The concept of a fund to support an itinerant ministry had been mooted in the diocese as far back as the episcopate of Charles Richard Summer, who deplored the lack of resilience in the Church's ministerial structure, which was paralysing its effort to meet the needs of fluid communities, even in his time.³ Others, including Bishop Copleston, had dallied with the idea in the meantime, but always with a deep-seated fear that gatherings outside regular places of worship might allow 'enthusiasm' to have its head. In 1859, however, the L.C.E.S. set apart a sum of £100 per annum for the employment of a 'missionary clergyman', of a kind already employed in the dioceses of Durham⁴ and Exeter, and within a year, a clergyman, Alban Griffiths, had offered himself for the work.⁵ In due course the 'Home Mission Society' blossomed into an entity of its own, whilst still, however, retaining its dependence

1. See, Ollivant's Primary Charge (1851).

2. See, the Annual Reports, and the Minutes of the society, passim.

3. See, Charge to the Clergy (1827). 4. See, Charge to the Clergy (1860)

5. Alban Griffiths was deceased by 1863, and was succeeded by a curate of Ystradyfodwg, John Gower. See Charge (1863).

on the parent society, publishing its own annual Report and employing 3,
^I
 sometimes 4 clergymen. Some could see a similarity between the procedure
 being adopted and the practise of missionary itinerant preaching which had
 aroused Wales from its religious slumber during the halcyon era of the
²
 Methodist revival of the earlier eighteenth century. Within thirty years,
 however, the scheme had foundered on the same obstacle that threatened to
 bring to grief every Church attempt at improvement, the want of funds because
 of a lack of public support. As early as 1875, Bishop Ollivant was aware of
 failure, declaring his disappointment at there being not twelve or more
³
 clergymen employed in this work but only three, whilst his successor, Richard
⁴
 Lewis, wound up the Society's affairs in 1887.

Another method employed by Bishop
 Ollivant was the adoption of a recommendation of a committee of Convocation
 to ordain to a five years' diaconate men, 'well informed...properly recommended
⁵
 and their qualifications proved', but lacking in any knowledge of the Classics,
 who would otherwise not have been granted an avenue into the ranks of the
 clergy. Moreover, he was intent upon improving the image of the clergyman,
 and giving the profession in his diocese a status and an attractiveness that
 it lacked. He made use of his rural deans to this end, as agents of clergy
 improvement within their areas, as well as of being avenues of communication
 between himself and the clergy. Ruri-decanal clergy meetings were set up with
 this end in view, and with the hope of cultivating a sense of fellowship
⁶
 and a habit of professional study, which, by about 1860 were being held with
 regularity in every deanery. Ten years later, the 'Llandaff Clerical

1. A clergyman 'unconnected with the diocese', T.D.Wintle, gave £50 a year
 for three years towards the salary of a missionary, if appointment within
 3 months, which occurred. See, Ollivant's Charge (1863)

2. See, the speech of S.R.Bosanquet at a public meeting held in support
 of the L.C.E.S. in 1863. Cardiff C.L., W.484.

3. See, Charge to the Clergy (1875)

4. See, Charge (1888). The honorary Secretary from 1885 was the incumbent
 of Ystradfyfodwg, William Lewis. See Annual Reports of the work of the Society
 in the Llandaff Diocesan Church Calendar, passim.

5. q.v. p.164

6. See Charge (1854); Ibid., (1857); Ibid (1863). Bishop Ollivant suggested
 also, grafting on these associations book and pamphlet societies. Ibid (1857).

Association' was formed to raise these objectives of 'promoting the union and deepening the religious life of the clergy' on to a diocesan level, the bishop meanwhile constituting his own collection of books into a Library at Llandaff for the use of the clergy. His exhortation, 'Get to the fountain head', rather than dilly-dally with newspapers and periodicals, provides a clue to the image he harboured of the ideal clergyman proud of his advantage on this score.² The policy was soon bearing fruit to judge from Lord Aberdare's testimony submitted at a general meeting of the L.C.E.S. in 1879. He recollected the frequently not only inactive but positively disreputable clergyman of his boyhood days, adding, that 'Now the sight of a disreputable clergyman is altogether unknown in this diocese'.³ There is no doubt but that a raising of the standard was achieved within the profession during this period, which made possible the participation of the clergy in the expansion of the Church's interests, and the 'modernisation' of its techniques under the succeeding Bishops, Richard Lewis and Joshua Pritchard Hughes. It was part of the process of augmenting the clergyman's credibility.

Involved in the same process was the endeavour to raise the educational standard of the clergy. Again, Bishop Ollivant pioneered in this field with undisguised enthusiasm, causing no inconsiderable stir amongst his own clergy by taking the initial and essential steps of removing the divinity classes associated with the grammar schools at Cowbridge and Abergavenny as adequate training centres for his clergy. The alternative he introduced, a grounding in the grammar schools followed by a two years' course of training at Lampeter, was not a change of revolutionary proportions, but the opponents of his policy were not without

1. See, The Llandaff Diocesan Church Calendar (1872).

2. See, Charge, 1857 and Ibid (1875). The adequately qualified pastor was envisaged as a deterrent to crime and sacrilegiousness, a bastion against Dissent, and an essential friend and counsellor in both temporal and spiritual matters, situated in every village and populous hamlet. (See, the L.C.E.S. Report No. I (1852), and Ibid No. 9 1860.

3. See, Crd.W.484, op.cit., s.d.

4. q.v., pp. 22 ;163

some solid ground on which to make a stand, for there existed a man-power crisis in the diocese which might have been more effectively alleviated by improving the facilities in the divinity schools, beyond which a large proportion of the poorer Welsh aspirants to ordination were not able to look. If, however, his episcopate is viewed from 1851 to its conclusion in 1882, it emerges that, whereas during the first half a Rhondda incumbent could have expected one out of every twenty three curates to be a graduate, during the second half his expectations had arisen to about one in three. Moreover, the extent to which the asset of the college at Lampeter had been cultivated becomes apparent when it is appreciated that, out of thirteen graduates who were curates in these parishes during the second period, as many as nine had qualified at Lampeter. As a training ground for non-graduates, even so, St. David's college had not attained to the same pre-eminence, less than a quarter of the twenty-five 'literates' claiming an association with it. Nevertheless, eighteen out of the twenty five had attended approved training schools in England, a high proportion, indeed the watershed for these establishments as far as Rhondda curates were concerned was this period of Ollivant's episcopacy. Thereafter, during the best part of forty years of the period under review, Queen's College, Birmingham, St. Bees' Cumberland,

1. Bishop Ollivant, nevertheless, was forced by circumstances to move cautiously. In 1854, speaking to a meeting of rural deans, he reminded them that after two years at Lampeter, a candidate might sit the ordination examination. (See, N.L.W., LL/CH/31, s.d.) It was not until 1869 that he argued in a Charge to the Clergy that two years was too short a time, and that it should be extended to three.

2. See, Appendix No. 10. Up to 1868, inclusive of 17 literates whose place of training is not indicated, the Rhondda parishes had been served by 23 non-graduates. The first graduate to serve as a curate in the area, D.T. Davies, of Jesus College, Oxford (B.A., 1859, and curate of Glyntaff 1863-69) was also the only curate with a degree to serve in the area during this period.

3. Even though St. David's College, Lampeter (opened 1 March 1827) had been founded by Bishop Thomas Burgess of the diocese of St. David's, by tithing his own income, and urging his clergy to do the same to help provide the necessary capital, specifically to provide Welsh students, too poor to proceed to one of the existing universities, with a college, it remained for some time beyond the means of the ordinary run of Welsh ordinand. In various ways, however, the situation was gradually eased. It could confer the degree of B.D. from 1852, but not a B.A. until 1865.

and St. Aidan's Birkenhead, could claim no more than nine Rhondda curates, whereas during the latter years of Ollivant's reign they had been the alma mater of ten. Bishop Ollivant's educational policy, therefore, within his lifetime, was shown by the improved academic calibre of the assistant clergy serving in these Rhondda parishes, to be bearing fruit. Thereafter, to the end of the period, it was a story of the strengthening of the trends set by him, indicated by better qualified non-graduates, by a higher proportion of graduates and, above all, by the evolution of St. David's College, Lampeter into a veritable nursery for curates destined for these parts. Thus, (for what the comparison is worth, inasmuch as it has to be assumed that those curates for whom there is no evidence available were not trained in the better accredited centres), up to the end of Ollivant's episcopate the proportion of *better qualified* non-graduates to others, is as low as 50%, in comparison nevertheless with 73% for the subsequent period. Much weightier as evidence for the raised level in the sphere of the non-graduates was the sudden appearance and, thereafter, the prevalence of the 'L.D.' in the ranks of the Lampeter trained. As evidence for the generally raised level was the increase from 22% to 46% of the graduates in relation to the total number of curates. Furthermore, whereas the predominance of Lampeter remained unquestioned as the college for Welsh born graduates, there was evidence of a much extended access afforded them to other university education, particularly at Cambridge and Oxford, and even as far afield as Glasgow. It may be a moot point whether Lampeter was the best answer to the problem of educating the Welsh

1. Out of 24 non-graduates with Lampeter training between 1885 and 1920, as many as 16 were Licentiates of Divinity. One of them, Thomas Harries Williams, although coming to Glyntaff as a curate in 1877, did not attain to a L.D., nevertheless until 1885. Another of this group of curates, David John Rees, the first curate to serve St. David's, Ton Pentre, held a Durham L.Th. See Appendix No. 10.

2. The Lampeter graduates represented 54% of the total number between 1883 and 1920.

3. Cambridge accounted for 26%, and Oxford for 23% of the total in comparison with Lampeter's 54%.

4. See, Appendix No. 10.

clergy, but the evidence points to the fact that of 114 curates whose place of training is recorded, serving in these Rhondda parishes between 1851 and 1920, as many as 58% of them were Lampeter men.

The enhanced status of the clergyman was further demonstrated towards the end of the century by the care taken to round off his university training with a period of study at a theological college. None of the clergy in question had been given the opportunity of attending one of these English institutions, although the earliest crop of them founded in association with the cathedrals as ideally presumed centres of theological study had been in existence from prior to the turn of the half century. The second group of university affiliated colleges, which did not appear until the later seventies and eighties, were the first of the English colleges to be attended by any of them. But it was the college of St. Michael, first opened at Aberdare, in 1892, with neither a cathedral, nor a university association, that, as in the case of Lampeter college, began to loom large in the eyes of Welsh aspirants to ordination, especially from the turn of the century.

A combination of a variety of projects to improve the status of the clergyman in this diocese, therefore, had operated to attract an adequate number to supply most of its needs prior to

1. Two of the curates received their only training at Wycliffe Hall and the London College of Divinity, respectively.

2. See, Owen Chadwick, The Victorian Church, op.cit., Pt.I, p.140.

3. See, Ibid., Pt.II, p.448.

4. John William Jones, Curate of Llanwynno 1901-04, a graduate of St. John's, Cambridge, (1901) attended Ridley Hall, presumably only for a short term, because he was ordained deacon also in 1901. Hugh Grismond Phillips, Curate at St. Mark's, Gelli, 1913-14, had received training only at Wycliffe Hall. See Appendix No. 10, supra.

5. The college was founded on the basis of an endowment of £7,000 provided by Miss Olive Talbot. Mrs. Llewellyn also donated (See, Bishop Richard Lewis' Charge to the Clergy (1894), and also Welsh Church Commission, Minutes of Evidence op.cit., Book III, Q.48,056. It was moved to Llandaff in 1911.

6. Gomer Davies, Curate of Llanwynno, 1894-1901, and a graduate of Lampeter, was an early attendant at St. Michael's College, being there in 1893. (See, Appendix No. 10). He was followed by four others up to 1920. Ibid.

the outbreak of the Great War in 1914. The war caught Glyntaff in the process of applying for grants to pay a second curate, because of new waves of colliery workers who were multiplying the problems of the parish considerably, and put an end to any such hopes. The parish, even so, had two curates to serve it during periods of the war, but only because the incumbent, John Gower Jones, during those periods left to serve as a chaplain to the Forces, appointing a curate in charge to take his place. The shortage of clergy only made itself felt for a short space of time, through the misfortune of the curate in charge having to resign because of ill health, followed by the departure of the curate, in February, 1919. During an interregnum until the licensing of another curate in the following May, a lay-reader was employed at a salary of £1 per week. Llanwynno was fortunate inasmuch as the new District of Llanddewi Rhondda was separated prior to the outbreak of war, in March 1914, so that the parish remaining, having two curates to minister to it for the war years, and well beyond, was singularly well placed. The same could not be said of Ystradfydwg, whose staff of 5 curates in 1913 gradually dwindled to two by 1916, and a variety of expedients had to be employed to supply the deficiency, including the engagement, with 'Bishop's permission', of a 'Special Service Clergyman', a retired clergyman for Sunday work only, and a full-time layreader who himself was ordained and became a member of the staff in 1920. It was not until the actual birth of the Church in Wales, with the implementation of the Welsh Church Act, that the parish recovered from the effect of the war upon the man-power situation.

1. See, R.B.File 'Glyntaff', op.cit., s.d., 8 October 1913.

2. John Gower Jones was away from Glyntaff as Chaplain to the Forces for two separate periods, from December 1915 to January 1917, and from February 1918 for another year. Henry Rees was appointed curate in charge on the former occasion with David Jones as curate, D.A.Lewis on the latter, with T.P.Davies as curate. (See, Appendix No. 10).

3. The Lay-reader, David Davies, presumably ceased to be paid after the licensing of S.W.E.Williams to the curacy. (See, R.B.File, op.cit.).

4. See, Appendix No. 10.

5. See, however, Ibid., n.110 especially for the Conventional District of St. Stephen's, Ystrad Rhondda.

6. Ibid.

More often than not, however, the incumbent's difficulty in obtaining a 'suitable' curate¹ was not because of a dearth in numbers, but of a dearth of Welsh speaking clergy. The Rector of Merthyr Tydfil, speaking at the inauguration of the L.C.E.S. in 1850, put into words what everybody knew to be true 'Every vacancy in our mountain cures is followed by an anxious and sometimes protracted search...', he said, and the incumbents of the Rhondda parishes could have re-echoed his statement on frequent occasions² over the subsequent decade. Sometimes a new grant was at stake, as when the Incumbent of Ystradyfodwg, William Morgan, was granted £60 by the Ecclesiastical Commissioners towards the payment of a curate to serve the area south of the parish church, for the year beginning 1 May 1866, but had to report in the following December that, until then he had not succeeded in employing a 'suitable' man.³ At other times it was an established grant that was in jeopardy. The incumbent of Glyntaff, for instance, was allowed to hold on to a grant in aid of the salary of a Welsh curate, over the six months it took to find a successor to the last one who had moved elsewhere in August 1879. The problem was most acute earlier than later during the period under review, but it persisted, and the incumbents showed a keen awareness of the responsibility laid on them to provide for their Welsh speaking parishioners. At the commencement of the period, the existing churches were used for Welsh services only,⁴ it was with the arrival of English speaking immigrants that the need arose to provide services in that language, and it was at that point

1. The word 'suitable' in the context of the incumbents' correspondence with the Ecclesiastical Commissioners always means bilingual.

2. It was twelve weeks after the second curate to serve in Ystradyfodwg, John Gower, had left, before a successor was found in the newly ordained John Cunick. See, R.B.File, op.cit., 12 May 1863.

3. Ibid., s.d., 2 December 1866. The Revd. Richard Prichard of Shipton on Stour who, as landowner, persuaded the Ecclesiastical Commissioners to grant £60 for the year beginning 1 November 1866 to meet £60 of his own towards the payment of a curate in the Ogmere valley area of Ystradyfodwg, was still looking for a 'suitable' man in June 1867. (Ibid., s.d., 25 June). The Home Mission Society found itself in this difficulty also, as did the incumbent of Llanwynno who wrote to the E.C. concerning a curate for Ferndale towards whose salary a grant had been voted, 'Having failed to find a suitable curate...we have been unable to take up the grant', almost a year afterwards. See, R.B.File, Llanwynno, op.cit., s.d. 20 April 1871.

4. The incumbent of Glyntaff stated, in 1877, that the parish church had been originally built 'for the Welsh population on ground given by the late Lord Llanover'. See, R.B.File 'Glyntaff', s.d., 9 April). There is no question about the language used at Llanwynno and Ystradyfodwg.

that the Church of England in Wales was put on its mettle to prove that it was worthy to be regarded as the Church of the Welsh People. In Glyntaff, for instance, the predominating Welsh element in the community was given its due when the first new buildings were provided. By 1875, however, when William Watkins arrived there as the new incumbent, the kind of deterioration had occurred which gave the Anglican Church such a poor image in the eyes of all Welsh speaking persons. As he testified, 'I have the grief of seeing my own native country people unavoidably neglected, and consequently estranged...'

But the great majority of the Rhondda clergy had a balanced attitude to the bilingual problem, and especially so William Lewis of Ystradyfodwg. They manfully endeavoured to provide for their Welsh congregations, although the stigma that had become attached to the Church of England as a result of the kind of development that had occurred in Glyntaff was very tenacious of its hold. There were reasons of another kind which did not help to swell the ranks of Welsh-speaking curates. They tended to be granted by their own kind a slightly lower status, a tendency assisted by their largely evangelical inclinations which gave them and their congregations the taint of being a nonconformist disposed group within the Anglican Church. As the English element within all these communities expanded progressively during the period, a cleavage widened between the two language groups in parishes, which did not help in this respect, but magnified the Welsh's attitude of inferiority. Speaking at the A.G.M. of the Church Extension Society in 1879, the Vicar of Wrexham, David Howell, (who, however, had been Vicar of St. John's, Cardiff for more than ten years) went as far as to refer to 'the miserable jealousy existing between the Welsh and the English elements in the Church in the Llandaff diocese', and to call it, 'the rock on which the Church cause in many a parish has been shipwrecked'. There was a body of opinion within the Welsh wing of the Church, howbeit, advocating the adoption of more evangelical

1. q.v., p.95

2. See, R.B.File 'Glyntaff', s.d., 9 April 1877.

3. See, the L.C.E.S. Annual Report (1879).

tactics. The C.P.A.S. at its annual general meeting in 1869 debated the subject of 'The state of the Welsh Church', when the Vicar of Ystradgynlais, Thomas Walters, took a stand on this very issue. Within the ministry, he maintained, the need was not for highly educated men, or even for men of fervent piety alone, but for men of 'ministerial preaching abilities and pulpit eloquence'. 'We want an arousing ministry', he declared, 'for the purpose of attracting the attention of the masses'.¹ Nearly twenty years later, however, at the 1887 meeting of the Llandaff Diocesan Conference, it was one of the most prominent of all Welsh Tractarians, the Vicar of St. Mary's, Cardiff, Griffith Arthur Jones, who moved that 'The bilingual difficulty calls for special consideration and substantial aid...in carrying out the work of the Church in Wales'. Some of his remarks, as one who was a combination of a good Churchman and a good Welshman, with an irreproachable academic² background to boot, are very pertinent to this context. 'I am not a teacher of languages', he retorted to the criticism of his friend Father Lowder, on the score of not teaching his Welsh parishioners English, 'but a priest of God's Church, and my duty is to teach the people religion in the language they understand'. He continued, with much greater bias, 'Had the Welsh clergy stuck to the Welsh from the first, and left the rich English people who come amongst us to make money, shift for themselves they would have found a way out of the difficulty', but then returned to more sober criticism of those parishes where everything was of the best in the English church, but where 'care and cleanliness' were not to be found in the Welsh, and of those people who maintained that the Welsh were supposed to be content if they had the 'pregeth' (the sermon), since they were not capable of appreciating singing and ceremonial such as 'brightened' the English services. 'Let proper care and attention be paid to the Welsh services, and an honest teaching of the doctrines of the Church, and let the Welsh services be rendered with reverent care and earnestness, and I have no fear for the Church in Wales', he concluded.³

1. See, The Cambrian 28 May 1869.

2. G.Arthur Jones graduated B.A. at Jesus College, Oxford in 1851, M.A. in 1853. See, Dictionary of Welsh Biography, Vol. 1.

3. See, The Llandaff Diocesan Conference Annual Report (1887).

The background to the scarcity of Welsh speaking curates was, therefore, quite complex. It was not a lack of endeavour to multiply their numbers that was by any means entirely to be blamed for their scarcity. In fact, bishops of Ilandaff from Copleston onwards had demonstrated their readiness, on their own terms, to grapple with the bilingual problem. Both he and Ollivant had refused to institute English clergymen preferred to livings requiring Welsh, and Richard Lewis also had aligned himself with them, refusing to institute two nominees of the Marquis of Abergavenny. The educational policy of the L.C.E.S. as long as it lasted, had made its contribution by insisting on a knowledge of the language as a condition for holding the society's scholarships. It was accepted, as a matter of principle, that the only real solution to the problem was to have separate churches in bilingual parishes. There was never an attempt to cut down the number of Welsh curates but on the contrary to provide a supply of men adequate to the current need. As a result by the later sixties the situation had reached another critical stage, which led the L.C.E.S., once again, to come to the fore with a scheme. The aim was to award exhibitions of sums not exceeding £20 (within a limit of £100) from year to year, to Welsh speaking applicants not above 18 years of age from any part of Wales, to enable them to go to a grammar school to prepare for entrance into Lampeter College or any university. The scheme was to be administered by a committee of clergy closest to the deleterious effects of the shortage, the incumbents of the industrial parishes, and with the foremost protagonist among them, John Griffith, of Merthyr Tydfil, as secretary. He was indefatigable in his energetic promotion of the scheme, using the press, and the Welsh Church Congress which was held at Llanidloes in 1870 to propagate his views, which, basically, questioned the existing system of Welsh clerical education on the score of a social imbalance. In association

1. See, T.R.Roberts, Eminent Welshmen (Cardiff and Merthyr Tydfil 1908), s.n.

2. See, for Copleston's statement, E.T.Davies, Religion in the Industrial Revolution in South Wales (Univ. of Wales Press 1965) p.117

3. See, L.C.E.S. Minutes, s.d., 9 June 1871.

4. The members included the incumbents of Llantrisant, Aberdare, Gelligaer and Neath. See, Ibid., s.d., 9 June 1870.

5. An analysis of Lampeter students, 1862-69, published by Griffith (Western Mail 9 June 1871) indicated that 16 were sons of clergy, 77 of farmers, 28 of tradesmen, 27 of various professions, 3 of gentlemen, 1 of a labourer, of whom 37 only had been to a grammar school previously. Cardiganshire men, he averred, made up nearly the totality of Welsh speaking clergymen.

with the scheme were, also, certain attractive concessions offered by the grammar schools at Cowbridge, Llandovery, Brecon, Lampeter and Ystrad Meurig, as well as other facilities to further the candidates' education at Lampeter, some of the Cambridge colleges, and Jesus College, Oxford. It was, when all its aspects are taken into consideration, a wholehearted effort. Yet, the five exhibitions which were awarded during the earlier seventies, had dwindled to two by the end of the decade, the society thereupon decreeing that the vacant ones would remain vacant, thus virtually bringing this endeavour also to an end. One of its main drawbacks, from the diocese's point of view,

was the impracticality of holding the men helped by it within the diocese, when some of the other Welsh dioceses had superior attractions for Welsh speaking clergy. The scheme had very little effect on the problem, as it was made apparent at the annual general meeting of the L.C.E.S. in 1879, when the emphasis was still on 'the scarcity of well-educated and well-trained bilingual clergy'. The Dean of Bangor, Henry Thomas Edwards (1837-84), elder brother of the first archbishop of Wales, but Vicar of Aberdare from 1866 to 1869, and an ardent Welsh patriot and champion of 'Welshness' within the Church, during the course of the meeting maintained that the existing educational facilities were so few that Welsh youth had only a third of the opportunity that English youth had. Within a few years, the Welsh bishops were induced by the persisting severity of the shortage to appeal to the Ecclesiastical Commissioners for help in dealing with bilingualism, but to no avail. By that time, moreover, the gradual emergence of new colleges in Wales, in due course to become constituent colleges of the University of Wales, was affecting all thinking about standards in the field of higher education, and of the availability of higher education for Welsh aspirants. The Welsh bishops, with the unsolved problem of the supply of bilingual clergy very much to the forefront of their minds, moved strongly to have St. David's College, Lampeter incorporated in the new University. They succeeded in the House of Lords to have a resolution

1. See, Annual Report (1879).
2. See, Bishop Lewis' Primary Charge (1885).
3. Colleges were opened at Aberystwyth (1872), Cardiff (1883) and Bangor (1884).

passed to defer the conferment of a Charter, but the government would have none of it, and, in Church circles, it followed that Lampeter college was considered to have been sacrificed on the altar of sectarianism. Said Bishop Lewis, in his subsequent Charge of 1894, Lampeter was excluded 'because it claims the liberty to give to those who desire it...instruction in the Faith and principles of the Church'. There were, however, insinuations, which Bishop Lewis saw fit to refute in his Charge, that the college lacked the required standard.

Even after the time of Ollivant, the stereotyped image in the popular mind of bishops of the Church in Wales being out of sympathy with their Welsh clergy, persisted. Richard Lewis, by not being fluent in the language, and with Bromsgrove School, and Worcester College Oxford having put a certain stamp on his up-bringing could not be declared entirely free from the kind of taint which affronted the popular mind. He had, however, been vicar of the small parish of Lampeter Velfrey in Pembrokeshire for 32 years before coming to Llandaff, which, if not calculated to immerse him in a tide of Welshness, had acquainted him over a long period with the level on which the clergy of the Church in Wales lived, and his record was to indicate that he was not lacking in the sympathy those critics of the Welsh episcopate found wanting. As for Joshua Pritchard Hughes, although the son of a bishop, and a graduate of Balliol, he had served a curacy at Neath, and been vicar of Newcastle, Bridgend and Llantrisant, prior to his elevation, and could hardly be classified as anything but a thorough Welshman, who, as bishop, found it natural always to approach his duties with that attitude. Neither of them could be charged with not having applied themselves resolutely to solving the problem of the dearth of Welsh speaking clergy in the diocese, nor, indeed, could Ollivant in spite of his far greater, presumed, disability.

The need in the

Rhondda for Welsh speaking clergy was known at first hand to Pritchard Hughes

1. See, Kenneth O. Morgan, Wales in British Politics 1868-1922, (Cardiff 1970) pp. 130 ff.

2. See, David Walker (Ed.) A History of the Church in Wales, (Historical Society of the Church in Wales, 1976), p. 138.

during whose episcopate this problem was eased both by a better supply of candidates, and the anglicisation of the region which was proceeding apace; it was also known to his predecessor with whom the incumbent of Ystradyfodwg was on terms of considerable intimacy, and, only to a lesser extent, to Ollivant. Even though by the decennium 1871-81 immigration into Glamorgan from non-border counties had drawn abreast of immigration from the border counties, the Welsh element within the working force, and in the larger community, remained dominant for more than a generation. As late as 1917 it was maintained, and that with the authority of a Commission of Enquiry 'Up to 15 or 20 years ago the natives had shown a marked capacity for stamping their impress on all newcomers'. Contemporary observers, seeing how quickly English immigrants learned Welsh, remarked that the coal mines could justifiably be classified with the best language schools in the country. If the evidence of nonconformist witnesses before the Welsh Church Commission were to be taken into account, it would have to be concluded that the language was not only flourishing, but that its use was on the increase. An architect of Tonypandy claimed that 'the attachment of the people to the Welsh language instead of decreasing, is very much on the increase, ..it is more generally spoken on the hearth, and the quality of the language is considerably improved', whilst a general practitioner claimed that out of 108 patients he had visited 77 preferred to speak in Welsh, and that, of the remainder, several could speak the language, but it would need to be borne in mind that the evidence was aimed at discrediting the provision made by the Church in Wales for the Welsh population. Side by side with it would need to be viewed the testimony of the vicar of Cymmer and Porth, William Thomas, who, tending to err on the opposite side, stated that a very large

1. See, T.J.Jones, op.cit., p.48.

2. See, Ceri W. Lewis 'The Welsh Language its origin and later history in the Rhondda', Rhondda Past and Future (Ed. K.S.Hopkins, Ferndale 1975), p.207.

3. See, the Report of a Commission of Enquiry into Industrial Unrest Wales including Monmouthshire (1917).

4. See, Ceri Lewis, op.cit., p.207.

5. See, Minutes of Evidence, Q.10,617.

6. See, Ibid., Q.10,384.

proportion of those who worshipped in Welsh, knew very little about Welsh, causing no small consternation. Statistics relating to the issue, imply that although the Rhondda towards the end of the nineteenth century continued to exhibit 'the characteristics of Welsh life...the habitual use of the Welsh language, and the prevalence of the Welsh type of character',² to quote from still another commission's report, the signs of a swelling anglicising tide were unmistakeable by the first decade of the twentieth century. Thus, whereas in 1901 the percentage to the total population (of three-year olds and over) of those speaking English only within the Rhondda Urban District area was 35.5 of those speaking Welsh only, 11.4, and of those who were bilingual, 52.8, by 1911 the corresponding figures were 43.1; 4.3; and 50.7.⁴ The onward rush of the anglicising flood is indicated by the further comparison of only 3% who were monoglot Welsh, and 42.5% who were bilingual, in 1921.⁵ Furthermore, although English only was the language of the day schools in the Rhondda (Welsh being introduced as a class subject in 1893), the number of children in the elementary schools in 1902 whose parents could speak Welsh were in the ratio of 7 to 3 of those whose parents could not speak the language. In the Higher Elementary schools the ratio, at 9 to 2⁶ was still higher.

The nonconformists had made provision for the Welsh element a main article of their policy, the evidence produced by them for the Welsh Church Commission being ample proof. Within Ystradfydowg, they had seating for 15,794 persons of which 10,579 was specifically for Welsh congregations, whereas the Church in Wales, out of a total of 2,320, had 420 for its Welsh members, or 67% as against 18%. The anglicans among the commissioners were able to show that the nonconformist provision was well beyond what was⁷ essential, whilst the adequacy of the anglican accommodation comprising of 420

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1. See, Ibid., Q.6,112.
 2. See, Royal Commission on land in Wales and Monmouthshire (London 1896)p.176.
 3. The Rhondda Urban District included Ystradfydowg (minus Rhigos) and parts of Llanwynno and Llantrisant.
 4. See, Census Reports. The figures were open to some suspicion.
 5. See, Minutes of Evidence, op.cit., Q.9,503. 6. Ibid., also Ceri Lewis, op.cit p.217.
 7. In Ward 5 of the R.U.D. area, for instance (Mid Rhondda) 6,849 sittings were provided in Welsh chapels for a maximum number of 3,750 persons, out of a total population of 8,218 inhabitants over 15 years of age. See Minutes of Evidence Q.10,666.

seats in the parish church, for a community numbering 23,000, only goes to show how predominant numerically the nonconformists were in this, mainly Welsh, community. Bishop Ollivant, indeed, once remarked that the nonconformists were less exercised over the ministers they had to provide than the Church of England, because they had to consider only ministry in one language, whilst clergy of the Established Church also subscribed to the fiction that all the inhabitants of a parish were 'parishioners'. But, from the seventies, the nonconformists had to provide chapels for English worshippers as well, whilst by the end of the period under review the sequence of parents usually Welsh, children mainly English, next generation entirely English, was at an advanced stage.³ Howbeit, although the Anglican Church had been handicapped for more than a generation by the shortage of Welsh speaking clergy, from the last decade of the nineteenth century, it had, belatedly, established a pattern of a Welsh church for each Welsh congregation within the Rhondda community, and a Welsh speaking clergyman to serve it, to the extent that any aberration of a parish with a Welsh church without a Welsh speaking clergyman to serve it would have constituted something of a sensation.

Whether the curate was bilingual or not, nevertheless, the fundamental consideration facing the incumbent was the need to secure a salary for him. The annual amount to be found, as a general rule, at the beginning of the period was £80, often by the mid-sixties, and generally by 1870, risen to £100,⁴ and soon again to be raised to £120 which remained the norm for the remainder of the century. Towards the end of the period, graded amounts according to seniority up to £150 were paid, but with the outbreak of the 1914 war, and especially from about 1917, rapid increases occurred, sometimes within one year, to produce a fairly uniform salary of £200 a year by 1920. In addition, from 1917, a war bonus was paid, usually of £10, of which the Ecclesiastical Commissioners paid a proportion (£8 to correspond to

1. See, Charge to the Clergy (1860)

2. See, Appendix No. 7.

3. See, Ceri Lewis, op.cit., p.209.

4. See, N.L.W. LL/PB/5.

a grant of £120; £4 in relation to a grant of £60) and the Diocesan Board of Finance paid the remainder. Looked at from the standpoint of salaries, the period divides itself up into four stages. During the first, the incumbent looked to the voluntary societies, the C.P.A.S., and the L.C.E.S. for help. During the second, the Ecclesiastical Commissioners eclipsed all other sources of aid. During the third, there was a reversal to the voluntary societies, to which, moreover, were added the Bishop of Llandaff's Fund (B.L.F.), and the A.C.S. There was, again, a return to the Ecclesiastical Commissioners as a predominant source, during the fourth stage.

The C.P.A.S., and the L.C.E.S., between them took nearly the whole burden off the incumbents' shoulders during the first period. The one curate of Glyntaff, who was responsible for the Welsh congregation at Pontypridd, for example, was paid a salary of £100 entirely by the C.P.A.S. from 1851 to 1866. The curate of Llanwynno, based at St. David's, 'Cwmrhondda', from 1852 to 1856 was paid £60 by the L.C.E.S., and £20 from local sources, but from 1856, he was paid entirely by the society. The C.P.A.S. also paid the one curate of Ystradyfodwg, working in the locality of Treherbert, £90 of his salary of £100 from 1861 to 1865, the remainder being found locally. The incumbent, David Watkin Williams, who had private means, appears to have been paying the first curate ever of the industrial period in Ystradyfodwg, Isaac Humphreys Edwards, £100 out of his own pocket. His successor, William Morgan, however, made an annual collection, out of which he made up the salary and sent a donation to the C.P.A.S. Towards the salary of the curate at Cymmer, from 1858 to 1862 the L.C.E.S. paid £50, the vicar of Llantrisant making up the amount to £80 out of his own income. The societies and the incumbents, however, soon began to feel the strain. The L.C.E.S., in 1862, ruled that grants should not be allowed to exceed the permanent income of the society and set up a committee to diminish, or even cancel, some of the existing grants. The vicar of

1. See, R.B. File 'Ystradyfodwg', s.d., 3 July 1917.

2. See, Appendix No. 10 'Glyntaff'. 3. See, Ibid 'Llanwynno'

4. See, The C.P.A.S. Annual Report No. 25 (1860)

5. See, R.B. File, 'Ystradyfodwg', s.d., 6 November 1862.

6. See Appendix No. 10 'Llantrisant'. 7. See, Minutes, op.cit., 24 April.

Llantrisant complained it was impossible to raise an adequate salary since working colliers could contribute 'next to nothing', whilst he, in addition to contributing towards the salary of the curate at Cymmer, was paying the salary of his curate at Llantrisant in full. The incumbent of Llanwynno also despaired of getting a benefaction out of working colliers to augment his own stipend, but reported that he would have to close one of his two churches² (miles removed from each other) unless he was enabled to employ a curate.

It was a time when it was being felt that unless some other source of assistance was provided, the Church's response to the needs of the growing communities would falter through the inability of parishes to raise curates' salaries. The other source, however, came into existence, at a most timely juncture in the history of the Rhondda parishes, with the passing of the Act 23 and 24 Vict.c. 124, s.15. This measure empowered the Ecclesiastical Commissioners to make grants out of their Common Fund to meet benefactions in order to pay assistant clergy in districts with large mining populations. Bishop Ollivant, in conjunction with the Bishops of London and Durham, by petitioning Parliament for a more preferential distribution of the revenues of the Commissioners, in 1859, was instrumental in bringing about this legislation, whilst his influence had been apparent in the Report of a Select Committee of the House of Lords on Religious Accommodation, which referred to 'the great spiritual destitution' of Llandaff, with many clergy, wholly or in part, dependent upon voluntary societies for their salaries.³ It was a development the far-reaching significance of which became immediately apparent within the diocese. At its quarterly meeting of September 1862, the L.C.E.S. laid down a new rule, instructing all grantee parish incumbents to apply to the Commissioners forthwith for grants, undertaking still to contribute out of the Society's resources, amounts of £50 to meet the Ecclesiastical Commissioners' grants.⁴

1. See, R.B.File, 'Llantrisant' No. 13,973, s.d., 22 October 1862.

2. See, Ibid., 'Llanwynno' No. 4,263, s.d., 24 July to 22 September 1862 passim.

3. See, Parl. Papers 1857-58. lx

4. See, 'Minutes' op.cit., s.d., 12 September.

The bishop, in his Charge of the following year brought the Act even more openly to the attention of the clergy. The incumbents of Ystradylfodwg had^I his attention drawn to it by the archdeacon, whilst the Commissioners themselves proffered its assistance to the incumbent of Llanwynno, sending him, withal, a copy of the rules pertaining to the making of grants under its² provisions. As a result, both Llanwynno and Ystradylfodwg were enjoying the benefit of Ecclesiastical Commission grants from 1 November 1862, Llantrisant (for the curate at Cymmer) from the following year, and Glyntaff from 1864.

For the parishes, it was the major development of the century in the sphere of curates' salaries, occurring, apart from all other considerations, as they were on the threshold of being overwhelmed by the high tide of immigration. Moreover, an outstanding characteristic of the Commissioners in this capacity, was their willingness to make grants. Within five years from 1862, five grants had been voted towards the payment of curates serving areas of Ystradylfodwg, so that before the resignation of the Incumbent, William Morgan, early in 1869, £300 per annum was assigned to the parish from this source.³ Within five years of William Lewis succeeding to the incumbency,⁴ two more grants were added, whilst, two years later still, unsolicited, the Commissioners substituted for one of these temporary grants, a permanent grant⁵ of £120 a year to pay a curate. Ystradylfodwg remained with its original territory intact until the severance of Llwynypia into a new District in 1879, by which time it was a parish in receipt of £540 in grants from the Ecclesiastical Commissioners. The last of the grants falling within this

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1. See, R.B.File, 'Ystradylfodwg', op.cit., s.d., 6 November 1862
 2. See, Ibid. 'Llanwynno', op.cit., 26 July 1862.
 3. See, Appendix No. 10 'Ystradylfodwg', n.12. It was ironic that William Morgan resigned because of the Commissioners' refusal to augment the miserable stipend he was receiving. Whilst the curates were receiving £120 (largely as a result of the Commissioners' policy), the incumbent's stipend, for some years had a net value of under £100. See, Appendix No. 9.
 4. The areas of Ystradylfodwg served by curates aided by the Commissioners in the order in which grants were made were, Treherbert, Rhigos, the area south of the parish church, Gilfach Goch, Tonypany, Treorchy, and Blaenrhondda. See, Appendix No. 10.
 5. See, Ibid., 'Ystradylfodwg' n.36 and Ibid., for a grant towards a curate at Ferndale, transferred from Llanwynno in January 1877.

stage were made in 1881 and 1893, towards curates at St. David's Ton Pentre, and at Tylorstown in the Rhondda Fach, respectively. They brought the total of the grants made to Ystradyfodwg to the same level as that reached prior to the separation of Llwynypia. When the separation occurred, the grants associated with assistant clergy serving in the area becoming the new District were transferred to it, thereby inaugurating a practice that was followed with the creation of each successive new District in the Rhondda.

It was their readiness to make grants that characterised the Commissioners' administration of this revenue in Glyntaff and Llanwynno, likewise, although the need was not there on anything like the same scale as in Ystradyfodwg. Glyntaff became the recipient of two grants only but, up to the time of the separation of St. Catherine's Pontypridd in 1884, the parish's requirements had not exceeded two curates. Moreover, the ease with which the incumbents managed to get grants renewed, following lapses occasioned by failures to engage Welsh curates, underlined the Commissioners' willingness.² No more than two grants were made to Llanwynno, but they were also acquired without difficulty, whilst no further applications were made.

The Commissioners' seemingly bountiful attitude, nevertheless, should not be mistaken for a casual approach to their task, as their dealing with the parish of Llantrisant, for instance, proved. For, after two grants had been voted to the parish without demur, one of them was withdrawn at the end of two years, on the score that the living was too richly endowed, to be restored only after the incumbent's vigorous protests had been backed by the bishop.³ Thereafter, the vicar, John Powell Jones, found his applications for further grants either declined or met with alternative proposals for better provision in the parish even though he protested that he

1. See, Appendix No. 10. The grant towards the curate at Gilfach Goch was to meet £60 per annum provided from December 1869 by the Revd. Richard Prichard, as the grant for the Rhigos curate met £60 provided by the Diocesan Home Mission Society.

2. See, Appendix No. 10 'Glyntaff'.

3. See, R.B.File, 'Llantrisant', No. 13,973,s.d., 21 November 1867.

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himself was paying c.£160 towards his curates' salaries. There were, arguably, personal aspects to Powell Jones' case, inasmuch as he had been a veritable incubus from the Commissioners' standpoint in the matter of the stipend of the incumbent of Ystradyfodwg, and an unrestrained critic of their policy regarding the use of the rectorial tithes pertaining to Llantrisant. But their basic premise was usually expressed in the form, 'having regard to the amount of the income of the benefice', indicating a distinction that they were making between a comparatively rich vicarage and the much poorer perpetual curacies. Notwithstanding, they eventually voted a third grant to Llantrisant in aid of the salary of a curate serving the locality of Dinas² and Penygraig, so that two of the grants being enjoyed by Llantrisant were towards better provision being made within the Rhondda industrialised area of the parish. Even in their dealing with the perpetual curacies, the Commissioners showed discernment. When William Lewis of Ystradyfodwg, for example, applied for a sixth grant (to pay a curate at Treorchy), they, at first, demurred, 'having regard', as they said, 'to the number of grants³ already made...to Ystradyfodwg...', but later they relented. His application for a grant towards a curate at Tylorstown was, likewise, declined initially on the grounds that the Commissioners 'had found it necessary to abstain from making any new grants', as they explained, but, again, they experienced a⁴ change of heart within a very short time.

During this stage, the voluntary societies played a supporting role. Each grant made by the Ecclesiastical Commissioners was conditional upon there being a like amount to meet it in the form of a benefaction. The incumbents of Glyntaff relied entirely upon the C.P.A.S. to supply the bulk of the benefaction, themselves making up the through personal contributions when the need arose. The C.P.A.S., indeed, had

1. In 1873, the Vicar's application for a grant towards a curate to serve the town of Llantrisant was declined, and when in November 1875 he made his first application for a grant towards paying a curate in the locality of Dinas and Penygraig, it was suggested to him that a better plan would be to utilise the parish's local claim of the rectorial tithes to create a new District of Cymmer.

2. See, Appendix No. 10 'Llantrisant', n.8.

3. See, R.B.File, 'Ystradyfodwg', s.d., 16 May 1870.

4. See, Ibid., s.d., 10 May 1883 ff.

been responsible for a proportion of the incumbent's stipend until 1853, as had been the A.C.S. until ten years later, whilst the bishop, when St. Catherine's church was opened six years later still, had sought to touch the consciences of his hearers by referring to the too great proneness being shown to lean upon voluntary societies which, as he put it, derived their funds from the mites of 'the servant maids of England',. But, to judge from the subsequent failure of the incumbents of Glyn-taff to elicit support for the curates' salaries from parishioners, those consciences were not stirred. The incumbents of Llanwynno were in no better case. The mainstay for their curates' salaries had been the L.C.E.S., but when the Ecclesiastical Commissioners offered to raise their grant to £60 in May 1866 on condition that the incumbent found £20 to augment the L.C.E.S.'s existing grant of £40, William Davies was obliged to report to them, after a lapse of time, that he had failed in his efforts to raise the money. Nevertheless, the L.C.E.S. on its own until 1877, and, thereafter, with the assistance of the C.P.A.S., enabled the incumbents to pay a staff which was considered adequate, the incumbents themselves having to be responsible for only a minor share of the total amount. Even so, there was, sometimes, dissatisfaction with the Commissioners' management of affairs, with the implication that they had no real awareness of the predicament of the clergy they were assisting. For example, B.A. Edwards, having on several occasions reminded them of their failure to send on the quarterly grant towards the payment of his curate, eventually wrote, declaring, 'My curate is not in such easy circumstances as to be able to wait beyond the time appointed for payment, and I am not in a position to advance the sum due to him without very great inconvenience'.

But, by comparison these incumbents' problems were of a minor order when placed side by side with those facing their colleague at Ystradyfodwg.

1. See, R.B. File, 'Llanwynno', s.d., 20 November 1866.

2. From 1870 to 1876 Llanwynno was responsible for the payment of a curate at Ferndale, but it is probable that Ystradyfodwg also made a contribution. The curate was transferred to Ystradyfodwg in 1877.

3. See, R.B. File, 'Llanwynno', s.d., 21 August 1877.

It was one thing to have the good fortune of receiving many Ecclesiastical Commissioners' grants, it was quite another to get together the benefactions to meet them. The last three years of William Morgan's incumbency are illuminating, since it was only from November 1865 that the Commissioners began to pay Ystradyfodwg a grant at the 'standard' rate of £60, yet by the time he left the parish early in 1869, four grants were being paid. He was enabled to meet them within about £50 by means of grants from the C.P.A.S., the L.C.E.S., and the Home Missionary Society, whilst of that amount £35 may be assumed to have been payable by landowners in the vicinity of Tonypanyd. He, furthermore, made it a rule (whether to the satisfaction of the Commissioners or not cannot be ascertained) shortly before he left, that until they were priested, his curates would be paid at the rate of £110 per annum, and since three of the four curates were deacons, it meant that his budget in relation to his staff, was balanced.

When William Lewis succeeded in April 1869, a good fourteen years of this second stage of the history of the curates' salaries remained, and during that period the Commissioners made five new temporary grants. Moreover, in 1876, they withdrew one temporary grant in order to substitute for it a permanent grant of £120, towards which the incumbent was not required to make a contribution. With only temporary gaps in the process, he was able to meet all the grants with aid from a variety of sources, so as to sustain a staff of assistant clergy, which grew in strength from four to nine over the years, paid at the rate of £120 per annum. He was fortunate in obtaining substantial assistance from the C.P.A.S. (c.13.5% of the total paid to curates over this period), and assistance also from the A.C.S. (c.3.1%) from

1. A fifth grant had been voted towards a curate at Gilfach Goch from 1 November 1866 which, however, was not used until a curate was eventually engaged in December 1869. See R.B.File, 'Ystradyfodwg', op.cit., s.d., 4 December 1869.

2. See, Appendix No. 10.

3. The L.C.E.S. grant of £25 towards the salary of the curate at Tonypanyd was made on condition that 'local landowners' made up the amount to £60. See 'Minutes' op.cit., 12 March 1867.

4. See, R.B.File, op.cit., s.d., 28 October 1868. 5. See, Appendix No. 10.

6. The Gilfach Goch grant also came into operation.

7. See, Appendix No. 10, n.36.

1875, whilst the L.C.E.S. was not niggardly in its contribution (9.7%^I). The remaining 20% included the payment of half the salary of one curate and one quarter of the salary of another by the diocesan Home Mission Society, and a number of individual annual contributions which the incumbent was able to rely on for periods of varying duration. Of these, two were of £60 each, and comparatively secure,² but the others were much less substantial and less permanent but, nevertheless, valuable in the context of a pretty precarious financial situation, whilst saving the incumbent the unwelcome task of turning to his never too prosperous parishioners to make up the deficit.³ Significantly, only one of this group of contributors, Crawshay Bailey, could be classified first and foremost as an industrialist.⁴

But these were halcyon days in comparison with the stage that followed during which, the Commissioners, after 1883 countered every application for a grant under the Act with some rendering of the formula, 'The Commissioners have felt it necessary to abstain from making any new grants'. The next grant of this category to be made was not voted until 1907, and only then after the bishop himself had made an application on behalf of Llanwynno. The value of these grants, it may well be argued, was more apparent through their withdrawal than their awarding, the protestations of the incumbents being so eloquent of the needs that required

I. See, Appendix No. 10.

2. The curate serving the Rhigos area was engaged by the Society, which assisted to the extent of £30 a year in the payment of the curate at Ferndale. (See, Ibid).

3. The one payment in aid of the salary of a curate at Gilfach Goch, offered by the Revd. Richard Prichard, and met by an E.C. grant for the year ending 1 November 1867, was not used until a curate was eventually appointed in December 1869. The other, to pay a curate at St. David's, Ton Pentre, made by Crawshay Bailey, and met by an E.C. grant for the year ending 1 November 1882, was not used until the appointment of a curate in October 1884. (See Ibid.)

4. The Earl of Dunraven contributed £20 towards a benefaction to pay a curate at Blaenrhondda from 1874. The Marquess of Bute, who contributed £10 towards the salary of the curate at Treorchy from 1872, withdrew his assistance in 1876, as did also the incumbent of Ystradyfodwg, contributing £10, because he could no longer afford it. See, R.B. File, 'Ystradyfodwg' op.cit., s.d. 3 November 1876.

to be supplied. And they had cause to be anguished on the basic score of population multiplying at an alarming rate. In Llanwynno where the population increased to over 15,000 shortly after 1891, it remained at that level to 1914 although in the meantime considerable areas of the parish had gone towards the formation of two Consolidated Districts, and one whole new Ecclesiastical District. In Ystradyfodwg, with over 33,000 inhabitants in 1881, there were^I still 22,000 in 1901, and about 28,000 by 1920, despite the fact that three whole Ecclesiastical Districts had been formed out of it in the interim. Glyntaff experienced a slight diminution of the population up to 1901 but, thereafter, it also experienced the rude shock (to judge from the incumbent's testimony) of seeing the total soaring by over 102% to more than 14,000 by 1921.

The worst affected incumbent of Llanwynno was Llewellyn Lloyd Davies, in office from 1890 to 1903. His correspondence with the Ecclesiastical Commissioners throughout his incumbency was in effect, a reiteration of pleas and earnest applications, because of the absence of an adequate staff which made him 'utterly unable to cope', and of the burden of scraping together enough money to pay his existing curates. At Glyntaff, where the pressure of events came later, John Gower Jones, Vicar from 1905 for the ensuing thirty-two years, and a man given to bemoaning his lot, had to bear the brunt of the Ecclesiastical Commissioners' prevailing inability. Within weeks of arriving² in the parish, he was applying to them for a grant, an application which he repeated annually, and sometimes oftener than that, over the eight intervening years until the outbreak of war in 1914, but to no avail. He pleaded the 'disheartening' effect upon him of having one of the poorest parishes in Wales, which made it difficult even to find £50 annually from local sources to pay the existing curate, and impossible to maintain another curate, no matter how sorely needed, without a grant, even going to the extent of accusing the

I. In 1921, the Ystradyfodwg total was 16,775, but Ton Pentre (separated into a new District only in March 1920) had also a population of 10,985. (See Appendix No. I.

2. See, R.B. File 'Glyntaff', s.d., 4 January 1906.

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Commissioners of being 'unrighteous' in the distribution of their grants. The vicar of Llantrisant from 1884, Joshua Pritchard Hughes, even after the separation of Cymmer into a new District in 1894, between that time and the creation of the new District of Dinas and Penygraig in 1901, had to contend with a population of c.16,000 concentrated at various centres in his widespread parish, and necessitating the employment of seven curates. But the Ecclesiastical Commissioners could not be persuaded to add to the four grants made to the parish prior to 1880.

As for Ystradyfodwg, the severance of Cwmparc in 1898 left it a parish of c.22,000 inhabitants, with three curates, and in receipt of two Ecclesiastical Commissioners' temporary grants, together with one permanent grant of £120. Within four years, four curates were being employed and, from 1909 onwards, seven. But entreaties to the Commissioners bore no fruit, beyond that, in response to a benefaction of £2,000 offered by Mrs. Llewellyn, they met it with a like sum ^{to} provide a salary of £120 for a curate to be associated with her church of St. Peter at Pentre.

During this stage, consequently, the voluntary societies again assumed a major role, but such was the demand for increased pastoral superintendence, that, with no other sources available to the incumbents, the congregation had to bear a share, to a much greater extent than ever before, of the cost of employing assistant clergy. The main cause of frustration for incumbents of Glyntaff and Llanwynno, however, was the sheer impossibility of engaging curates with the resources that they had at their disposal. At Glyntaff, J. Gower Jones, with debts on church buildings to contend with, and the necessity to raise a substantial

1. J. Gower Jones maintained that there was a very rich parish in the diocese in receipt of two grants, and that if a commissioner were sent to investigate matters in South Wales, Glyntaff would be among the first of the parishes to receive a new grant. (See, R.B.File, op.cit., s.d., 6 December 1911). His financial situation was not improved when, in 1912, the C.P.A.S. grant of £60 was, on a matter of principle, exchanged for an A.C.S. grant of £36. (See, Appendix No. 10 'Glyntaff'n.33).

2. The last grant to be made was the fourth in a series, and in operation from 1 May 1879. See, R.B.File, 'Llantrisant' No. 13,973, s.d., 9 August 1879.

3. See, The Ecclesiastical Commissioners' Annual Report No. 55 (1903). The payment was operative from 2 May 1902.

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amount each year to pay the existing curate, found it impossible to the end of the period, both to provide two mission churches which he knew were essential, and to engage another curate. In the case of Llanwynno, it is true that when the Commissioners declined the incumbent's application for a grant towards a curate in the region of Porth, in 1887, both the A.C.S. (for the first time in the history of the parish), and the Bishop of Llandaff's Fund, came to his assistance with substantial help, and that, when in 1894, the area of Abercynon was crying out for pastoral supervision those same sources continued to make it possible to employ a curate there. But he was heavily involved in putting up buildings, and that at a time when industrial disputes were an added² complication, so that he could do no more than cry out about his difficulty in paying his existing staff of three, and his total inability to engage, at least, another two curates to discharge adequately the cure of souls in his³ parish. The vicar of Llantrisant was more fortunate in being in a position to engage curates to serve the areas of Cymmer, Dinas and Penygraig, Williams-town and Bryneirw, during this stage, although the Ecclesiastical Commissioners had closed their portals against him when he found the need to employ the last two. Again, the A.C.S. (also for the first time in the history of the parish), the C.P.A.S., and the two diocesan societies, came to his rescue, yet leaving⁴ him with a considerable leeway to make up. Furthermore, 'urgently needed' was a phrase habitually employed by him in his applications for curates' grants, indicating that only in extreme circumstances did he find it possible, eventually, to place curates in these situations.

1. In 1913, £44 by way of subscriptions, and £10 by way of church collections went to pay the curate's salary. See, R.B.File, op.cit., s.d., 20 February.

2. In 1901 furthermore, the Bryneirw area of Llantrisant, with its church of St. Barnabas, but without a curate for the 1,400 inhabitants, was transferred to Llanwynno. (q.v., p.105).

3. On 28 August 1894, Llewellyn Lloyd Davies informed the Ecclesiastical Commissioners that he needed a staff of 5 curates, and that he was short of £135 at the time to pay his existing staff of three, although he had 'tried every source, societies general and diocesan, private individuals, and congregations'. A year later he was again pressing his case for two more clergy, and in 1901, because of the transference of Bryneirw, stating 'An extra curate will now be required, but no available grants'. See, R.B.File, 'Llanwynno', op.cit.

4. During this stage, Joshua Pritchard Hughes himself was contributing a considerable proportion of the curates' salaries. In 1988, e.g., it amounted to £120, and in 1890 to £100. See, R.B.File 'Llantrisant', op.cit., passim.

William Lewis, in Ystradyfodwg, was confronted with the same problem only, as usual, on a far larger scale, and despite the porgressive diminution of the parochial area through the separation of three Ecclesiastical Districts during the period, it was a recurring problem. Thus, before he was relieved of the responsibility of pastoral superintendence in the Rhondda Fach with the creation of the District of Tylorstown with Ferndale in 1887, he was exercised in financing a curacy for Maerdy, after the Ecclesiastical Commissioners had turned down his application in 1884. He succeeded with the ample support of both the national voluntary societies,^I and of the Bishop of Llandaff's Fund. Prior to the separation of Treherbert in February 1893, he had been enabled with society grants and voluntary contributions, to get together a salary for a curate at Ynysyfeio in that² Locality. But it was only a temporary relief, since by the time Cwmpare was created a District in May 1898, he had managed to place a Curate in that area also with the combined assistance of the C.P.A.S. and the A.C.S., after the Ecclesiastical Commissioners had declined his application in 1895. Earlier, in 1887, the A.C.S., together with the B.L.F., had helped him out of a difficulty in retaining a curate at Heolfach (Ystrad Rhondda), for the Home Mission Society which had been responsible for half the curate's salary was wound up in that year. Moreover, the Ecclesiastical Commissioners, though adamant in their attitude about new grants, agreed to continue their³ contribution as heretofore. By 1897, William Lewis was in the happy position of having his six curates' salaries underwritten whether by societies or by

I. The A.C.S. grant was of £60, and the C.P.A.S. grant of £80, whilst the B.L.F. voted £10, all earmarked towards the payment of the curate at Maerdy. (See, Appendix No. 10).

2. See, R. B. File, op.cit., s.d., 20 November 1891.

3. See, R.B.File, 'Ystradyfodwg', op.cit., s.d., 17 November 1887.

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individuals excluding himself and his parishioners, but it was a high-water mark, since in years up to that date the incumbent himself had paid contributions out of his own income to make up the deficit, whilst during the ensuing period the 'local' share in the salaries went up by leaps and bounds. The two main reasons for it were, progressive increases in the amounts paid to curates, which had a decided effect upon a parish employing as many clergy as Ystradyfodwg, and the withdrawal, for varying reasons, of the voluntary societies, so that from 1903 there remained only the C.P.A.S. Consequently, by 1913 the grants were being subsidised by £20 in the form of subscriptions and £130 by way of collections in churches, with the incumbent contributing £50 and, in addition, paying the whole of one curate's salary of £150 out of the emoluments of his canonry at Llandaff.

1. In a return to the Ecclesiastical Commissioners (See, R.B. File, 'Ystradyfodwg', s.d., 8 February 1897), William Lewis indicated how the £720 required for his curates' salaries was supplied by £300 from the Ecclesiastical Commissioners, £120 from the C.P.A.S., £60 from the A.C.S., £60 from the B.L.F., £40 from the L.C.E.S., £60 from the Bailey Estate, £20 from the Earl of Dunraven, and £60 from Mrs. Llewellyn. The list, it might be noted, fails to correspond exactly with the evidence of various Reports, as can be seen by a comparison with Appendix No. 10.

2. In 1890, for instance, William Lewis 'outgoings' included £50 'towards curates' salaries and church purposes', and, in 1892, £25, 'to curates' salaries'. See, R.B. File, op.cit.

3. Six curates were paid, in 1897, an aggregate of £720; in 1905-£770; in 1913-£870. See, R.B. File, op.cit., passim.

4. The A.C.S. made no further grants after the endowment of the St. Peter's curacy in 1902. The B.L.F., terminated its assistance in 1903, and was wound up in 1911. The L.C.E.S., during the last decade of the century was in dire financial straits, and no grants were paid to Ystradyfodwg after 1898 until, reinvigorated by 1917, it voted the parish a new grant. The sidesmen of St. David's, at a meeting held 21 October 1902, observed that the A.C.S. had withdrawn all grants to the parish, requiring increased support for the parochial clergy fund. See 'St. David's Minute Book' in the Ystradyfodwg parish chest.

5. See, Ibid., for a 'Statistical Return of Parochial Work, dated June 1915, where it is indicated that the parochial collections were allocated to individual churches in the ratio of, the parish church - £50; St. Peter's - £30; St. David's - £30; St. Stephen's - £20; St. Mark's - £20. William Lewis became a Residentiary Canon in 1903, the income therefrom amounting to £350, less £25-£30 by way of Chapter dues.

Moreover, the parishes were duty bound to contribute towards the funds of the voluntary societies annually. On the voluntary basis solely, the societies were notoriously ill-supported. In 1862, the L.C.E.S., for example, sought to bring about an improvement by decreeing that every parish receiving aid should make an annual collection on behalf of the society and promote a Parochial Association to support it. As a result Parochial Associations were established five years later at Ystradfyfodwg and Llantrisant, but Llanwynno had forestalled even the ruling,^I being among the first twenty to be established in the diocese in 1856. Another rule, of 1889, required parishes to return to the society at least one quarter the value of the grant, which was amended to one third only two years later. All the voluntary societies had corresponding conditions with the result that, in the case of Ystradfyfodwg, so well supplied with grants to pay its curates in 1897, it had, nevertheless, to find £130 to honour² its obligations to the assisting bodies. J. Gower Jones, indeed, made the point that if the E.C. were to grant him £60 and the C.P.A.S. another £60, the net value to him would be £95, since the society would require £25 by way of a contribution, resulting in his having to raise £40 in the parish to pay a prospective curate.³ In practice, each society was represented in a parish's annual Statement of Accounts, by a statement pertaining to the parochial association existing for its support, into the funds of which church collections and subscriptions were annually paid.

When it is borne in mind that this phase of the Commissioners' policy prevailed over the years when church building activity in these parishes was at its height,⁴ the incumbents' frustration because of being at their wits' end for funds to promote competing

1. For a list of the Parochial Associations, see Annual Reports No. 20 (1871).

2. See, the Llewellyn bundle of correspondence in the parish chest, s.d., 16 October 1897. On an average, c.£54 was being paid annually to the C.P.A.S., and £25 to the A.C.S. The Llanwynno amounts corresponding were £24 and £47. See Annual Reports, passim.

3. See, R.B.File, 'Glyntaff', op.cit., s.d., 30 September 1910. Moreover, the parish was already paying £25 to the society in respect of an existing grant.

4. More than half the churches built in the Rhondda were opened between 1887 and 1897. Between these years, 10 were erected in Ystradfyfodwg and 5 in the Llantrisant area. See, Appendix No. 5.

projects of an essential nature is understandable. It was a period during which they were aware that the church did not have the resources necessary for them to engage their parochial communities to the fullest missionary extent.¹ The last stage, when the Commissioners were again willing to vote grants under 23 and 24 Vict.c.124, opened for the Rhondda parishes with a third grant for Llanwynno, in operation from November 1907,² and it was followed by still another, voted three years later.³ But no other society increased its contribution correspondingly. On the contrary, the B.L.F. grant ceased as the society became defunct and, when soon after the voting of the third grant, the District of Abercynon was separated from the parent parish,⁴ the L.C.E.S. diminished the value of its grant.⁵ The result was that the parish up to 1914, when the District of Llanddewi was separated from it, was obliged to find funds out of its own resources to complement the grants, and even more funds to make up the deficiency occasioned by the defaulting of the societies. The amount left for the parish to find amounted, by 1914, to £165,⁶ and it was no wonder that the incumbent then wrote to the Commissioners 'wishing to emphasise the necessity for dividing so large a parish'.⁷

Ystradyfodwg did not benefit from a new E.C. grant until 1916, when clergy had become so scarce that William Lewis was compelled to wait some time before he was able to engage a curate. Eventually, the man appointed was placed as curate in charge over the Ystrad locality of the parish which had been constituted into a conventional district bearing the name of St. Stephen. His salary, as was customary for curates in charge, however, was paid through the archdeacon and not through his incumbent.⁷ Within the realm of assistant curates, the war years produced exceptional circumstances, not to be connected with what had gone before as a natural development in Llanwynno or Ystradyfodwg. As for Glyntaff and the Llantrisant area, the former derived

1. Even William Lewis, with his impressive array of curates was claiming after the turn of the century that 'more clergy were sorely needed'. See, R.B.File, 'Ystradyfodwg', s.d., 18 October 1900.

2. See, R.B.File, op.cit., s.d., 11 June 1907.

3. See, Ibid., s.d., 17 October 1910.

4. See, Appendix No. 10.

5. Ibid. 6. See, R.B.File, op.cit., s.d., 10 February 1914.

7. The C.P.A.S. and the A.C.S. also voted grants towards this salary, as did the L.C.E.S. and the Llandaff Poor Benefice Fund. See Appendix No. 10, 'Ystradyfodwg', n.110.

no benefit from the Ecclesiastical Commissioner's relaxing of their policy during this fourth stage since the incumbent failed to convince them of the urgency of his applications, whilst the latter had been wholly apportioned into new Districts before the end of the third stage, the process terminating with the creation of Dinas and Penygraig in 1901.

The Ecclesiastical

Commissioners' policy of assistance only to meet benefactions, accompanied by a 'de haut en bas' attitude, especially towards poor areas has been criticised, and Rhondda incumbents were certainly often dissatisfied with the attitude adopted toward them. The legalistic adherence to regulations, for instance proved irksome to men in the heat of the battle, as also to men existing on a shoestring, whilst an apparently heartless indifference to the often gruelling plight of the applicants made them seem inhuman and mechanistic. On the other hand, the help afforded by them was certainly appreciated. William Lewis was in a better position than any of his colleagues to arrive at a fair assessment, and it was within him, when making an application for still another curate's grant in 1883, to express 'his heartfelt gratitude for the great and valuable assistance already given' to him.

Built up on the basis of Appendix No. 10, Table No. 5 shows how curates' salaries throughout the period were proportionately subsidised through the respective agencies. Glyntaff was the only parish where the Ecclesiastical Commissioners were not the main source of assistance. When their help would have been most acceptable, during the last twenty five years, it was not available; the C.P.A.S. were in the field from the outset and continued their support maintaining a manageable situation, until the last incumbent, J. Gower Jones, relinquished it as a matter of principle.

1. See, G.F.A. Best, op.cit., pp.442 ff.

2. When the Curate, John Cunnick, wrote to the Commissioners on 31 October 1863 that an amount of £20 was due to him on the following day, he was told, five days later that, subject to a certificate from the bishop, payment would be made upon presentation at their office through a banker or other agent any Tuesday or Thursday between 11.a.m. and 3.p.m. of his stamped receipt on a prescribed form. See, Ibid., s.d.

Table No. 5Percentage Contributions to Curates' Salaries 1851-1920

PARISH	EC	CPAS	ACS	LCES	BLF	OTHER
Glyntaff	37	42	3	.5	-	18
Llanwynno	36	15	5	24	4	16
Ystradyfodwg	53	15	4	5	1	22
Llantrisant	35	27	3	12	7	16
Average-	40	25	4	12	3	18

The C.P.A.S. however, by an appreciable margin, was the voluntary society most liberal in its aid to these parishes. Assistance from the A.C.S. was contingent and temporary by comparison. The diocese, throughout the period was predominantly evangelical in character with only pockets showing Tractarian influence from the latter decades of the nineteenth century, so that it was natural for the incumbents to turn to the C.P.A.S. when in need. Often, nevertheless, both societies were helping a parish at the same time without a suggestion of acrimony or competition. Llanwynno alone received more substantial help from a voluntary society other than the C.P.A.S., the main reason being that the L.C.E.S. took a special interest in the parish from its inception. The society and Llanwynno as an industrial parish began to blossom at the same time, and the first incumbent of the era, William Davies, found no reason to turn to any other voluntary society throughout the twenty six years of his incumbency. At Glyntaff, on the other hand, the

C.P.A.S.'s entrenched position largely accounted for the negligible intervention of the L.C.E.S. The effect of the B.L.F. in these parishes was much more evident in the sphere of church building than in that of pastoral superintendence. Its influence, nevertheless, was complementary to that of the L.C.E.S., allowing the latter more latitude to utilise its resources, meagre though they were, in the pursuit of its main aim, to provide more adequate pastoral superintendence. The parishes themselves, on whom fell the absolute necessity of raising the remainder after the payment of all the grants, found it burdensome. It was, of course, the incumbents who had to bear that responsibility, and the assistance they received from persons of wealth associated with the parishes, whether as industrialists or as landowners, was contemptible. With the exception of the annuity provided by the Bailey estate, and the benefaction supplied by Mrs. Llewellyn, both to the benefit of Ystradylfodwg, nothing substantial issued from either quarter. As the incumbents so often complained, the coal-owners were, with rare exceptions, absentees, and, again with rare exceptions, nonconformists. When the incumbents turned in the direction of their own membership it was to be faced with working colliers who were, more often than not, in no position to provide any financial help. One other diocesan society, the Home Mission Society, came to the assistance of Ystradylfodwg, paying half the salary of an assistant curate from 1866 to the termination of the society's existence in 1887, and a contribution towards the salary of another for about ten years. But the provision of the 'remainder' in the last resort became a personal obligation for the incumbent. The vicar of Llantrisant, because of his comparatively exalted status both ecclesiastically and financially, was constrained to draw heavily on his own stipend for this purpose. By the end of the century

1. Accounts of the Society's work appearing in the Annual Reports of the L.C.E.S. from 1883, dwell particularly on the galvanising effect of the new society in the sphere of church building.

2. The Revd. Richard Prichard, who paid half the salary of the curate at Gilfach Goch, was in no sense to be classified with the major landowners, whilst the incentive to help arose, arguably, from his attitude as a clergyman to the prevailing situation.

3. The society issued Annual Reports, whilst brief accounts of its activities appeared in the Llandaff Diocesan Church Calendar. From 1874, its nominee was stationed at Ystrad Rhondda, rather than at Rhigos, which he used as a base for operating in the whole area of the parish southwards as far as Dinas. (See e.g. The Annual Report (1877) 4. The curate at Ferndale's salary was assisted with £30 a year from 1877.

William Lewis of Ystradyfodwg was also financially well circumstanced, and found it possible not only to contribute towards the payment of his curates, but voluntarily to pay one whole salary himself, a unique gesture for a Rhondda clergyman. Yet, all the incumbents, after their stipends had been raised to the level of £300, were able to make the contributions demanded of the circumstances surrounding the endeavour to retain a curate, when the need arose. With the twentieth century came a higher level of salary, which made quite an impact on a parish employing a number of curates, but there was also a developing sense of the congregation's obligation to make a reasonable contribution towards the maintenance of the assistant curate.

As to the image of the assistant curate which prevailed in the congregation's mind, evidence has already been adduced to suggest that by the eighties there had occurred a decided improvement. But behind some of the bishops' endeavours to inculcate standards there hovers the suspicion that there was still room for considerable dissatisfaction. More than any other bishop of the period, Ollivant was constrained to raise levels in the ranks of the lower clergy. His Charge to the Clergy in 1875, for example, comprised three lengthy addresses, the second of which had as its theme, the part the clergy had to play, in which he elaborated on the two aspects of personal piety and a cultivated mind. In the course of it he declared, 'I honestly confess to the feeling that the younger clergy...are too apt to think little of mental culture, as viewed in relation to the intellectual condition of the age in which we live...' Yet, he emphasised the importance of pastoral work, and not only among Anglicans but involving 'all within the parish'. In his Charge of 1881, he opened another little window overlooking this sphere. 'If a clergyman is so vapid that it is difficult for his hearers mentally to keep up with him, or so slow and monotonous as to weary his fellow worshippers by his dulness', he postulated, 'How can he expect that they will make no complaints?'. And, when his long episcopate was over, his successor, Richard Lewis, in his Primary Charge returned with enthusiasm

I. It was unique for the industrial period proper. D. Watkin Williams, however, had paid his curate's salary on the threshold of the industrial period. q.v.p.209.
 2. q.v.p.195.

to the theme quoting, 'An ignorant clergy is a reproach to any Church, and must injure its efficiency, but an ungodly clergy threatens the removal of its candlestick and the extinction of its life', and commenting, 'the Church in Wales during the last century and a half owed much of her weakness and inefficiency to the prevalence of both these evils'. Already he added, steps were being taken towards remedying the situation. A realistic look at the Rhondda curate, however, requires that there should be taken into account certain factors of stark practical import. It is, for example, essential to recognise that 44% of these men served their first curacies in these parishes, and the proportion in Ystradyfodwg where the industrialising process was at its most intense, in fact, being as high as 49%. The incumbents, especially when bilingual curates were in question, were glad to employ even deacons, but it was no gentle introduction for a brand new clergyman to be cast into the melee of a Rhondda parish of this period. Moreover, a fair proportion of them were of that category allowed by Bishop Ollivant to move on to ordination on condition that they served lengthy diaconates. In other words, they were given an opportunity to prove themselves, over four, five, six or even more years, and within an environment where they might expect very little quarter to be granted. It is remarkable that the record contains references to so few delinquents, and that, on the other hand, a number of these Rhondda curates are later found as incumbents of Rhondda parishes. The circumstances demanded of the only men whom the Church in Wales could produce in answer to the challenge of the era, qualities well beyond those measureable by normal ecclesiastical standards, even as often set out by bishops. One outstanding

1. Of the Glyntaff curates, 30% were deacons; of the curates of Llanwynno, 43%. Of those who served Ystradyfodwg and the Rhondda area of Llantrisant, to all intents and purposes an extension of Ystradyfodwg, over 50% were deacons when they first arrived in their parishes. See Appendix No. 10.

2. Diaconates of four years or more were served by twenty one of the total number of curates during the period, twelve of whom were curates of Ystradyfodwg. See, Ibid.

3. The R.B.Files contain specific references to no more than two suspensions.

4. Among those curates who served long diaconates but became Rhondda incumbents, were, Moses Lewis (Llanwynno); Edward Stephens (St. John the Baptist, Llantrisant); John Rees (Tylorstown with Ferndale). Other curates who became Rhondda Incumbents included Thomas Rogers (Llwynypia), John Rees (Treherbert), and Daniel Ellis Jones (Abercynon).

example of a clergyman, nevertheless, enchanted by the appeal of the Rhondda, merits special mention. William Lipscomb Orpwood, a student of Pembroke College, Oxford, who was ordained deacon in 1904, persuaded the Bishop of Llandaff to appoint him 'Honorary Curate' of Ystradyfodwg, and to send him to the mission church of St. Mark's, Gelli. It was at a juncture when the Incumbent, William Lewis, was experiencing bitter disappointment due to the frustration of having failed to provide for that area the church that he had planned.. Lipscomb Orpwood was able to alleviate the rankling to some appreciable degree, for the six years which he spent at 'little St. Mark's' as he was pleased to refer to it, was the period of transforming the enlarged mission room (which was the end product of the incumbent's endeavour) into a church, especially in terms of its interior furnishings. This work he attended to spectacularly, taking full advantage of his station as son to the Royal Saddler, to obtain such gifts as a brass lectern from the King, an autographed Bible from the Prince of Wales, carved oak chancel chairs in memory of Archbishop Temple, and of Prince Stourdza, and various other articles of comparable provenance, which he then paraded in order to entice lesser fry to join the company of such highly exalted contributors. For a brief period, 'little St. Mark's' was certainly on the map, the episode, moreover, being indicative of a facet of the impression that the Rhondda was making on the world at large at that time.

D. Lay Ministers

During an era in the history of the Anglican Church when, in industrial areas, a large variety of lay agencies emerged, the Rhondda shared in experiencing the use of some of them. More often than not the episode was of short duration and sometimes the role of the agent is not clearly defined by the title. Thus,

I. Lipscomb Orpwood left St. Mark's to be the Vicar of St. Matthew¹ and St. Michael's, Fulham in 1910. (See, Crookford's, 1914). On occasions his behaviour also was spectacular, as when a concourse of people were collected together with the aid of a crier, to hear an important message from the King at the unveiling of the 'royal' lectern. See, Muriel Evans, op.cit., pp.43 ff.

a question mark hovers over the 'lay Scripture reader' towards whose maintenance the L.C.E.S. refused to make a grant in 1863. Whilst the duties of the 'lay missionary' whose name appears with the clergy of Llanwynno in 1913, are open to question. No certain indication is given of the part played by the 'woman worker' who served in Ystradfydowg between 1909 and 1915. The titles, 'navvy missionary' and 'Church Army Captain', however, are open to a more explicit interpretation. One of the former description was active in the Rhigos area of Ystradfydowg towards the end of the first decade of the twentieth century, and another had laboured in Glyntaff during the previous decade. As for the latter, Captain J.R.Davies, was stationed at the mission room in Cwmparc from 1895 until the opening of the new church there, when he was transferred to the newly opened mission room at Gelli. Apparently, all these were stipendiaries, some of whose salaries were aided by grants from voluntary societies.

As in all other parts of the church of England so also in Llandaff, there was much discussion over the issue of lay

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1. See, Minutes, op.cit., s.d., 13 March, where it is also stated that such cases had never been assisted by the society.
 2. See, R.B.File, op.cit., s.d., 29 March.
 3. See, the C.P.A.S. Annual Reports, passim. Also p.343 below.
 4. For Mr. J. Budge's activity, see the Rhigos Navvy Mission Room bundle in the Ystradfydowg parish chest, and also p.183, above.
 5. See, the B.L.F. 'Minutes', op.cit., s.d., 30 March 1893.
 6. See, Appendix No. 5 and Ibid., n.133; also Muriel Evans, op.cit., p.41.
 7. The B.L.F. made a grant of £5 towards the remuneration of the navvy missionary in Glyntaff. (See, 'Minutes', op.cit., s.d. 30 March 1893). The Navy Missionary Society expected two thirds of the salary of a missionary to come from sources other than its own funds. Mr. Budge was paid £96 a year. (See the 'Navy Mission Correspondence' in the Ystradfydowg parish chest, s.d., 7 July 1910). The salary of the Church Army captain was at the rate of 27 shillings per week. (See, R.B.File, 'Ystradfydowg', op.cit., s.d., 9 February 1895). The incumbent of Ystradfydowg contributed £20 towards the payment of £60 per annum to the woman worker, the C.P.A.S. making up the remainder. (See, the C.P.A.S. Annual Reports, passim, and also the R.B. 'Ystradfydowg' file, s.d., 8 April 1913.

participation in the life of the Church during the last quarter of the nineteenth century, which resulted, among other things, in the setting up by the diocesan conference at its first meeting, held in 1883, of a Lay ^I Helpers Association. It did not make much headway for some years, Ystradyfodwg, indeed, being especially mentioned in 1887 as the parish heading the membership list with 152 out of a total of 672 for the diocese, but its objective of 'supplying a bond of union between all engaged in the work of the Church in the diocese' ² was indicative of a prevailing trend. ³ The spheres of lay participation envisaged were numerous, ⁴ the process involving them being, in effect, an infiltration of so many departments of parochial life, thitherto the province of the clergy alone, by the laity. Among the various branches of work recognised by the Lay Helpers' Association, however, as Bishop Richard Lewis expressed it in his Primary Charge, 'that undertaken by the Lay Reader is not the least important'. It could be argued that the bishop made an under-statement relative to the status of the Lay-reader since, from the standpoint of ministry in the narrower sense, the office was certainly the most important of the lay agencies. The reasons for its emergence during this period, moreover, have a bearing on the conclusions to be drawn concerning the question of lay involvement as a whole. Was it to be attributed to expediency?, to the Church's need in the crisis precipitated by the Industrial Revolution of employing the laity if it was to survive?, or was it the outcome of radical thinking about the 'Body' of the Church?. Canon T.G.King in dealing with the issue, argues strongly for the latter, maintaining that Readership is a lay ministry running parallel with the clerical ordained ministry, and that its re-emergence in the nineteenth century (having initially

1. See, the Llandaff Diocesan Conference Report, 1887.

2. Ibid.

3. Discussion at the diocesan conferences, especially in 1898 and 1900 (See, Reports), ranged from topics such as the reform of Convocation by the establishment of a lower house of clergy and laity voting by orders, and better methods of electing members from the diocesan conference to the House of Laymen, to the setting up of parochial church councils and the appointment of laymen to relieve the clergy from all matters of parochial finance.

4. Some of the spheres mentioned were, National schools, Temperance societies, working men's clubs, Church Lad's Brigades, Girls Friendly Societies, Mothers' Unions, lending libraries, cricket and football clubs.

appeared in Elizabethan times¹, was not to be attributed to merely practical considerations. The argument, in those terms, however, requires a wider base than the present study, but within the parishes under consideration there is no doubt that layreaders were primarily employed to provide a ministry of sorts when, either for reasons of a shortage of clerical manpower, or of funds to pay a curate, the employment of a clergyman was out of the question. Canon King, in support of his argument, maintains that this lay ministry² emerged at a time 'when clergy were available in more than adequate numbers', and that even within industrialised areas, but, for one thing, the bilingual problem did not come within his field of calculation and, in addition, the availability of funds to pay ordained men was a major consideration in these parishes. As proof of the latter contention might be cited certain ideas that were being bandied about for augmenting the ranks of the unpaid ministry towards the end of the period under review, when ordained clergy were more plentiful than at any other time during the period. In his Primary Charge, Bishop Lewis addressed himself to the problem which presented itself in terms of 'no lack of men for ordination but of a lack of means for their adequate remuneration', declaring that much spiritual work would have to be left undone', unless some other method of filling our ranks is adopted than that of ordaining to the diaconate none but persons who are to become stipendiary curates'. He stated that he was resolved, 'to ordain persons possessed of other means of living, willing to aid the clergy gratuitously', a decision, however, which he had laid aside by the time of his subsequent Charge, despite an affirmative resolution of the Upper House of Convocation, preferring, as he said 'to put his trust in increasing the lay agency'. Within another three years (Charge of 1891), another new idea was being mooted of utilising students of St. David's College, Lampeter as layreaders prior to their ordination. Still another factor favouring the extension of the lay ministry was the need for the Church of England in

1. See, T.G.King, Readers: a Pioneer Ministry (London, 1973) pp.76 ff.

2. See, Ibid., p.78

Wales to demonstrate its willingness to involve the laity, vis a vis the practice within nonconformity.

It was not until 1866 that the bishops of the Church of England revived the office of Reader and it was not until he delivered his Charge to the Clergy three years later that Ollivant of Llandaff, treading very delicately, broached the subject, declaring his willingness to consider taking readers into the system of ministry within the diocese, despite the apparent dangers. He confessed to a fear of the consequences from giving such independence and 'right of interference' to the layman, on the one hand, admitting, on the other, that there was a need to beware of 'too rigid an adherence to old and conventional rules, and of being too slow in catching the spirit of the age'. In 1870, he commissioned six men, the first readers to be appointed in the diocese, yet recording the event in his subsequent Charge of 1872, betraying a state of mental

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uncertainty. On this background the question arises as to what role was assigned to the lay-assistant towards whose salary the C.P.A.S. made a grant to the value of £60 to Llanwynno for five successive years from 1854², especially when the latitude allowed layreaders when eventually accredited in 1866³ was so circumscribed. Although Ollivant was very careful to note that the men 'were set apart with a solemn service', in his chapel, and in absolute conformity with the regulations formulated by the bishops of the Church of England, those regulations, on paper, allowed the reader to do little more than read the lessons in unconsecrated churches, and render general aid to the incumbent in the social and welfare areas of his work. The 'Statutory Services', such as Morning and Evening Prayer were outside the reader's province in fact, what he was permitted to do was hardly outside the range of any untrained layman. It was not until 1884 that the Convocation of Canterbury passed a resolution allowing readers to preach in unconsecrated buildings whilst, 'Regulations for the Office of Reader' issued in 1905, (the first of their kind to appear with the Church's full backing since 1866), and

I. 'I cannot be insensible of certain peculiar dangers that attend it' (Layreadership) commented the bishop. None of the original readers were assigned to the Rhondda parishes.

2. See, The C.P.A.S. Annual Reports, passim. 3. See, T.G.King, op.cite, p.91

remaining operative until 1921, manifest how prescribed their activity continued to be. These permitted the taking of services in consecrated buildings, together with the preaching of sermons (their own by parochial readers in unconsecrated buildings only, in contrast to 'diocesan readers', in consecrated buildings approved addresses supplied to them), yet in no case to be delivered during any appointed service of the Church. It was further enjoined that the proper place of such ministry should be the reading, prayer, or Litany desk, and not the pulpit. The view has to be taken, notwithstanding, that this was an area of much confusion and that, in practical terms there were many divergencies from the prescribed rules, as also between diocese and diocese, although Ollivant's attitude was not conducive to any relaxation within his own diocese. His attitude may have led to a reluctance on the part of candidates to come forward, so that, as late as 1878, he should comment, 'If this is a good method of enlisting the laity in our service, I am at a loss to know why it is not more frequently desired and applied for'. During the twelve years or so of his episcopate when readers were commissioned a total of 42 were licensed in the diocese, a figure to be illuminatingly compared with 47 licensed within three years, up to 1894, during the episcopate of his successor.

Bishop Lewis, in fact, was favourable to readers, yet careful to observe that their activity should be kept strictly within limits and that, also, they should provide proof of their competence in relation to the Bible and Book of Common Prayer prior to their licensing. He agreed, as he said, with the resolution of the diocesan conference not to allow readers to officiate in consecrated churches, at the same time explaining that he had appointed an examiner to test the candidates' competence, whose certificate would become a prerequisite to their licensing. During his episcopate their numbers increased greatly, whilst distinctions appeared, especially between the better qualified 'diocesan readers' and the 'parochial readers', and between the stipendiaries and the unpaid.

1. See, Charge to the Clergy.

2. See, Ibid (1894) and cf. the L.C.E.S. Annual Report No. 32 (1883).

3. See, Primary Charge.

4. The S.P.C.K. had a college for training stipendiary readers from 1889 to 1924. See, T.G.King, op.cit., p.97.

Even in Ollivant's time the need in the Rhondda had led to
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 the employment of paid 'lay assistants' who, however, came to be far outnumbered by voluntary readers. During the 20 years from 1889, for instance,
²
 24 readers were licensed to Ystradyfodwg, and as many as 6 to Glyntaff, where the need was small by comparison, but where an adequate staff of curates could not be employed for lack of funds. The integration of readers into the pattern of ministry within a parish is illustrated on occasion, as when the Vicar of Llantrisant, in 1886, explained that services were held at three school-rooms within the Rhondda area by a curate and two lay-readers, one of whom he wished to replace with a curate if he were fortunate enough to be
³
 voted grants towards his salary. Or, as when William Lewis of Ystradyfodwg, in 1895, stated that at Cwmparc, in lieu of a clergyman, a stipendiary reader was conducting 'mission services' there.
⁴
 Between 1886 and 1909, in fact, the C.P.A.S. paid to the Vicar of Llantrisant £50 a year towards the salaries of
⁵
 his stipendiary readers, who were receiving each the princely sum of £35. But, during the war years when the staffing problem in these parishes became acute, readers came to be at a premium, especially where a large staff had been employed, as at Ystradyfodwg. Early in 1917, the incumbent was informing the Ecclesiastical Commissioners that the Ystrad area of the parish, for more than eighteen months, had been served by paid lay-readers, because of his
⁶
 failure to engage a curate. Moreover, their greatly enhanced status was matched by the increased salaries being paid them. In Glyntaff, in 1919, a
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 salary of £1 per week was being paid, but between 1917 and 1919 the salary of a reader at Ystradyfodwg was increased from £97 to £150, his duties ultimately

1. From 1869 to 1871 the C.P.A.S. was assisting stipendiary 'lay-assistants' employed at Ystradyfodwg with £60 a year, whilst Llanwynno was voted £20 towards another such salary from 1880 to 1894.

2. From 1890, a 'List of Readers' appeared annually in the Llandaff Diocesan Church Calendar.

3. See, R.B.File 'Llantrisant', s.d., 20 September 1886.

4. See, Ibid., 'Ystradyfodwg', s.d., 30 November.

5. See, Ibid., 'Llantrisant', s.d., 17 August 1888, and also the C.P.A.S.'s Annual Reports, passim.

6. See, R.B.File, 'Ystradyfodwg', s.d., 6 February.

7. See, Ibid., 'Glyntaff', s.d., 6 February.

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claiming the whole of his time. Like a number of others he found readership² an avenue to the full time clerical ministry, as did readers of later times whenever the opportunity presented itself, by so doing somewhat undermining the argument that here is a truly lay ministry running parallel with the ordained, and pointing in the direction of the dangers that bishops, like Ollivant, sensed were inherent in the system at the outset. Yet, during the episcopate of Richard Lewis the readers' awareness of themselves as a distinct ministerial body developed greatly, so that, for instance, they had events³ on a diocesan scale, like quiet days, organised for them, and eventually, in 1902, a Diocesan Association of Readers established, with a chaplain, an examining chaplain, and a chairman, in the person of Canon William Lewis of Ystradyfodwg, than whom no clergyman in the diocese had been more extensively⁴ associated with readers.

Theirs was the only lay ministry that played a significant role within the sphere of the Church of England in the Rhondda during this period, and it was a role much more imposed upon it by pecuniary considerations than by any other factor. Not even the advantage of having members of the laity taking Christianity to their own kind was an element of importance. On the one hand, the vast majority of the clergy were from the ranks of the common people, and on the other, the inhabitants of these parishes have never been able to accord to the layman, no matter how excellent his qualities, preference over the ordained minister.

E. Aims and Achievements

When William Lewis of Ystradyfodwg, on one occasion, declared 'I have no object or wish but to provide more church accommodation in this thickly populated parish, to check the flood of ungodliness and immorality sweeping through it,

1. See, Ibid., 'Ystradyfodwg', s.d., November 1919.

2. Among readers with Rhondda associations who became ordained were, Daniel Ellis Jones (d.1894), J. Williams (d.1896), Ebenezer Carston (d.1907), Henry Withers (d.1912), J.C. Payne (d.1920)

3. See, Charge to the Clergy (1892)

4. See, the Llandaff Diocesan Church Calendar (1909), and also Welsh Church Commission, Minutes of Evidence, op.cit., Q.48,057 for the 'Rules and Regulations' of the Association. In 1906 there were nine licensed readers in Ystradyfodwg, but none in Glyntaff or Llanwynno. (See, Ibid., Diocese of Llandaff, Statistical Returns, Rural Deanery of Rhondda.

and to train the people to a higher and better life. I am here for that purpose...¹ he set out in clear terms, and in all sincerity, the typical Anglican clergyman's view of the meaning of pastoral superintendence for him in his situation in a Rhondda parish. Building churches, almost throughout the period under review, because it was an era of continuous community growth, had to be given high priority since it was essential to provide adequate accommodation for religious purposes, and because, in addition, buildings had become a criterion beyond any other for assessing the virility and sense of duty pertaining to a Church. But buildings, even so, are of secondary importance to the activity that goes on in, and around, them.

At the opening of the period the provision of 'double duty' was still a pressing diocesan² problem. The churches at Llanwynno and Ystradyfodwg were among the large number with only one service held on a Sunday,³ both of them serving very extensive territories, and populations numbering close on 3,300 and 2,000 respectively. At Llantrisant and Glyntaff two services a Sunday were provided, yet it did not amount to double duty, because the morning service was in English and the evening's in Welsh.⁴ The bilingual issue was, therefore, a complicating factor from the outset, and posed a problem which was not until very late in the period satisfactorily solved. A bilingual service, came by general consensus to be repudiated, but frequently there was no other option because of the difficulty of obtaining Welsh clergymen and of accruing the necessary funds to provide the ideal solution of double duty in both languages.⁵

1. See the 'St. Stephen's Ystrad' bundle in the Ystradyfodwg parish chest, s.d., 22 February 1896.

2. See, Ollivant's speech at the inauguration of the L.C.E.S., (Crd.W.484), and his Primary Charge, where he indicated that, out of 256 churches and chapels in the diocese, 97 had double duty, leaving 159 with only one service on a Sunday, some of the buildings, however, being in rural multi-church parishes.

3. See, Parl. Papers, 1850, XLII, 90. In his Primary Charge, the Bishop stated that a second service was about to be established at Llanwynno.

4. See, Ibid.

5. See, the Welsh Church Commission's Minutes of Evidence, op.cit., Q.48, 216, for Bishop Pritchard Hughes' conviction after decades of experimenting.

It was an excruciating predicament for the Church of England to find itself in, bearing in mind the lure of the available Dissenting chapels for those members who, in the morning or the evening, had no service provided for them by their own Church. As for the parishes in question, they were granted precious little time to dwell on the issue in relation to any one church as circumstances accumulated the complications attending the supply of adequate provision for worship within their boundaries. Indeed, sometimes for extensive periods, services in any language were beyond the competence of the parish clergy to provide, hamstrung as they were, not least by the regulations governing church building. During Bishop Pritchard Hughes' examination by the Welsh Church Commissioners he was asked, 'The difficulty of providing a church or a mission room you consider would not be so great if the building was available as a security for money?', to which he replied, 'Of course not; it would be much easier if we could do that'. 'So there is a special difficulty in the way of building...in new districts because...the money has to be found?', the interrogator persisted, 'That is certainly so', the bishop answered.² To take Ystradfyfodwg as an instance, a population of many thousands in the area of Ton had only Welsh services in the parish church to attend until 1865 when the National School at Pentre, half a mile away, became available for holding English services, and until 1881 before the church of St. David was built for the community.³ Again, in Llanwynno, when the church of St. David, 'Cwmrhondda' was opened for English services in 1854, it was situated four or five miles from the parish church where the Welsh services were held. And, at Glyntaff, the growth of the town of Pontypridd resulted in a scandalous situation developing, Welsh services only being held in the small room in the town for some years. A stage ensued from the later sixties, which extended well into the nineties, during which a statement made by William Lewis in 1869, shortly after his arrival in Ystradfyfodwg, remained applicable. 'I am helpless for want of means, he deposed, 'Applications for services in English and Welsh

1. The Rector of Merthyr Tydfil, J.C.Campbell, made the point, with special reference to Glyntaff in the course of his speech at the inauguration of the L.C.E.S. See, Crd.W.484.

2. See, Minutes of Evidence, op.cit., Q.48,321.

3. See, Appendix No. 5.

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are being continually and urgently made to me'. He was then confronted with a situation in the Rhondda Fach where, at Ferndale, with a population approaching 2,000, there was an Independent chapel, a Baptist chapel, and two rooms used by the Calvinistic Methodists, but no Church ministrations of any kind being offered.² And such were the pressures upon him that, when over twelve years later that valley came into the forefront once more with a population of 12,000, one iron church and one clergyman to serve it, it could hardly be attributed to his negligence.³ For, in the meantime, he had found himself confronted in the Rhondda Fawr with situations such as had developed at Treorchy, where there was a population of 4,000 and no church services, or at Cwmparc and Cwmdare with 3,000 inhabitants and no Anglican provision.⁵ In 1870, he submitted that there were in the parish 14 villages which should each have a church for both English and Welsh services, but that one group of five of them was under the care of one curate who held his services in a cottage.⁶ In short, events were moving ahead at much too rapid a pace for him to keep abreast of the worshipping needs of the developing communities. Even after he had brought the situation under control, it was a tight-scheduled control which allowed no leeway or relaxation. 'Each clergyman', he said, including himself in the number, 'has his own church and nominal district. At no service or in any church, are there two clergymen officiating'.⁷ The other Rhondda incumbents were, to a lesser extent, subjected to the same experience. The Vicar of Llantrisant was obliged to leave the inhabitants of the 'Ely valley' region for some years with nothing more than a service held in a school-room on a Sunday by the curate stationed at Cymmer. The incumbent of Llanwynno used his curate to hold a service in the parish church on Sunday mornings and in a Board school at Ynysybwl in the evenings for the inhabitants of the Clydach valley.

1. See, R.B.File, 'Ystradyfodwg', s.d., 3 September 1869.

2. Ibid., s.d., 26 March 1870.

3. Ibid., 10 May 1883.

4. See, R.B.File, op.cit., s.d., 1 June 1870.

5. See, Ibid., s.d., 14 November 1876.

6. See, Ibid., s.d., 7 July 1870

7. See, R.B.File, 'Ystradyfodwg', s.d., 14 August 1890.

'Double duty', moreover was the norm in Ystradyfodwg by the time new church premises came to be provided, the Sunday pattern comprising services at 11.00.a.m. and 6.00.p.m., with a Sunday school meeting at two o'clock¹ in the afternoon. Howbeit, the needs of Welsh members led to deviations. Thus, at two churches where Welsh services were held, the morning began with a² 'Prayer Meeting' at 9.30., preceding the eleven o'clock services. There is no doubt but that the Welsh wing of the Anglican Church in the Rhondda approximated much more closely to nonconformist patterns than the English. The kind of religion the members continued to practise, was that which they transported from their home areas in rural Wales, the influence of immigrants from Cardigan, where 15% of the population was assessed to be Anglican, being especially³ instrumental within this community of Church people. Furthermore, whereas the parish church and the converted National School at Treherbert had been wholly Welsh from the outset, being also strategically positioned in relation to their areas of the parish, the only buildings strategically placed to serve the other areas, at Treorchy and Ystrad, had to be used for services in both languages. It followed that, at Treorchy, the Sunday rota of services comprised a prayer meeting in Welsh, a morning service in English, a bilingual Sunday School, and an evening service in Welsh. It followed also that, at the Ystrad mission room, the only Welsh service was at 9.30.a.m., the services for the remainder of the day being in English.⁴ The system incorporated discredited methods, but at the same time it testified to an awareness of an obligation that had to be met with the best means that were available. Opponents of the Church of England, during the Welsh Church Commission enquiry, endeavoured at every opportunity to demonstrate that its response to the needs of the industrialised communities was unworthy of its claim to be a Church of the Welsh people,⁵

1. See, Parish of Ystradyfodwg, The Vicar's Report and Statement of Accounts (1890)

2. See, Ibid. The churches were the parish church and St. Matthew's, the converted National school at Treorchy.

3. See, Minutes of Evidence, op.cit., Q.48, 224.

4. See, The Vicar's Report (1890) etc. op.cit.

5. Within the Rhondda valleys proper area of the deanery, the Church's provision of seating for one tenth of the total population was represented as very inadequate. See, Ibid, Q.5, 572 ff. The estimates for the deanery appeared at 148,137 population, 16,206 accommodation in churches and mission rooms. (See Diocese of Ilandaff, Statistical Returns, op.cit.

and more especially with regard to the Welsh element. But the method invariably adopted, of giving the provision made in terms of a percentage of the total population, and in terms of a comparison with the corresponding nonconformist statistic, gave little indication of the adequacy of the provision afforded from the Anglican point of view. Thus, from that perspective, it was fruitless to make the point that the parish of Ystradfyfodwg had a total population in 1901 of 21,964, a monoglot Welsh element totalling 2,525, and Church of England accommodation for 420 Welsh persons. But it was of significance to note that, by the time of the Commission, the Welsh congregations meeting in the converted National Schools at Treherbert and at Treorchy had been provided with fully-fledged churches of their own, which, together with the parish church, supplied all the accommodation requisite for the needs of Welsh Anglicans in nearly the whole area of Ystradfyfodwg. The one small congregation which had met at the Ystrad mission room alone did not progress into a church of its own, and had to rely on the parish church about a mile and a half distant. The same adequacy of accommodation for the Welsh element could not be claimed on behalf of Llanwynno, where one fully equipped church, in addition to the parish church was provided, although some thought was given to those Welsh members who lived in the Rhondda valley, in the vicinity of St. David's church. No Welsh church appeared in Glyn-taff, where, moreover,

1. Within the Rhondda valleys proper, the comparison was made between the 131 nonconformist chapels and the 35 churches and mission rooms. The Commission's Chairman, Sir Roland Vaughan-Williams, often harshly criticised for his conduct of the enquiry, was, nevertheless, careful not to allow comparisons of the kind to degrade the enquiry into a case for the disestablishment of the Church in Wales.

2. See, Minutes of Evidence, op.cit., Q.5,400. It was, moreover, also shown that since the monoglot English element numbered 7,791, by taking the bilinguals into consideration, there were in the community 14,173 persons who spoke Welsh and 19,439 who spoke English.

3. All Saint's, Ynysfeio was opened in 1894, and St. Tyfodwg's, Treorchy in the following year. See Appendix No. 5.

4. Holy Innocents' Ynysybwl was not opened until 1911.

5. See, R.B. File 'Llanwynno', op.cit., where the church of St. David is shown to have four services on a Sunday, s.d., 29 March 1913. In 1880, the Incumbent, B.A. Edwards, had argued with the Ecclesiastical Commissioners that it was essential to have two curates in the parish as 'one service on a Sunday for the English and one for the Welsh' was 'an utterly inadequate provision'. See, Ibid., s.d., 24 December.

there was a rapid increase of the English element within the community during the later decades of the period. Indeed, it could be maintained that the process of anglicisation which affected the deanery in the twentieth century, and which was not directly the product of new immigration, was northward moving, so that Ystradfyfodwg, especially taking into account, Treherbert, and Cwmparc, the parishes separated from it during the last decade of the preceding century, retained the strongest ties with a Welsh background. All in all, the history of the deanery provides evidence of an enlightened attitude towards the bilingual problem which became also the more typical standpoint of the Anglican Church in Wales in the nineteenth century. In relation to Ystradfyfodwg, where William Lewis had control for so long a period, the ideal of double duty in both languages was achieved, eventually. It could be levelled as a criticism that the Welsh churches were very late in the day making their appearance, and that priority was given to the needs of the larger English section of the population, even in the face of the prominence given to all things Welsh by the nonconformists.

They, it may be inferred from all the evidence, fell into an error not endangering Anglicans because of their more restricted resources. They took too sanguine a view of the proportion of the population who would be availing themselves of the provision being proffered, as also of the future, particularly in relation to the increased use of Welsh in the Rhondda. It could be extravagantly surmised, for instance, that at least 85%^I of the total population habitually attended a place of worship, when the Anglican view was that at least 35%² of the population 'never went anywhere on a Sunday'. There was a Welsh renaissance during the later decades of the nineteenth century, which led in the Rhondda, to the language being taught in schools for the first time, and even in classes organised by many of the chapels, but neither were the surplus seats in the chapels ever filled, nor

1. See, Minutes of Evidence, op.cit., Q.10,523.

2. See, Ibid., Q.5,969. This was William Lewis' view.

3. It was fairly general for the Welsh chapels to have classes for the learning of Welsh, held on week-nights. (See, Ibid., Q.10,618), like the two Welsh grammar classes organised by the Noddfa Baptist chapel at Treorchy. See Ibid Q.9,135.

did there occur a great increase in the use of the language. Indeed, it happened to the contrary. There was a series of Revivals, which always affected the chapels to a much greater degree than the churches, but their effect on the whole was ephemoral.^I By and large, Anglicans were better positioned to make a sober assessment of the accommodation requirements of their adherents. As a matter of fact, the indications were that their accommodation was adequate to the needs of the church-going population. Even William Lewis' claim that, on an average, the churches were one quarter to one half full on Sunday mornings and comfortably full in the evenings was challenged as being an overstatement. Figures supplied by a hostile ennumerators² suggested that the buildings were no more than about 60% full on Sunday evenings, and the conclusion does not appear implausible bearing in mind that the total accommodation within Ystradyfodwg amounted to 2,370,³ whilst the total number of communicants was given as 1,153.

At the beginning

of the period, the normal Sunday service was the set morning or evening service of the Book of Common Prayer, possibly accompanied by a short sermon,

1. The outstanding Revivals of the period occurred in 1859, 1879 and 1904. Accounts of the latter, though emphasising some widespread beneficial consequences, tend to end with a reference to the 'ebb' that followed within a comparatively short time afterwards. (See, e.g. (Caernarfon 1954), Sidney Evans and Gomer M. Roberts (Ed.) Cyfrol Goffa Diwygiad 1904-1905 pp. 47,73). Dr. William Morris, Minister of Noddfa Baptist chapel, Treorchy testified, 'We had a large number brought in during the Revival... (but) they fell away again'. Minutes of Evidence, op.cit., Q.8,992.

2. The nonconformist Commissioners had at their disposal the result of a count made of the congregations in some churches on 9 December 1906. Their figures showed that, on that evening, there were present at St. Peter's Pentre, 469 persons (with seating for 800); at St. David's, Ton, 339 (550) and St. Stephen's, 238 (400), at St. Mark's, 115 (200). (See, Ibid., Q.5,562). It was the nonconformist contention that their chapels were fairly full, as to the ground floors but not as to the galleries, in the mornings, and as to the whole building in the evenings. A general inference accepted by the Commissioners was that one third more worshippers attended in the evenings than in the mornings. See, Ibid., Q.10,005 to Q.10,105.

3. See, The Diocese of Ilandaff Statistical Returns, op.cit., Churches have never been fuller, the special occasion apart, than on Easter days when every communicant is obliged to attend.

but without music. The psalms were sung before hymn books became available, but hymns were a prime commodity of the nonconformists long before they became a sine qua non of Church services. To the evangelically minded Welsh immigrants of the Rhondda, however, the pressure to adopt this well-established nonconformist practice was not new, (no matter what might be said of the English anglican immigrants) for whose benefit, ^{anyway}, the earliest churches were built. Paradoxically, there existed an evangelical taboo against the use of instruments to assist the singing of hymns and, at the same time an anglican² suspicion that instrumental accompaniment smacked of ceremonial and ritual. In fact, the advent of the controversy over these issues in Llandaff, has been traced back to the formation of the Llandaff Church Choral Society in 1861.³ It is of interest to note that candlesticks were first introduced in the cathedral three years later. Bishop Copleston, however, had given 'timely warnings' of the dangers, for which his successor was truly grateful. It was not until Ollivant delivered his Charge of 1866 that he felt the necessity to refer to 'the beginnings of strife' in the diocese, and to appeal to the clergy not to disturb the peace, or distress the consciences of members of their flocks by forcing on them interpretations 'confidently embraced by themselves'.

1. Two hymn writers associated with the diocese were Daniel Rees, Vicar of Aberystroth, Mon. who, at the request of Bishop Copleston, in 1831, published Casgliad o Psalmai a Hymnai, and A Selection of Psalms and Hymns, in the following year, a sixth impression of the former appearing in 1860, and a seventh of the latter in 1858; and Mary Fendril Llewellyn, wife of the vicar of Llangynwyd, who, in 1850, published a translated collection of Welsh hymns. See, Dictionary of Welsh Biography, s.n.

2. When a festival was held at Llandaff cathedral to celebrate the erection of an organ in 1861, the Bishop when he recorded the event in Charge (1863) referred to 'the risk of mistaking the poetry and ornament of religion for religion itself'.

3. See, W.D.Wills, 'Unpublished thesis', op.cit., p.370

The process of the controversy within the diocese left its imprint on church services generally. Ollivant, as a middle-of-the-road man, was as critical of demonstrations organised by the Church Association at the eastern end of the diocese, as he was of the activities of the Church Union promoting the ritualism which prompted the Church Association demonstrations. On the one hand, he found missionary services accompanied by weeping and groaning, with members of the clergy plying the congregation with questions such as 'Are you saved?', and 'Are your sins forgiven?', as repugnant to the 'sobriety of the Church's teaching' as processions with crosses and banners through the streets, advertising the ritualistic point of view. He admitted a lack of fervour and animation in anglican worship, and spoke of the need for 'affections to be stirred to their inmost depths as well as for our judgement to be convinced', but he could not countenance an unbridled liberty degenerating into licentiousness, nor ceremonial magnified into a symbol of doctrine. He endeavoured to inculcate an attitude similar to his own in his clergy by dealing, sometimes at great length, in his Charges with the salient issues of the controversy, even expressing the hope in his penultimate Charge that some of the younger clergy who had adopted practices such as private confession might see, from what he had said, that they had been mistaken. When ^{the} Upper House of Canterbury met to consider a pamphlet entitled The Priest in Absolution, produced by the Society of the Holy Cross in 1877, Ollivant seconded a motion condemning 'any doctrine or practice of confession' stating that such publications 'ought to appear within the realm of the Roman Catholic Church, and not within the pale of the Church of England'. The Roman Catholic Marquess of Bute, by appointing able and prominent Tractarians to livings in the diocese, ensured a base for their influence at Cardiff, a development, however, which in the main widened the gap between the clergy in the south of the diocese and those in the industrial valleys who, with few exceptions, remained staunchly evangelical. Griffith Arthur Jones at St. Mary's, Cardiff, and F.W. Puller at St. Margaret's Roath were the pillars

1. See, Charge to the Clergy (1872).

2. See, Walter Walsh, The Secret History of the Oxford Movement (London 1899) p.79

in the south, but Evan Lewis also, at Aberdare from 1859 to 1866, (who became dean of Bangor in 1884), left an indelible impression on that parish. But, despite the aid afforded by the A.C.S. to a number of Rhondda parishes, the clergy continued to uphold the principles of the evangelical C.P.A.S., J. Gower Jones, vicar of Glyntaff was the first to adopt an eastward position as a matter of conscience, in 1912, ironically in a parish into which the C.P.A.S. had poured as high a percentage of funds as any.

By the last decade of the century the venom had gone out of the controversy. Bishop Richard Lewis had no call to burden his Charges with aspects of it, but was content to ask for peace, requesting the clergy to make no changes in the conduct of the services unless the people were unanimously in favour. Moreover, he sponsored the establishment at Aberdare of a theological college, with an avowed Tractarian, Henry Robert Johnson, as the first warden. A graduate of Clare College, Cambridge, and student of Cuddesdon, he was serving his first curacy at Aberdare (from 1880) when he was appointed to the wardenship. By the end of the period two of the Glyntaff curates, three of the curates of Llanwynno and, significantly, one of the curates of Ystradyfodwg, had been under his tutelage.³ But the more subtle effects of the Tractarian movement had not been resisted in the Rhondda parishes.⁴ To take Ystradyfodwg as the parish least likely to be influenced, by the time churches came to be built organs were essential for choral services, the incumbent himself becoming, moreover, the secretary of the Llandaff Choral Society in 1886. By that time

I. In his Charge of 1891, Bishop Lewis dealt with the outcome of the suit, Reed and Others v. the Bishop of Lincoln, concluding his remarks with this comment.

2. The College was moved to the new neo-Gothic premises at Llandaff in 1911, with Fr. Johnson remaining as warden until 1919, when he was appointed to the living of St. Mary the Virgin, Cardiff. See, The Directory and Year Book of the Church in Wales (1925), s.n.

3. See, Appendix No. 10.

4. It was of some significance that a meeting of the unbeneficed clergy of the diocese should have been held at Pontypridd, in 1882.. See, Western Mail, 23 November.

surplined choirs were to be found in some of the churches, and pride was taken in the ability of the parish to provide fully choral services on outstanding public occasions. By 1906 the only vestige of a Sunday 'prayer meeting' remaining was a young men's devotional meeting¹ at 9.00.a.m. in the all-Welsh parish church, and there had occurred a noticeable increase in the occasions when Holy Communion was celebrated in the parish. Whereas in 1890 every church with Welsh services had a celebration of Holy Communion on every fourth Sunday and the major Holy Days, and the English churches had celebrations on alternate Sundays, by 1906, the Welsh churches had three² services of Holy Communion each month, and the English churches every Sunday. Moreover, some of the churches built could no longer be compared to chapels. One of them was described as being architecturally after 'the 15th century Gothic style'³, another as 'a good example of first pointed Gothic'⁴, and a third as 'having architecture of 13th century character throughout'⁵. To Mrs. Llewellyn, however, was due the credit for these churches, one of them, St. Peter's Pentre, being considered amongst the finest churches in the diocese, which impressed not only by its architecture but by the richness of its interior, as did the others of her churches to a lesser extent. These buildings called out for a corresponding enrichment of the activities carried out within them, which was granted to a degree that made them symbolic of the extent to which the percolation of the influence of the Oxford Movement into the Church life of the Rhondda had given it a new character, with brightness as its keynote.

Brightness was a quality sadly lacking in the lives of the tens of thousands of people inhabiting these once beautiful valleys transformed by industry into environmentally impossible places, which, after the

1. See the account of the consecration of St. Alban's, Tynewydd in the Western Mail, 10 November 1891.

2. See, The Vicar's Report, op.cit., and Minutes of Evidence, op.cit., Q.5,329.

3. See, for St. George's Cwmparc, Appendix No. 5.

4. See, Ibid., for St. Mary Magdalene's, Pontygwaith (albeit built in an area separated from Ystradyfodwg).

5. See, Ibid., for St. Peter's, Pentre.

territorial needs of coal-mining had been satisfied left for human habitation quite unsuitable terraced strips along the valley sides on to which the inhabitants were herded. Because of the nature of the terrain and the building congestion, all the difficulties appertaining to the provision of community services were magnified, so that a serious time-lag developed in the process of establishing adequate systems of sanitation, water supply, lighting, and medical care, to name only the most essential. For the same reason, after a comparatively settled stage had been reached, the people were obliged to dwell under conditions not congenial to health or bodily comfort, and with spare ground for gardens or recreation very much at a premium. Furthermore, the gathered communities, strung out laterally along the valley sides, defied from the outset all attempts at creating a sense of social cohesion such as characterises a town community arranged around a central area. Above all, the very speed of the industrial change imposed a dictation of its own, making confusion worse confounded, and validating the inferior, and the expedient, even the discredited, in many walks of life. And, coupled with the strangeness of this new environment, for the great majority of the immigrants, the rapid transference from a rural existence had a traumatic effect, especially when it is borne in mind that such a high proportion of them were young unmarried males. Coalmining, moreover, was an industry where the proportion of skilled to unskilled labour was comparatively low, and which, therefore, tended to produce communities with a correspondingly low social

1. By 1911 there were 4,450 persons per square mile living in the Rhondda Urban District area, and 23,680 to the square mile built upon. See, Report of the Commission of Enquiry into Industrial Unrest (1917). No. 7 Division, p.14.

2. See, E.D.Lewis, op.cit., pp.203 ff. and Id., in K.S.Hopkins (Ed.) Rhondda Past and Future (Ferndale 1975), pp.110-129.

3. 'Although there were exceptions', says Dr. E.D.Lewis, referring to the good impression made by some miners' cottages on Dafydd Morganwg in 1874, (See, op.cit., p.284), 'the pattern of settlement was the provision of crudely constructed wooden huts...by the mineowners, followed, sometimes years later, by masses of small pennant sandstone houses, built by speculative builders'. See, Rhondda Past and Future, op.cit., p.115.

4. The percentage of unmarried males of the 20-25 years group in 1881 was 5.0, as compared with 3.8 for the county of Glamorgan. (See, Census Reports, Vol.3, p.482). The proportion of females to males in the total population was 80.1% as compared with 94.4% for the county.

I
ceiling. Coal-mining was also an industry to which could be applied with full justification the adjectives, harsh, hazardous, and insecure. The working life of the men, underground from six in the morning to four o'clock in the afternoon, with very few mechanised aids to lighten their work, was matched by that of the women, with an even longer working day, no labour-saving aids, and overcrowded houses. The very excellence of the Rhondda coal, dry, fiery, loose-jointed, made mining it dangerous. It was predicted in 1882, 'Unless the technique of mining is improved, South Wales will undoubtedly become a huge charnel house beside which Northumberland and Durham will sink into insignificance'.² Work and wages fluctuated wildly with the fortunes of the coal trade, especially after the adoption of the 'sliding scale' to determine wages from 1875.³ But it was the one industry on which these communities in the Rhondda valleys depended almost entirely for their livelihood, largely insulated from the world outside, and introverted as they were to a high degree by various factors qualifying their existence. A heavy responsibility lay upon the Church as a major agent calculated through its expertise in the field of human experience, to counter the brutalising, and depressing effect of the environment upon the lives of these people.

'The people', moreover, was a term which Churchmen claimed had wider limits for them than for nonconformists. Even as late as the first decade of the twentieth century, Bishop Pritchard Hughes was referring to 'the responsibility cast by law' on the clergy to treat all within their parishes as their parishioners.⁴ When pressed to explain, he quoted as an illuminating example, the occurrence of sinking a new pit. The first incomers were usually, 'a rough class of men', who, 'did not belong to anybody', and for whom nonconformists felt no great concern 'unless

1. Up to 1850, the proportion of skilled to unskilled in coal-mining was calculated at 20% to 30%, to be compared with 30% to 40% in the iron industry. (See, A.H. John, op.cit., p.59). The ratio did not vary greatly for the rest of the century, as it was claimed that 70% of those engaged in mining required no preliminary training. See, Rhondda Past and Future, op.cit., p.113.

2. See, R.L. Galloway, Annals of coal mining and the coal trade. (2 vols. London 1898-1900), II., 17.

3. See, E.D. Lewis, op.cit., p.167.

4. See, Minutes of Evidence, Q.48,008 to Q.48,112.

they knew that there were some of their persuasion among them', whereas, from the point of view of the Church, he said, 'we rather consider ourselves responsible'. To judge from frequent nonconformist references to Wales as 'Gwlad y menyg gwynion' ('Land of the white gloves') because of the country's presumed freedom from convicted crime, they had a proneness to looking upon their section of the community as if it were the whole. For there existed evidence in plenty to justify, for instance, Ollivant's prevailing concern because of the volume of crime and the amount of violence which characterised the mining society. In his Charge of 1875 this was one of his major themes, stating that Glamorgan, with a population of 400,000, produced as much crime as the rest of Wales put together, with double that population. In his final Charge of 1881, he spoke of the swarming multitudes of the populous parishes and of 'the immense amount of ungodliness which exists among them', not one of the vices which the Apostle Paul found at Corinth being without its counterpart. His image of society within the diocese, comprised three tiers, the higher and educated classes, the operatives, and the masses below them, amongst whom were 'many most worthy of esteem', but amongst whom also was to be found a large contingent of demoralised humanity. To a very large extent, the Rhondda community came into his third category. It would be erroneous, though, to generalise over the whole period from 1851 to 1920, and not distinguish between the quality of the earlier and the later waves of immigration, the quality of the earlier being conditioned more particularly by the high proportion of committed nonconformists from neighbouring Welsh counties in their composition. The later waves, before they ever came under the presumed influence of their new environment, contained a very high proportion of riff-raff. It was not only William Lewis who spoke of 'a flood of ungodliness and immorality', the vicar of Llanwynno referred to 'the dregs of all the counties' who had come to Abercynon, and the vicar of Glyntaff to those who 'failing to make a livelihood in England' had brought with them to his parish, 'a terrible amount of poverty...and a considerable reduction of the moral standards'. The local press of the

1. See, Charge to the Clergy (1881)

2. See, R.B. File 'Llanwynno', s.d., 23 August 1894.

3. See, R.B. File 'Glyntaff', s.d., 6 December 1911.

nineties was prone to represent pontypridd as a 'modern Babylon', where
^I
 'Shoni Hoys' from the Rhondda flocked to indulge their appetites.

But if

the sphere of social concern for the anglican was more extensive than for the nonconformist, the disproportion between the number of anglicans and of nonconformists within the community was enormous, as the incumbents frequently indicated. Thus, in 1869, William Lewis compared his 2 churches and 3 rooms with the '33 various Dissenting chapels' in the same area; at Pontypridd in 1884, there was accommodation for 6,200 persons in chapels² and for 500 in churches. In 1906, the Church claimed 6,396 communicants in the Rhondda deanery, the nonconformists (although 'communicant' did not mean quite the same thing),³ 4,300¹. The superiority of the nonconformists in those terms, as well as in the undoubted advantage they had by way of social status, gave them a potential for benefitting the community not enjoyed by the anglicans. Indeed, anglicans operated under the disadvantage of being in the lee of such a powerful nonconformist presence. Yet, it was an observation often made by anglicans that, despite the comparatively huge involvement of their opposite numbers in the composition of this mining society, it did not result in the beneficial social amelioration that might have been expected.⁴ A corollary to such statements, albeit, was that only the Anglican Church had the capability for such improvement. This anglican attitude which prevailed, with a declining emphasis, throughout the period, precluded an anglican stepping down to the level of the nonconformists to work in cooperation, especially during those years when the relations between them were not strained, as they later became. The more strained relations had their origin, according to Ollivant, in the agitation for the⁵ abolition of the Church Rate, with which he closely associated the activity

1. See, Pontypridd Chronicle, 24 and 30 March 1893.

2. See, R.B.File 'St. Catherine's', No. 41,867, s.d., ? December.

3. See, Minutes of Evidence, op.cit., VI. 155 ff., 277 ff. also Appendix No.7

4. See, Ollivant's speech at the launching of the L.C.E.S., Crd.W.484.

5. See, Charge to the Clergy (1878)

of the 'Anti State Church Association', later to be known as the 'Society for the Liberation of Religion from State Patronage and Control' or, for short, 'The Liberation Society', from 1862, when a conference of the society was held at Swansea. As developments followed one another, especially the advance of ritualism in the diocese which, in the view of some historians was more instrumental than anything in the closing of the ranks of nonconformity, and the gathering momentum of the movement for the disestablishment and disendowment of the Church in Wales, cooperation, beyond very prescribed limits, became impossible. To the Liberation Society more than any other agency must be attributed the intrusion of politics into this arena, its influence by the seventies having been paramount in bringing about an alliance of political Liberalism and nonconformity, the latter, in the process, undergoing to an appreciable degree, a mutation of its ethos. In 1891, Bishop Lewis argued that nonconformity was beginning to lose its grip largely because of the substitution of political for religious proclamation from the pulpit. He was even able to quote from that nonconformist organ, Baner, to the effect that 'There is no need to waste time to prove that religion is declining amongst us, the pulpit has lost its sacredness...our ministers waste their time over School Boards and other things, instead of visiting the sick and widows in their affliction'. Within the context of disestablishment, nonconformity for the anglican became the enemy which had to be repelled at every opportunity, especially from 1887 when disestablishment was adopted as a part of the Liberal programme. The year 1868 has been hailed as the annus mirabilis of Welsh Radicalism, with the election to Parliament of 21 Welsh Liberals, among them the Member for Merthyr Tydfil, Henry Richard, hailed as 'the first real exponent of the point of view of Welsh nonconformity in the House of Commons', but even more memorable was the year 1885, when

1. See, Ieuan Gwynedd Jones, 'The Liberation Society and Welsh Politics' 1844-1868'. The Welsh History Review, I No. 2 (1961) 193 ff.

2. See, A.H. Williams 'Wesleyaeth a Pholitics' Bathafarn, 6 (1951), 19.

3. See, Ieuan Gwynedd Jones, 'Dr. Thomas Price and the Election of 1868 in Merthyr Tydfil: A study in Nonconformist Politics', Welsh History Review, 2 No. 2 (1964), and Ibid. 2 No. 3 (1965).

4. See, Charge to the Clergy

5. See, Kenneth O. Morgan, Freedom or Sacrilege (Church in Wales Press, 1965) p.15

6. See, David Williams, A History of Modern Wales (London 1950), p.261.

13 of the 30 Welsh members returned were nonconformists. The Rhondda parishioner was very much within the milieu of this agitation, the valleys being singled out for their alleged neglect by the Church of England. He was also within the range of the barrage of hostility issuing out of the Welsh press, and was drawn into the diocesan endeavour of setting up deanery and parish branches of the Church Defence Society². Furthermore, advantage was taken of the ceremonies associated with the erection of each new church, to score points in favour of the Church, and it is especially noticeable how these events progressively registered a growing awareness in the Church camp of a certain lessening of confidence in the opposing ranks of the Nonconformists, a development which was actually accompanied by a decline in membership. A stage had been reached which moved on to the near-disaster suffered by the Liberals at the general election of 1895, leading to a period of depression for nonconformists which lasted until the Revival of 1904, followed by the landslide Liberal victory at the election of two years later. Thus, prior to the consecration of Christchurch, Ynysybwl in 1887, the bishop baptised three adult converts from the Baptists³, whilst later that year when opening St. Matthew's church Pontypridd, he proclaimed that on the previous Sunday he had confirmed 121 persons of whom as many as 116 were converts from Nonconformity, and that nonconformists were now thronging 'to the hive that gave them honey'⁴. In the same vein, when reopening Ystrad-y-fodwg parish church in 1894, it gave him pleasure to report that in the past ten years he had ordained to the ministry of the Church of England in Wales, twenty Nonconformist Ministers⁵. The popularity of the figure of the bees returning to the hive, among anglican apologists of this period, was significant.

1. In 1885, there were as many as 30 nonconformist publications in Welsh, all pledged to support disestablishment. By comparison the Church could not muster more than four. See, The Llandaff Diocesan Conference Report (1885).

2. See, Ibid for the recommendation that 'Church Defence' branches should be set up in every deanery and parish.

3. See, Western Mail 11 October. 4. See Pontypridd Chronicle, 16 December.

5. The Western Mail of 7 June 1889 supplies another instance, reporting on a meeting of the Central Council of Diocesan Conferences held at Westminster when a paper on 'The Church in Wales' was read by J.T.D. Llewellyn who, admitting that the nonconformists had 'more promptly' met the challenge of the new industrial communities, went on to claim that then 'the bees were returning rapidly to the old hive'. See, also p. 146 supra.

Although the cause of disestablishment regained a certain momentum after this stage of its history, until the outbreak of war in August 1914 provided the urgency necessary for *the passing of* an Act of Parliament, it never recovered the fervour of previous years, but yet was sufficiently a live issue to keep anglicans and nonconformists well apart.

A combined anglican-nonconformist approach to the challenge of these industrial communities, therefore, was out of the question. Not that there were any active militants on either side, but that the general climate was prohibitive. And yet, it did not preclude personal friendships between members of the opposing parties. The most significant instance was the friendly relationship between the leading Nonconformist in the Rhondda, the Baptist minister of Noddfa, Treorchy, William Morris, and the leading Anglican, William Lewis. Both came to the Rhondda in the same year, they served together on the School Board for 22 years, among other activities producing a scheme for religious instruction in the schools which was in use for decades, and struck up a life-long friendship. Howbeit, when Bishop Pritchard Hughes was asked before the Welsh Church Commission about cooperation, although he maintained that there was 'a considerable amount', he was

1. William Morris, who had received his training at a Baptist college in Pontypool, held a D.D. of Bucknell University, U.S.A., and was a Fellow of the Royal Geographical Society. Within his denomination he had held some of the highest offices, among them the Secretaryship for 19 years of the Baptist Union of Wales, as well as the Vice-chairmanship and the Chairmanship, also membership of the Missionary Society Committee for Great Britain and Ireland. In the educational field, beyond his Rhondda appointments, he became Vice-president of the Federation of School Boards in Wales, and a member of the Association of School Boards for England and Wales. In another sphere, he was the president for Wales of the Order of Ivorites, a friendly society. (See, Minutes of Evidence, op.cit., Q.9641 ff.) He was also the author of about 15 volumes on various topics (See, Ibid. Q.9315), which may explain why he features in the Dictionary of Welsh Biography, whereas William Lewis is not noticed. The latter deposed to the Commissioners that 'no personal ill feeling' existed between members of the opposing Christian churches Ibid., Q.9,648.

2. See, Ibid., Q.5,975, and Ibid. Q.9,648. Morris was Vice-Chairman of the Board for 12 years, and Chairman for another four. Lewis was not a member of the new L.E.A., whereas Morris was.

3. See, Ibid., Q.5,992 ff. Two other ministers also assisted.

4. See, T.J.Jones, op.cit., p.54. William Morris explained, moreover, that after the Revival of 1904, he and the Incumbent of Cwmparc had undertaken together to make a house to house visit of their area. See Ibid., Q.9,263.

at a loss to provide instances beyond the spheres of the British and Foreign Bible Society, the U.M.C.A., the Y.W.C.A., and Temperance, spheres, which belonged, as it was pointed out, exclusively to neither side but to a kind of 'third system'.¹ The category was slightly enlarged for the Rhondda inasmuch as all the denominations had been engaged in a 'Christian Evidence Mission' at some time prior to the Revival of 1904,² placing their respective buildings at the disposal of all the participants. Beyond the sixties, there is evidence of a much better spirit, as when face to face with some of the earlier clashes between management and men, the religious leaders made common cause, by and large to oppose strikes, on the principle that they were an attempt to interfere with situations brought to pass by the operation of natural economic developments.³ It was, however, in the cause of temperance that anglicans and nonconformists combined on any appreciable scale. All agreed that drunkenness was prevalent,⁴ and that it was, apart from its personal deleterious effects,⁵ the principal fount of crime. As a movement, and from the outset of ecumenical proportions, it is traced back to the period immediately succeeding the end of the Crimean war, the visits of an American Temperance orator, John Bartholomew Gough, the second of them made in 1860, making a tremendous impact on the coalfield. Bishop Ollivant lent his support in an address to the Newport Temperance Society in 1859,⁶ praising the concerted effort of all the religious bodies involved. In the Rhondda, the parent body was The Rhondda and Pontypridd Temperance Defence League, under the

1. See, Minutes of Evidence, op.cit., Q.48,387 ff.

2. See, Ibid., Q.5,875 ff.

3. See, W.D.Wills, 'The Established Church in the Diocese of Llandaff 1850-1870'. Welsh History Review, Vol.4,(1969), No. 3, 235 ff.

4. There was, unfortunately, a good deal of drunkenness in the Rhondda Valley, said William Lewis (See, Minutes of Evidence, op.cit. Q.5,921); after the Revival, said William Morris, drunkenness was the chief cause of exclusion from the chapels. Ibid., Q.8,988.

5. In his Charge of 1875, Ollivant dealt at some length with the issue, coupling the evil with the payment of high wages to the colliers, and dwelling on the resultant brutality and violence. Citing a remark made by Mr. Justice Keating, he maintained that as high a proportion as nine tenths of all crimes of violence had their origin in public houses.

6. See, W.D.Wills 'Unpublished Thesis', op.cit., pp.353 ff.

aegis of which all the denominational groups operated, whilst there were various associated movements under such titles as Blue Ribbon, Good Templars,¹ and Social Purity. 'Bands of Hope', as clubs for children and juveniles met weekly as inevitable events in each church and chapel's regular programme, whilst, sometimes, benefit clubs were established in connection with branches² of the Temperance Society. Militant action was taken against the spread of public houses and drinking clubs, especially after the latter, which were sometimes political establishments, but not always, as offshoots with origins in Cardiff had begun to proliferate from the last decade of the nineteenth century.³

The Temperance campaign evolved into a dominant element within the life of the Rhondda communities⁴ establishing temperance as a principle firmly lodged in the moral code governing the lives of all church-affiliated people. Its impact on the area at which it was essentially directed, Ollivant's 'demoralised masses' below the level of the operatives, however, was neither impressive nor lasting. In the long run, the nonconformist adherence to a rigid, unchangeable attitude, contributed to the image of narrowness which came to be associated with nonconformity in the public mind, vitiating its potential for good in other fields, and that at a time when nonconformity was experiencing a decline. Even though in cooperation, the Church of England had not seen eye to eye with the free churches on the interpretation to be given to temperance. For one thing, Ollivant gave expression to the typical anglican approach when, in his 1875 Charge, he declared himself no more in favour of total abstinence than he was of a strict sabbatarianism. For

1. See, Minutes of Evidence, op.cit., Q.9,386 ff. In the diocese from 1891 there was, associated with the Church of England's Temperance Society, the White Cross League, whose intention was, not to operate through branches set up in parishes, but through influencing the clergy to be active in this cause. See, The Llandaff Diocesan Conference Report (1898).

2. Such clubs, paying out benefits in cases of sickness, existed in association with the churches of St. David, Ton, and St. Stephen, Ystrad. See Minutes of Evidence, op.cit., Q.5,343.

3. William Morris, as well as the Incumbent of Cwmparc Thomas Tissington, were prominent in this activity, which also included the effort to get the clubs placed under the jurisdiction of the police and the Sunday Closing Act. (See Ibid., Q.9,390). Cardiff, it was stated 'does contaminate the Rhondda very often'. Ibid., Q.10,081.

4. The not infrequent references to backsliding after a temporary recovery especially following the Revival of 1904, for instance, leads to such an inference within a short term scale.

another, he was enunciating a principle basic to the Church of England's interpretations of its role within society when he added that it was necessary to go deeper than teetotalism and statutory restraints, and that the true remedy had to be applied to the inner man, to the heart and affections. Three years earlier, when dealing with emotionalism in religion, he had made a comment of the same nature, 'Though eloquence and fervour in the pulpit may attract crowds of listening hearers', he declared, 'it is faithful and laborious pastoral work that takes a firm grip of the affections'.^I

Nevertheless, willy-nilly, the Rhondda valley incumbents, as chairmen of the parish vestries, were drawn to play a leading role in the herculean task of providing the expanding community with essential urban needs. The Vestry records of Llantrisant and Llanwynno have disappeared, but the course of events can be followed for the Rhondda Fawr and Rhondda Fach with the aid of the Ystradfyodwg Vestry minutes. It is a tale of mounting problems in the spheres of health, burial, lighting, water, roads, and education, being tackled by a body which lacked the experience and the potential to deal with them adequately. The main period of 'Vestry government' extended from 1863, when the Rhondda was placed under the authority of the Pontypridd Rural Sanitary District, to 1877, when the Ystradfyodwg Urban Sanitary Authority came into existence, leaving the Vestry, thereafter, with no more of a toe-hold in this department than representation on the Burial Boards and Board of Guardians. Howbeit, the Vestry was very reluctant to relinquish its authority, despite its record of inefficiency, being afflicted with 'a bland optimism', as one commentator described it.² But the report of an investigator from the Sanitary Department of the Privy Council sent to Ystradfyodwg in 1870, bears no contradicting. He found an extreme neglect of all sanitary precautions, a totally inadequate water supply, and issued a warning against the grave risk of epidemics. Smallpox was prevalent, and nothing was done to control infectious diseases until the provision of a four-bed hospital in 1887. Lighting and water were left in the hands of private colliery companies, the Rhondda Fawr road not being

I. See, Charge to the Clergy (1872)

2. See, E.D.Lewis, op.cit., pp.203 ff.

lighted until 1878, whilst as late as 1880 no more than 44% of all the Rhondda houses had piped water, the rest depending on mountain streams and spouts. From 1871 the Vestry was compelled to purchase land for burial grounds because the small graveyard attached to the parish church, and the cemeteries adjoining some of the chapels, could no longer cope with the situation. But it was the need to meet the requirements of the Education I Act of 1870 that ultimately forced the Vestry to loosen its hold.

By the eighties

therefore, the Church in the Rhondda was no longer directly obligated to concern itself with the physical circumstances of its parishioners, but this was the very juncture when there occurred a shift of emphasis on things that mattered to social and economic issues, so that the religious bodies found themselves stranded vis a vis a community becoming more and more embroiled in a class war. The Church had not, over the years, involved itself in industrial disputes. The first strike of any magnitude affecting the Rhondda, which occurred in 1857, had been detrimental to all the churches, showing them up in a disappointing light from the standpoint of the strikers. Even in the social problems created by industrialisation, the churches had not taken any prominent lead. A House of Mercy for fallen women had been opened for the diocese, at Llandaff, in 1862, but not so as to function with any great show of efficiency, for, although the building could accommodate 40, the funds never allowed more than 6 or 7 to be admitted, and one of the chief promoters the Vicar of Aberdare, John Griffith, publicly condemned the indifference shown by the diocese to the issue of prostitution. Later on, in 1893, the Llandaff Diocesan Deaconesses' Institute and House of Mercy was opened at Penarth, which by 1906 showed better results, inasmuch as it was reported that 129 girls, sent in chiefly by the clergy of the diocese, had been helped.

1. See, Ibid., p. 203 ff.

2. See, The Cambrian, 22 January 1858.

3. See, Charge to the Clergy (1863).

4. See, Wilton D. Wills, op.cit., p. 366

5. See, Minutes of Evidence, op.cit. Q.48,066 ff.

But there had been no attempt at a diocesan social policy or course of action, and Ollivant's comments upon these issues in his Charge of 1875 were typical of the extent to which the voice of the bishop was the voice of the Church, and because of the sentiments which received expression. And, they have a particular significance inasmuch as they were occasioned by three industrial disputes which occurred between 1871 and 1875, in which Rhondda miners were heavily implicated, and which largely saw the first real marshalling of the opposing forces in the class war within the coalfield. The colliery explosion at Ferndale in 1867 was instrumental in setting in motion the activity that led to the situation by 1875, when masters and men were opposed to each other in a fairly organised array. The bishop, referring to the recent 'unhappy struggles between masters and men', praised the men as a body for the restraint they had shown, making the contrast with the 'atrocious violence and acts of intimidation' which had characterised the strike of 1851, and he expressed the hope that friendly relations would prevail in the future, going on to assert, however, 'Christian principles alone can successfully cope with human selfishness, and ensure compliance with precept. The more Christianity regulates our social life, the nearer shall we approach to the perfection of social happiness'. With regard to social amelioration, he referred to a Times article of 9 February 1875, which dwelt on the connection between environment and moral degradation, disease and violence. He praised the effort made by some owners and commercial companies to improve environmental conditions within their purview, and expressed his regret that the advent of the limited liability company was calculated to destroy this sense of individual responsibility. But his own conclusion he expressed concisely, declaring, 'Let there be more... sources of innocent amusement, improved domestic sanitary arrangements... but the true remedy (has to be sought) through pastoral work, and to all within the parish, not only recognised Anglicans'. His main remedial suggestion was that incumbents should teach their curates 'the art of pastoral visitation', for on their success depended the ultimate solution

of the social problem. It was, of course, too pious and impractical a suggestion altogether, for it to be taken any notice of by the embattled protagonists in the Rhondda coalfield.

Neither did the diocese take any significant notice of this area of community experience subsequently, despite the appointment of bishops more attuned to the realities of the existing order, and the broadening of the diocese's mechanism for perceiving community needs, with the introduction of the Diocesan Conference, in 1884, having a vocal lay element in its constitution. The Conference did discuss 'Housing Needs' in 1893, and in 1911 set up a committee to enquire into social questions, calling upon clergy and laity, in the following year, to study the application of Christian principles to social questions, 'in order to find a solution of such questions which shall improve the conditions of all classes without injustice to any'. But these were merely gestures which did not issue in any further developments of a practical nature, the diocese preferring to adhere to a fundamentalist standpoint, and to be concerned, rather, with ways and means of getting the message about 'Christian principles' through to 'the indifferent and those outside the fold of Christ's flock'.² An era of parochial missions was the result, with the Church, inevitably for the lack of a prophet, directing its activity into a sphere hardly impinging upon that where the main battle was being fought.

Missions, as a novel development, had been introduced into the diocese in the form of offshoots of the ritual movement, leading Bishop Ollivant in his Charge of 1872 to treat at length of the genre in terms of a departure from 'the fixed and inflexible rule' of the Church, with possibilities for beneficial consequences, but also with dangers from their use for partisan purposes, and from the excess of excitement and animation which they might engender. It was not until the mid eighties. that it became diocesan policy to promote missions.

1. See, Llandaff Diocesan Conference Report (1912)

2. Ibid (1900)

By and large, they were of two kinds, 'the flying mission', lasting for only a day or two in each parish, and the type that lasted for eight or ten days in a parish. The latter, especially, were calculated to have an effect on people with no religious affiliations, if only through being public spectacles, not to mention their effect on clergy and their parishes. Furthermore, in 1897, a Church Army mission van was dedicated for use in the diocese, to be 'a church on wheels', to be taken to people who never darkened the church door, but at the invitation of the incumbent. The evangelists lived together in the van, the Church Army being responsible for their salaries. By 1897 Bishop Lewis had decided that the four canonries at the cathedral should be held by the two archdeacons, the Warden of the Theological College, and a Canon Missioner. The missioner was already in existence in the person of the Rector of Peterstone super Ely, Griffith Roberts, who also had a band of qualified lay workers at his disposal.

These

developments, all indirectly attributable to the Oxford Movement, like the retreats, and devotional days which also gained popularity at this period, nevertheless, took the Rhondda, despite its evangelical leanings, well within their orbit. The mission van, for instance, in 1900, was taken from place to place until both valleys had been comprehensively canvassed, the missioner in charge being a layman. As a member of the Union of Mission Workers which had been formed in the diocese, William Lewis spent a 'mission Sunday' in Dowlais in the same year, and when the diocesan missioner was preferred to the deanery of Bangor in 1903, he was appointed to succeed him. Already he had been appointed to the precentorship of the cathedral in 1891, after having been rural dean of the Rhondda for six years, so that when, at sixty seven years of age, he was chosen to take on the very onerous duties of diocesan missioner in addition, it was a mark both of the esteem in which

1. The van was dedicated at Llandaff on 23 March. See, Ibid.

2. Ibid. (1898). Church people loaned horses to move the van from parish to parish.

he was held, and of his capability for the work entailed. It was a mark also of his virility that he held the office for twelve years before I relinquishing it on the score of age. The use of the mission as a form of evangelism was not confined to anglicans, its value after a pattern conformable to their views was appreciated, for example by the Wesleyans, who made the Rhondda the target of an evangelical mission led by the renowned John Evans, Eglwysbach, in 1895. But, for the hard-pressed anglican clergy of the industrial parishes, it was a welcome aid to their underpowered efforts, underpowered because they were not present in sufficient number to attend to the mission work as well as to the routine duties of their parishes. And, closely associated with that awareness was the knowledge that, within the diocese, there existed a grossly unequal distribution of the clerical force. Bishop Lewis gave the matter publicity in his Charge of 1885, noting that in the rural parishes there were 200 incumbents ministering to a population of less than 50,000, whilst the other 200 incumbents in the diocese were 'overwhelmed with the burden and anxiety' of having the spiritual charge of over 650,000 persons. But he could do no more than draw attention to the state of affairs which had been brought about by the irregular distribution of the population. Too many complicating elements attending the problem made a practical solution impossible. Bishop Pritchard Hughes, when interrogated by the Welsh Church Commissioners, was able to thwart an effort to make capital of this circumstance with a degree of success, by drawing attention

1. See T.J.Jones, op.cit., p. 56

2. See, The Pontypridd Chronicle, s.d., 22 September. John Evans, albeit, was a Baptist minister. The Roman Catholics were also active in drawing attention to themselves, having opened their first Rhondda church at Tonypany in 1886. (See, Western Mail 23 March). In 1893, they organised a pilgrimage to the once very renowned shrine of the Virgin Mary, which had occupied a site at Penrhys, atop the ridge separating the two Rhondda valleys. See, Pontypridd Chronicle, 19 May.

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to some of those factors. The issue was one never brought to the fore by Rhondda clergy as a matter of grievance, it was a fact of existence, to be deplored, but to be endured particularly because they accepted that their brethren in the rural areas, in accordance with the conditions imposed by their environment, were as dutifully discharging their roles as pastoral superintendents, as they were themselves.

It was in that capacity that they saw themselves, and the diocesan conference approach to the issue of social amelioration and industrial relations only reflected their own. It is futile to search for the social reformer or the political agitator amongst them. Their aim, in fact, had always been to set up the requisite parochial mechanism, in terms of buildings, clerical staff, territory of reasonable proportions, to enable them to carry on the Church's work following a fairly traditional and routine pattern. William Lewis, for instance, was noted for his philanthropy, his solicitude for the victims of misfortune and disaster, his service with the Police Court Mission, and as a trustee of the Miners' Benevolent Fund, but he shunned all industrial disputes, his emphasis at all times being on conciliation.² The weekly programme of church activities, apart from temperance meetings, suggested little interest in the world outside the fold.³ Neither did the nonconformists, despite their political activity

1. It was put to him that there were within the diocese 102 benefices with an aggregate population of 22,533, and another 144 with a population of 980,527; that in the former category there was one incumbent for every 40 communicants, and in the latter one for every 458. Also that one third of the diocesan income went to pay the clergy of the former category, and two thirds the clergy of the latter. (See, Minutes of Evidence, op.cit., Q.48, 177 ff.). In defence of the situation he maintained that communities, however small, and however scattered, placed an obligation on the Church to care for them. Some of the churches were far apart, but grouping had already taken place of churches close enough for it to be done. Some enjoyed endowments which had specifically been given them, and could not be alienated for other purposes. Furthermore, the discussion did not take into account the assistant clergy, nearly all of whom were in the industrial parishes and the towns.

2. See, T.J.Jones, op.cit., p. 53.

3. The activities included, devotional meetings, Band of Hope, services with addresses, singing classes, parish guilds, young men's guilds, temperance benefit clubs.

in other fields, notably the disestablishment and disendowment of the Church, engage in programmes that were essentially different. To the question 'How are Nonconformist chapels centres of social life in the Rhondda?', William Morris answered¹ that chapel vestries were used for performances, for the holding of Eisteddfodau, 'attracting young and old to the employment of their leisure in literary and artistic directions'; for meetings of the Sons of Temperance, the Rechabites, and Ivorites' Lodges 'to keep them from the public-houses'. Although he also said that the workmen frequently used the vestries for their friendly societies and industrial meetings, he implied no direct involvement of the Baptists. The Welsh Independent testimony differed little, 'The vestries are freely given for the promotion of any charitable or deserving objects', deposed a witness in elaborating a statement that 'The Nonconformist chapels are the centres of all forms of social and literary activity'.² The week-night routine differed from that followed by anglicans in content rather than in character. Not found in anglican programmes were Welsh classes, classes in preparation for denominational examinations aimed at a better knowledge of the Scriptures, experience meetings, young people's and women's prayer meetings. The same was true of the approach to pastoral work. A fairly typical nonconformist scheme submitted by a Calvinistic Methodist representative included items of visiting the sick and afflicted, caring for the negligent, instructing children and adults, participating in temperance work, promoting mutual improvement by means of literary meetings, debating classes, and competitions, engaging in mission to the extent of holding cottage prayer meetings, and some services in the open air.³ Some of the denominations had better organised systems than the anglicans for attending to the negligent and caring for the necessitous, entailing catchment areas divided into territories under the supervision of lay officers responsible to a central chapel committee. They were also given to organising an event for the purpose of raising money to help specific individuals or families in distress. The caring aspect apart, nonconformists claimed that, put in a nutshell, the function of the church

1. See, Minutes of Evidence, op.cit., Q.9,382.

2. See, Ibid., Q.10,176. The witness was W.E.Thomas, medical doctor, of Ystrad Rhondda.

3. See, Minutes of Evidence, op.cit., Q.10,579

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was 'the creation of men', and although William Lewis laid emphasis on the training of people 'to a higher and better life' as a principal aim of the church, it must be maintained that the nonconformist training led to many more men becoming prominent in the secular sphere than did the anglican. That was to be expected on the basis of the superiority of numbers, but part of the reason is traceable, even so, to some of the emphasis made by nonconformists. They gave literary pursuits and achievement a very high ranking. The Welsh Church Commission's Minutes of Evidence contain long lists of nonconformist literary figures with Rhondda origins, and of literary works produced by them, to which the anglicans had nothing to correspond. And there was the tradition in the background of the older Dissent especially, of individualism coupled with social and political agitation, which is a factor not to be discounted in this context, although their contribution to a better physical existence for the Rhondda collier was not made through men indoctrinated to that end, but by men who found themselves in leading situations conscious that they had the competence to play out their part. 'Mabon' (William Abraham) was not a native of the Rhondda, where he is regarded as the legendary miners' leader, but he was a product of the same nonconformist system, who drifted into his role rather than chose it intentionally, and is the epitome of all nonconformist-trained² public figures of this era in the coalfield.

In short, even the nonconformists, with a history of active participation in the resolution of social and political issues, kept aloof from embroilment in the main social and industrial problems affecting the Rhondda. They were, certainly, problems

1. Ibid., Q.9,676 - Dr. William Morris's statement.

2. Mabon's biographer states, 'His activities within the chapel may be said to have prepared him for his future career. They gave him self-confidence in public, and developed his powers of oratory'. He nearly went into the ordained ministry of the Calvinistic Methodist Church, and it was only by chance that he was introduced into his destined field when, at 29 years of age he was invited by the chairman to speak at a meeting of miners. See, E.W.Evans, Mabon, (University of Wales Press 1959) pp.2,7.

of a kind with which they had not been accustomed, and to which the ethos of the industrial-age nonconformity even (which, *though*, was umbilically attached to its rural origins) was not attuned. For Rhondda anglicans it would have been a much more novel departure to become engaged in these spheres whilst, throughout the period, it was more than they could do to keep fully abreast of the normal parochial requirements of their members. If, when the opportunity offered itself towards the end of the ninth decade of the nineteenth century, the Church of England in the Rhondda had gone into the breach, embattled in the cause of social and industrial justice, it would have been an action which would have entailed a reorientation of its aims and a revolutionising of its working machinery. It was significant that the forces which eventually commanded the breach, after a period of occupation by a detachment of Christian-principled men like 'Mabon', were secular, sometimes Marxist, in outlook, yet not representing a revolt against religion as much as a stance which their adopted principles had required them to take. Noah Ablett, A.J. Cook (both with communist affiliations), John Hopla, W. Mainwaring, Tom Smith, were names, whose origins, furthermore, were not to be found in Welsh counties, yet, at the second level of miners' leadership during this stage, there were men bearing names like James James, Watkin Phillips and David Lewis, who were able to reconcile their standpoint with active membership of Congregational, Baptist, and even Presbyterian churches.

William Lewis might have argued that his aims embraced theirs, but the circumstances of the time demanded a translation of Christian ideals into immediate practical terms and this, neither the Church nor Nonconformity, to their cost, were able to achieve.

CHAPTER IV

The New Ecclesiastical Districts

The new Districts, which were virtually parishes, were created as a direct result of the growth in population. Within the Rhondda area geography was also a factor that counted together with population. When the District of Tylorstown with Ferndale was formed, it meant that the mother parish of Ystradyfodwg with its hub in the Rhondda Fawr valley, was relieved of the territory pertaining to it in the Rhondda Fach, from its standpoint difficult to administer since a high mountain ridge divides the minor along its whole length from the major valley. When Llwynypia was formed, the objective was to begin the partitioning of Ystradyfodwg by the simple process of separating its southernmost portion, adopting the straightforward method of drawing a line across the map from east to west. Consequently, portions of both valleys were included in the new District, and it became one of the incumbent of Llwynypia's primary concerns to give the Rhondda Fach portion its independence, in the form of the Ecclesiastical District of Ynyshir. To a lesser extent, the same kind of geographical consideration had a bearing upon the separation of Abercynon and Llanddewi Rhondda from Llanwynno. In the case of Cymmer and Porth, as also of Dinas and Penygraig, geographical distance rather than a geographical feature was the obstacle, since the areas of the parish of Llantrisant involved were ranged along the northernmost rim of its territory, and at a distance of six to seven miles from the parish church. Population, however, was the governing factor, and the close approximation of the total population in the new units at the time of formation to an average of c.9,000, suggests that localities 'matured' for independence as this stage was reached. On the other hand, the issue of separation was seen by the incumbents of the mother parishes as a means of lessening the burden they themselves were carrying, and of creating more manageable units. Both impulses were at work, and when one of

I. See, Appendix No. II.

2. When Llwynypia was separated, the Incumbent of Ystradyfodwg, William Lewis, drew attention to 'the great necessity for the assignment of a district' because of 'the large area of the parish and its large population'. 'The oversight is crushing', he continued, 'and it would greatly increase the efficiency of the Church were several new Ecclesiastical Districts formed'. (See, the Llwynypia bundle in the Ystradyfodwg parish chest, s.d., 25 February 1878). One of the last Districts to be formed, Llanddewi Rhondda, was at the express wish of the incumbent of Llanwynno, T.E. Griffiths, to divide 'so large a parish'. (See, R.B. File, 'Llanwynno' No. 4,263, s.d., 10 February 1914.)

them was thwarted, vigorous protestations ensued. This happened when the incumbent of Glyntaff, John Griffiths, showed an unwillingness to accede to the desire of his parishioners in the town of Pontypridd to cut themselves away from the parent parish. Writing to the Ecclesiastical Commissioners, a representative of the congregation explained, 'The Revd. John Griffiths is antagonistic to the welfare of a separate church, and on being asked, I might say, declined to accede to what we are all so anxiously waiting for'.

There was a cause for hesitation on the part of the incumbent of the mother parish inasmuch as the separation of a District entailed the alienation of the fees which accrued within the District from the incumbent of the parent parish. It, therefore, led to a diminution of the income of the incumbent of the original parish. The incumbent for the time being, albeit, could claim the fees for the tenure of his own incumbency, by having a clause to that effect inserted in the Deed of Assignment, and in the majority of cases this is what occurred, even though the wording of the covering statute tended to lean in the direction of the incumbent of the new District. 'When fees are not reserved, or do not otherwise belong to the incumbent of the original parish', it ran, 'they belong to the incumbent of the new District'. Incumbents had a strong proprietary feeling about fees, which from the standpoint of their meagre incomes was understandable but which, when viewed as withholding perquisites from their even more precariously circumstanced brethren in the New Districts took on a somewhat mercenary aspect. The incumbents of Eglwysilan and Llantwit Faerdre, two of the mother parishes of Glyntaff, were strongly petitioning for their share of the fees of the perpetual curacy ten years after its formation, and the Ecclesiastical Commissioners were only able to wriggle out, rather inelegantly, from an uncomfortable situation by pleading ignorance inasmuch as it was the defunct Church Building Commission, and not they who had been responsible for the creation of the District. The Incumbent of Llanwynno,

1. See, R.B.File, 'St. Catherine's' No. 41,867, s.d., 20 November 1869.

2. See, 14 and 15 Vict. c.97,s.6.

3. See, R.B.File 'Glyntaff', s.d., 8 July 1858.

B.A. Edwards, considered himself deprived in comparison with his predecessor, because tracts of Llanwynno had gone into the formation of Glyntaff and Mountain Ash, in respect of the fees of which he had not been in any way compensated. And William Lewis of Ystradfyfodwg, for his part, was not averse from asking for compensation when he was approached about the surrender of the fees of Llwynypia. This privilege of holding on to the fees took on the appearance of an anomaly, however, when it was held on to over a large number of years, as in the case of Samuel Rowland Jones, of Glyntaff, who continued to receive the fees of St. Catherine's, Pontypridd for twenty one years, a period during which St. Catherine's experienced three changes of incumbency. Even more than the direct financial issue was involved, for the surrender of fees conferred parish status on the District, under the terms of the Act 19 and 20 Vict. c. 104, and it was laid down by the Ecclesiastical Commissioners that, if a new District were to be still further divided, the District should be given the status of a parish through the granting of fees to its incumbent prior to the division. Thus, Llwynypia gained the status of a parish when the incumbent of Ystradfyfodwg was persuaded to surrender the fees in October 1886, preparatory to the separation from Llwynypia of Ynyshir in the following year, whilst the fees of Tylorstown and Ferndale were relinquished by him, as were those pertaining to that part of the parish derived from Ynyshir by the incumbent thereof, prior to the alteration of boundaries between Ynyshir and Tylorstown, and the formation of Ferndale Christchurch in 1900.

The problems

which faced the incumbents of the new Districts, however, were essentially the same as those which exercised their predecessors in the earlier evolving mining parishes, whether the benefice had attained to the status of a parish or not. In all, fifteen of them came into existence within this period, some of them falling into the category of Consolidated Districts by virtue of having parts of more than one original benefice in their constitution, and the chronology of their appearance has a bearing upon the challenges to be met.

1. See, R.B. File, 'Llanwynno' No. 4,263, s.d., 18 February 1878.

2. See, Ibid., 'Llwynypia' No. 50,479, s.d., 17 March 1880.

3. See, Ibid., 'Ferndale Christchurch' No. 77,775, s.d., 9 March 1898.

All belonged to the years following 1880, all but two to a time later than 1887, whilst half of them came into existence after the turn of the century. This was a period when a variety of influences were at work to produce changes in the general composition and attitude of the Rhondda community calculated rather to accentuate than to ease the difficulties attending the functioning of the Church in a new parish. One of them was brought about by the changing character of the incoming population, as wider and ever wider grew the area whence successive waves of migrants came into the valleys. Not only was it a development which hastened the anglicisation of the valley communities, it also diluted the religious climate set by the predominantly Welsh element of the earlier decades. By the decennium 1901-1911, the proportion of immigrants entering the Glamorgan Registration County from the border counties had fallen to 27% and entering the Rhondda Urban District, to 15%.^I Although up to this point, the community was overwhelmingly Welsh nonconformist in ethos, the climate was overwhelmingly religious, whereas the moral quality of some of the later migrations was the despair of some of the Rhondda incumbents.² A new prevailing community attitude developed which was increasingly less favourable towards the practise of religion.

Another of the influences at work to change the general attitude was the impact of hard times. Of the twenty years from 1885 as many as fifteen were experienced in the Rhondda as years of depression,³ because of the state of the coal trade, with wages being controlled by the 'Sliding Scale' to 1903, and even afterwards when the Conciliation Board decided on wages, with the price of coal continuing to be a determining factor.⁴ Wages were high during periods of full employment, and real wages improved during these years, but such gains were cancelled out by long stretches of unemployment. Furthermore, unemployment brought about by industrial action added its quota to the volume of unemployment caused by depressions. Four of the strikes which occurred were significant episodes in the history of the coal mining industry

I. See, Professor Brinley Thomas, op.cit.; also Ceri Lewis, op.cit., p.204.

2. q.v. p.249

3. The depression periods are listed as, 1885-88; 1892-99; 1902-06. The interspersed periods of prosperity were much shorter.

4. See, E.W.Evans, Mabon (University of Wales Press, 1959) p.71.

but each of them brought its share of privation and misery to the families dependent on miners' wages. Referring to the six months' strike of 1898 (which with the Hauliers' strike of 1893, and the Cambrian strike of 1910-1911 caused the greatest disruption) E.D.Lewis remarks, 'The miners were totally unprepared for the bitter and drawn out conflict, and the summer of 1898 was a period of intense suffering and privation for many miners' families in the Rhondda'. The same was generally true of the other episodes, the families of Mid-Rhondda especially feeling the effects of the Cambrian strike, and there were, in addition, the terrible mining disasters which punctuated the existence of the community, and progressively compounded the strong element of bitterness and pathos in its constitution.

It was small wonder that the period 1908-1914 came to be described as a time when 'the Rhondda Valleys became the storm centre of the South Wales coalfield'. For one thing, one third of the miners of South Wales were to be found in these valleys, and by virtue of it they enjoyed unequalled power in the Councils of the South Wales Miners' Federation which, in turn, was the largest constituent unit of the Miners Federation of Great Britain. There existed in the valleys a consciousness of this primacy, and the need to be worthy of it. But, for another, the circumstances of their existence had rough hewn the Rhondda miners into the kind of militant, uncompromising and secularised force that they became. Mabon, representing the conciliatory, moderate, approach to the problems of the mining industry was gradually pushed away during these years to make way for new leaders spreading the gospel of class warfare, socialism, syndicalism, and Marxism. On the political plane, the South Wales miners abandoned the Liberal party in 1898, and became affiliated to the Labour party under the control of Keir Hardie. The new policies, coming to be seen as the only way to gain concessions for the miners, and the fair play at the hands of the masters which they claimed as their right, grew in popularity, drastically changing the general attitude of the whole community to the central issues of human existence, and

1. op.cit., p.172.

2. The worst explosions were, 1887 - National pit Wattstown (loss of 27 lives); 1892 - Great Western, Gyfeillion (58); 1896 - Tylorstown (57); 1905 - Cambrian Clydach Vale (33; 1905 - National No. 2 (119). See, Ibid., 173.

3. Ibid.

effectively drawing it away from its traditional religiously predisposed orientation.

New Ecclesiastical Districts cast into this kind of changing world to fend for themselves, even lacking the link with the past which gave to Llanwynno and Ystradyfodwg a certain quality too deeply ingrained for even the industrial changes to erase, were faced by most of the difficulties which they had encountered, only writ larger. Indeed, the factors that emerged from the Church of England's endeavour to play its role in these circumstances are more clearly illuminated by the history of the Districts than by that of the original parishes.

If the Church's continuing responsibility to provide adequate accommodation for its worshippers in these Districts be looked at, then two of their number have no place in the exercise. For it was only by dint of adept manoeuvring that Ton Pentre and Porth St. Paul's, were created parishes days before the disestablished Church in Wales came into existence on 31 March 1920. In fact, the three Districts preceding them in chronological order of appearance, Abercynon (created 1908), Pontypridd St. Matthew's (1909), and Llanddewi Rhondda (1914), had nothing to their credit by way of new building either within this period. In this connection it must be borne in mind that the Ecclesiastical Commissioners required accommodation for 500 persons in consecrated premises to be provided, before they would agree to the assignment of a District. The new Districts, consequently, from the outset were not badly equipped in this respect. St. Matthew's had a variety of other buildings in addition to the church, whilst Llanddewi had St. Barnabas' and the National School in addition to St. David's, placing them from the beginning well beyond that level in terms of total accommodation. Furthermore, there occurred no great increase of the population between the time of the formation of these Districts and the end of the period. Abercynon's population had fewer than 200 inhabitants added, the same was true of Llanddewi, whilst the population of St. Matthew's decreased by over 100 persons, so that no great change became requisite on that score. In the case of the earlier formed Districts, however,

I. See, Appendix No. II

2. Ibid

3. See, Ibid.

it was a different story, for if the same criterion is applied to them, then it appears that from the date of its formation to 1921, the population of the original territory of Llwynypia had increased by 630%, of Pontypridd St. Catherine's, by 165% and of Tylorstown with Ferndale, by 130%. But, by 1921 the inevitable sequel had led to the original Llwynypia being represented by the Districts of Ynyshir, Clydach Vale, and parts of the Districts of Tylorstown, and Dinas and Penygraig, in addition to Llwynypia itself; Pontypridd St. Catherine's, by its own territory and that of St. Matthew's; and Tylorstown and Ferndale by its territory and that of Ferndale Christchurch. The other Districts of Cymmer and Porth, Treherbert, Cwmparc, and Dinas and Penygraig, by 1921, showed an average increase of population since the date of their formation of about 60%.^I These increases had to be met by the provision of additional accommodation.

The additional accommodation that was provided added up to seating for 10,600 persons, but a significant aspect of the exercise was that c.35% of it was to be found in halls and meeting rooms appendant to the churches themselves. It is tempting to look at the remaining 65%, representing actual seating for about 7,000 persons, side by side with the figure of 53,000 representing the increase of population, but that would be an over-simplification. There are some qualifying aspects to be taken into account. To begin with, it needs to be appreciated that what was achieved was quite a triumph in the circumstances. The fact that, out of twenty church buildings erected, only half were of stone, the other being of zinc, has a significance which should not be passed by. For the iron building was a makeshift to supply badly needed accommodation when the funds were not available to erect the proper church that everyone knew should be erected. The point is underlined by those instances where plans for stone buildings had to be abandoned after appeals for funds had proved abortive. For example, the Incumbent of Llwynypia, John Daniel James, had to be content with an iron mission church on the approved site of a stone church at Penygraig, whose plans had even been accepted by the Ecclesiastical Commissioners in 1897. The Incumbent of Clydach Vale, William

1. Ibid.

2. See, R.B.File 'Dinas and Penygraig' No. 66,613,s.d., 6 June 1897.

Meredith Morris, having erected an iron mission church in an outlying hamlet in order to conserve funds to build a church for the Welsh at an estimated cost of £3,000, whose plans had been prepared, even amended, by the Commissioners, after eight years was constrained to abandon the project, including the site which had been purchased. The causes which he adduced are informative. One was the industrial unrest which affected Mid-Rhondda at that very time, 'reducing the parish to beggary', so the incumbent maintained. The other was the Commissioners' refusal to grant him aid to pay a curate. 'What little money we are able to raise, has to be devoted to the maintenance of the ministry', he deposed, 'when it might be used for building purposes'. He felt very bitter towards the Commissioners, 'Law is stronger than grace', he told them, adding, 'The treatment meted out to this parish, though no doubt strictly correct and impartial, is largely responsible for the unsatisfactory position of affairs here at present'. Attempts at replacing iron buildings with more substantial structures were beset with comparable impediments. The Vicar of Pontypridd St. Catherine's, John Pugh Griffiths, in 1903, berated his parishioners because of the state of the iron church of St. Matthew. 'Do we not blush for shame when we give it a thought...in a town aiming to be a County town and metropolis of the hills', he chided, continuing, 'the most dismal habitation in the district, it is weather and rust bitten, in a sea of mud, and reeking of damp'. And that was after a fund to replace the building had been opened as far back as the dedication of St. Catherine's parish rooms in 1891. In the meantime, much had been made of 'the glorious Christian victory' in South Africa, and the people urged to follow the example of 'God's people of old', by building a new church to replace St. Matthew's as a sign of their gratitude. When a new church was, eventually opened, in 1908, it was the completion of only half of a twin project, the other half being the replacement of the iron church of St. John, Graig, which, however, had been abandoned after the dismal failure of an appeal

1. See, R.B. File 'Clydach Vale' No. 74,029, s.d., 19 August 1908.

2. Ibid, No. 84,169 'Blaenclydach, St. Dyfrig', passim.

3. See, 'Gertrude Hughes' - Williams, op.cit.

launched at Christmas 1902, and even though the stone to build a new church had been offered free of charge.¹ At Penygraig, efforts to replace an iron church met with greater success, yet, after eighteen years, the best that could be managed was a church without a chancel.² In the case of St. Luke's, Llwyncelyn, in Gyമ്മer and Porth, twenty three years passed before a stone replacement became possible.³ So that the iron church emerges as the image of the Anglican Church's true potential in these circumstances, which sometimes by dint of devoted leadership, and hard endeavour, assisted with generous extra-parochial help, it became possible to surpass. Even when stone churches were built which were not replacements, frequently they had to be left uncompleted structures. At least half the number were built without⁴ chancels, the provision of chancels and aisles to existing uncompleted buildings being also a method of extending the accommodation at the lowest possible cost. Thus, St. Andrew's, Llwynypia, in stages, was completed with the addition of a chancel, sanctuary, vestry, and north aisle, as were St. Paul's, Porth, with the addition of an aisle, and St. Thomas', Clydach Vale, with the addition of a transept.⁵ Seen in the light of such expedients, what was achieved is more likely to be given a fairer assessment.

There is another aspect of the District churches which suggests that they were not built merely to produce a better relationship between the two statistics of anglican accommodation and total population, although that was always a consideration to be taken into account. In course of time neighbourhoods had formed within parishes, and with the development a feeling, initially expressed in the form of congregations meeting in some secular premises, that the community should have a church of its own. This is well illustrated by events at Pontypridd where, around the perimeter of the town there appeared churches, dedicated each in turn to the four Evangelists. The increase of population in the parish

1. The site and the stone was offered by G. Stuart Seaton, a successful builder of the town.

2. See, Appendix No. II.

3. See, Philip Morris, St. Luke's Church, Llwyncelyn, Golden Jubilee 1930-1980 (Privately published).

4. Churches without chancels were St. Mark's Pwllgwaun; St. Matthew's Pontypridd; St. Barnabas' Penygraig; All Saints' Treallaw; St. Dunstan's Ferndale.

5. See, Appendix No. II

did not warrant the building of that number of churches, but they all replaced hotel rooms, or Board school rooms as venues for congregational meetings already in existence. Indicative of their 'neighbourhood' significance was their elevation, at a still later stage, to the status of parish churches. There were churches, moreover, built as in the earlier decades of the industrial developments, because of communities' distance away from all existing churches. In the case of Pontypridd, again, this led to the extraordinary arrangement of the community at Pwllgwaun, in the parish of Llantrisant, being placed under the pastoral care of the incumbent of St. Catherine's, who even built a church there whilst the area was still not legally transferred from Llantrisant. It led, indeed to the even more extraordinary departure of the area of Cilfynydd, in the parish of Eglwysilan, being also placed under the care of the incumbent of St. Catherine's, and of a church which he built there, upon a succession to the incumbency of Eglwysilan, being transferred to that parish, much to the chagrin of the people of Pontypridd. But there was no better way of providing these communities at Pwllgwaun and Cilfynydd with the churches which were immediate necessities, even though the parish of Pontypridd was itself in pretty dire financial straits, and even though it retained the responsibility of paying off the debt on the church at Cilfynydd, which took ten years after the building had been transferred to its original parish. The argument emphasising the 'neighbourhood' aspect could, indeed, be expanded to cover about half of all the other churches which were built in the Districts, and it might be noted, as an incidental, that the communities using them frequently developed a sense of competition, not to say rivalry, with the communities using their parish churches.

Still another impetus not coming directly from the need to satisfy a swollen population, was the desire to give Welsh congregations buildings of their own, or sometimes, better buildings than existing ones.

1. The church was dedicated in November 1891. (See, Pontypridd Chronicle, 27 November), but the consent of the Vicar of Llantrisant to place the area under temporary control of his counterpart at Pontypridd, pending an Order in Council, is dated 24 February 1892. See, N.L.W. LL/DS/134.

2. See, Gertrude Hughes-Williams, op.cit., The last portion of a debt of £500 was paid off with the aid of a bazaar in 1905.

There is some evidence of negligence on the part of District incumbents in relation to the Welsh element in their flocks. As when the newly arrived Incumbent at Llwynypia, J. Daniel James found that 'for many years' there had been no Welsh services held in the parish¹. The newly appointed Incumbent of Ynyshir, Samuel Jones, implicated his predecessor when he reported that there was 'no provision whatsoever made for the Welsh speaking portion of the population'². When D. Griffith Davies, the first incumbent of Pontypridd, found in the town accommodation for 3,850 persons in nonconformist chapels, but none for anglicans, however, it was the incumbent of Glyntaff and not of a new District of this later category who was to blame³. The much more general implication is that these incumbents did care for their Welsh members, and that they frequently attempted more than their circumstances strictly allowed in attempting to give them adequate provision. Pontypridd is still again a case in point, for, although Welsh services were held in the town from 1891 in the newly opened parish rooms, a movement to build a Welsh church set on foot five years later, petered out, and the best that was achieved was to perpetuate the use of the premises in the parish rooms and designate them St. Luke⁴. Neither was more achieved at Cymmer in relation to what was once intended. Welsh services were held there originally in the evenings at the parish church, thereafter being transferred to the National School⁵, on a part of the site of which an iron building was erected in 1902, partly for the use of this congregation. But, in 1900, the incumbent, William Thomas, had informed the Ecclesiastical Commissioners that an effort was being made to build a Welsh church⁶, 'sorely needed', which was to cost £1,500. It was the iron building dedicated to St. James, nevertheless, which remained the Welsh church, even after a strong appeal had been issued in 1910 for funds to erect a Welsh church in memory of a benefactor of the parish, Sir Henry Aubrey Fletcher, recently

1. See, R.B.File 'Llwynypia', No. 50,479,s.d., 17 August 1894.

2. See, Ibid., 'Ynyshir' No. 66,071,s.d., 18 August 1893.

3. See, R.B.File 'St. Catherine's', No. 41,867,s.d., 30 October 1885.

4. See, G. Hughes-Williams, op.cit., and also The Llandaff Diocesan Church Calendar, s.n., St. Catherine's, Pontypridd, passim.

5. See, Minutes of Evidence, op.cit., Q.6,165 and Q.6,158.

6. See, R.B.File 'Cymmer and Porth', No. 50,233,s.d., 24 August 1900.

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 deceased. At Clydach Vale, it was an iron building which was provided for the Welsh congregation after a well conceived scheme to build a Welsh church had been laid aside.² Another was placed at the disposal of the congregation at Maerdy, whilst at Tonypany the National School being used by the Welsh people was given the appearance of a church by the addition of a chancel, sanctuary, and vestry, and given the name 'Dewi Sant'.³ Two instances only can be adduced of existing poor quality buildings being replaced by superior ones. The one was at Ferndale and the other at Tylorstown. The latter replaced an iron building which had been purchased from Congregationalists over ten years earlier, and the new church emerged as a feasible proposition after certain large donations had been received towards its erection.⁴ The former, St. Dunstan's, although left without a chancel, was opened in July 1905 when £1,400 of the total cost of £2,400 remained still to be found.⁵ On this occasion, the incumbent, David Davies, incensed with the Ecclesiastical Commissioners' insensitivity to his financial predicament, charged them with being oblivious to the difficulty of raising money to build a church in such a poor district. Explaining that he had fourteen collectors calling upon people every fortnight for small sums as his only method of raising funds, he declared, 'I really believe that this new church is going to ruin my life'. The loss of his Easter offering, because of the debt of the church, led him to refer to his inability to educate his four children because of his poverty.⁶ The Commissioners it has to be admitted, were not wholly impervious to his statements, for they eased an immediate crisis by waiving a requirement to provide a fire-proof floor between the church and a basement room, first of all on the pretext that the church was not going to be consecrated, but later, even though it was decided to consecrate the church after all.⁷

1. Ibid., ? October 1910.

2. q.v., p.272.

3. See, Appendix No. II

4. See, Appendix No. II 'Building Grants', n.138.

5. Ibid., n.126

6. See, R.B.File, 'Ferndale Christchurch' No. 77,775,s.d., 20 March 1905.

7. See, R.B.File, 'Ferndale Christchurch, "St. Dunstan's" ', No. 81,301, s.d., 11 May 1905.

The provision of Welsh churches, therefore, indicates also that the demand for accommodation created by the growth of the population was not so overwhelming as to preclude other aspects of the needs of the Church in the Rhondda community being granted attention.

Even so, financial inability was the basic condition underlying every aspect, and it is significant that the only truly adequate buildings appearing within the Districts were four in number, towards the erection of which most of the funds had come from outside sources. They were, St. Anne's Ynyshir, St. Thomas' Clydach Vale, St. David's Welsh church Tylorstown, and St. Mary Magdalene's Pontygwaith. St. Mary Magdalene's was the only one among them of any splendour, being the gift in its entirety of Mrs. Mllewellyn and, paradoxically, the one of her Rhondda churches least required, but it was in this locality alone that her landed property extended into the Rhondda Fach. The church was more of an enigma, it might be added in parenthesis, since Ynyshir came to be in dire need of a church at the opposite south end where, to the end of the period under review there remained an area, unique within the compass of these Districts, not supplied with any kind of religious building, although the inhabitants numbered about four thousand.

The help which the incumbents received from grant-aiding societies was very much on a par with what had been vouchsafed the incumbents of the parent parishes. Much less came in from other sources of assistance, however. The data culled from preserved recorded information and set out in Appendix No. II, are far too scanty for precise calculations to be essayed on that basis, yet it is worthy of comment that, whereas 51% of the total cost incurred by the parent parishes is shown to have been derived from landed

I. The Mount Pleasant area of Ynyshir had no place of worship belonging to any denomination in 1911, and an Anglican attempt to provide one came to nothing. The area, however, included a hospital, intermediate and higher grade schools, council schools, and a teachers' centre. See R.B. File 'Ynyshir', No. 66,071, s.d., 30 November 1911.

2. The comparison was between 9% and 13% but if the national schools are taken out of the reckoning, since the Districts had none to compare, the parent parishes' figure is decreased to 9.8%.

interests, the corresponding figure for the Ecclesiastical Districts is ¹ 16%. Furthermore, whilst the original benefices received some benefit from the direction of industry, the aid from that quarter to the Districts ² was negligible. Moreover, the deficit left the incumbent to find after drawing on all his major sources of aid, is of significance, for, in the Districts it amounted to more than twice the sum needed to be raised in the original parishes. It became the burden of many an incumbent's complaint that, to quote one of them - 'There are no resident gentry, and very few outside the parish who take any interest in the work of the church. Collieries are in the hands of persons who are not Churchmen, and whatever is done is ³ done by the people themselves.

The low level of Church achievement in mid-Rhondda made the benefices of Llwynypia and Clydach Vale stock targets for the criticism of the Liberationist faction and their supporters. Even the Church Times described the former parish as 'entirely in a state of arrears, with...but one ⁴ poor church...saddled with a debt of £825'. Within ten years, however, as a result of the galvanised activity of a new Incumbent, J. Daniel James, four additional churches had been provided, yet only at the cost of leaving ⁵ each of them heavily laden with debt for his successor. When Clydach Vale became independent in 1907, the Incumbent, William Meredith Morris, entered into his labours bent upon setting the accommodation issue to rights by extending the parish church, building a spacious church for the Welsh people ⁶ and supplying two outlying areas with iron mission churches. Yet, even though

1. Mrs. Llewellyn's contribution to Ystradfydwg (and to a much lesser extent the contribution from the Bailey estate), was the outstanding reason for the difference.

2. The vast gap between the contributions of the landed and the industrial interests, widens even further when the building sites granted are taken into consideration.

3. See, for this statement made by the Incumbent of Llwynypia, R.B.File, 'Llwynypia', op.cit., s.d., 26 June 1899. Frequently the incumbents referred to the futility of approaching limited liability companies.

4. See, The Church Times, 19 January 1894. In the spring of 1894 a bazaar was held to clear this debt, and raised £600. See R.B.File 'Llwynypia', op.cit. s.d. 20 November 1893 and Ibid 17 August 1895. The population of the parish in 1891 was 18,682.

5. R.W.Evans, who succeeded to Llwynypia in 1900 was, five years later, referring to the churches in these terms (See, Ibid 26 January 1905. St. Thomas Clydach Vale, alone had a debt of £1,200 on it when opened, although £1,000 of the cost of £3,900 had been donated as a gift.

6. See, R.B.File, 'Clydach Vale' No. 74, 029, passim.

the enlarged parish church and two iron structures marked the extent of his achievement, he was left with a debt of over £2,250, of which he was obliged to repay £200 per annum, together with interest at the rate of 5%, and had to borrow money even to pay the interest. And nowhere was the Church's dilemma of having to put up buildings despite the lack of means more apparent than in the town of Pontypridd. Suffice it to indicate the climate as mediated through the local press. In January 1892 it was reported that a debt of £500 remained on the parish rooms opened the previous year, and a debt of £400 on the church of St. Mark, whose opening was the subject of the report, whilst a large debt was anticipated on the church of St. Luke then a 'building'. When that church was dedicated a year later, it was promptly reported that out of a total cost of £2,500, the sum of £1,500 still remained to be raised. The church of St. Matthew, when given a District in 1909, was saddled with a debt of £2,000 from the outset, following a usual pattern which had become accepted in the parish. It was a unique occurrence when an anonymous doner offered £1,000 towards clearing the bulk of the building debts of Pontypridd in 1893, on condition that another sum of £500 was raised before the end of the year to meet it. *Even so*, the hard-pressed nucleus who had no option but to organise still another bazaar by way of response, grew very weary of such continuous pressure.

The citing of still more instances from the other Districts would be superfluous inasmuch as the circumstances affecting them all were generally prevalent. In this sphere of church building the Districts exemplify more clearly than the parent parishes the difficulties confronting the incumbent, charged with the task of supplying accommodation suited to the varied demands of his benefice, when each venture was, financially speaking, virtually a leap in the dark.

1. See, *Ibid.*, 26 May 1913, and *Ibid.*, 20 April 1917.

2. See, *The Pontypridd Chronicle*, 22 January.

3. See, *Ibid.*, 17 February 1893.

4. See, R.B. File 'Pontypridd St. Matthew' No. 78,891, *s.d.*, 14 February, 1910.

5. The members, by 1905, were clamouring for 'direct giving'. See G. Hughes-Williams, *op.cit.*

The incumbent's, and his family's, personal domiciliary requirements had, of necessity, to take second place. It speaks for itself that the incumbents of the Districts had to wait for an average period of ten years before being supplied with a house of their own. There were some notable exceptions, but merely because for one reason or another, money did not need to be raised for the building of a parsonage house. In this category were the houses at Treherbert and Cwmparc, built and given in their entirety by Mrs. Llewellyn, and the Cymmer and Porth house for which the Ecclesiastical Commissioners had made provision by granting £1,500 towards its erection on the score of a local claim on the Gloucester Chapter estates. The two Districts to be created immediately prior to the implementation of the Welsh Church Act, understandably, did not have houses, but Llanddewi Rhondda, formed next in order to them, in 1914, had the good fortune of having the parent parish's house situated within its boundaries, resulting in the problem of building a new house becoming the responsibility of the parent parish, for its own incumbent. That stroke of good fortune is accentuated when it is appreciated that the Districts formed next in order to Llanddewi, Clydach Vale, and Abercynon, were still without parsonage houses in 1920, after more than twelve years had elapsed.

Meanwhile, the incumbents and their families had to fare as best they could in ordinary houses, the Ecclesiastical Commissioners, incidentally, allowing an average amount of £35 to cover rental in their computations. Some used more than one lodging in succession, whilst some registered complaints about their quarters, but by and large, most of the

1. See, Appendix No. 12.

2. The District that had to wait longest for a parsonage house was Ynyshir, the period extending over eighteen years.

3. Thomas Rogers of Llwynypia, for instance, had two successive addresses well outside his parish, one, The Cottage, Llantrisant, and the other, Bryn Eirw, Hafod; at Ferndale, Derry Ormond House, and Heathdean, were successive houses used.

4. The Incumbent of Ferndale, Benjamin Jones Evans, was not happy living in 'the same kind of house as that in which the colliers live' without such amenities as a bathroom. (See, R.B. File 'Ferndale' No. 77,775, s.d., 15 November 1910). The Incumbent of Pontypridd St. Matthews, H.S. Frank Williams, maintained that the need for 'a more commodious dwelling' for himself and his family was 'very great'. See, R.B. File, No. 78,891, s.d., 12 January 1916.

complaints were concerning delays, or presumed delays, on the part of the Commissioners after the procedures to provide a house had been set in motion. The general acceptance of the order of priorities in the sphere of building within the Districts was a reflection of the financial straits enforcing the Church to utilise meagre financial resources to the best of its ability.

The truth of such a statement becomes more apparent when it is remembered that on an average, the houses did not cost the Districts more than £330 apiece. The houses that were built in no sense compared with a colliers' dwelling. Most of them still survive and would be accounted palatial by modern standards. The average cost was about £1,500 (the benefices, therefore, finding c.22%^I of it), but they symbolised a false, and highly inflated idea that the Church of England, as represented by its incumbents' housing requirements had of itself in these valleys.

The parish contribution was reduced to such a comparatively small amount because of the grants available from both the Ecclesiastical Commissioners and the Governors of Queen Anne's Bounty to meet benefactions, and especially because the Commissioners accepted the value of the site as a benefaction, as long as it could be conveyed to them. Sites, on an average, in fact supplied by way of corresponding grants, c.£550 of the cost in each² case. Moreover, Marshall's Charity, in combination with Queen Anne's Bounty,³ and two diocesan societies, the Church Extension Society and the Poor Benefice⁴ Fund, were at hand to assist in making up the amount of cash required to

I. See, Appendix No. 12.

2. In two instances, however, the sites had to be purchased, and in another, the freehold of a house already built had to be bought (See Appendix No. 12). In the case of Llwynypia, the Commissioners rejected the local valuation as too excessive and voted a grant in correspondence with a valuation of their own.

3. The Charity originated with the Will of John Marshall of Southwark in 1627, and derived its income from rentals accruing out of part of his estate. A Decree of the Court of Chancery in 1769, and the Marshall's Charity Act of 1855 governed the distribution of the funds, the providing or repairing of parsonage houses being within the purview. Information concerning the Charity was supplied to intending applicants by the Governors of Queen Anne's Bounty.

4. The fund was founded in 1897 with the twofold object of increasing the permanent endowment of poor benefices by means of capital grants, and augmenting their income by means of annually renewable grants. See, Welsh Church Commission, Minutes of Evidence, Q.48,056.

provide an adequate benefaction. Furthermore, on occasion, private donations were made to assist the local endeavour. Nevertheless, the exceedingly straitened financial circumstances of the parishes caused the incumbents no little anxiety and concern. Most of them, when applying for grants, emphasised their predicament. Suffice it to instance the Incumbent of Ferndale, David Davies who maintained to the Ecclesiastical Commissioners that there was no prospect of raising money locally for a parsonage house, his parish being one of the poorest and most populous in the diocese, whilst they were about to build a new church, to cost £2,000 of which only £300 had been promised. A number found that the final cost of building had exceeded the estimates, such as Thomas Rogers of Llwynypia, who, although he had loaned £250 from Queen Anne's Bounty, still found himself in debt to the bank to the tune of £300, and William Thomas of Cymmer and Porth, who, although privileged to receive a substantial grant from the Ecclesiastical Commissioners on the grounds of a local claim, still found himself borrowing money from both the bank and a friend to make up a deficit. He indicated his personal involvement by declaring, "The cost of living for an incumbent with no private means whatsoever, in an exceptionally poor parish...with its population of 16,000, proves a source of ceaseless anxiety". In the case of Ynyshir, the original plans were found too ambitious and were amended, after the Incumbent, Samuel Jones, had initially failed to raise a benefaction of £300, the diocesan Poor Benefice Society being exhausted and his application for a Marshall's Charity grant declined. It was a course

1. See, R.B.File No. 77,775, s.d., 6 June 1903.

2. See, Ibid., No. 50,479, s.d., 26 May 1887.

3. See, Ibid., No. 50,233, s.d., 29 June 1898, and Ibid., 21 February 1899. An amount of £300 was borrowed from the bank, and of £193 from a friend. In due course the leeway was made up to a considerable extent by means of personal donations. (See, Appendix No. 12, n.62). The Incumbent of Pontypridd St. Catherine's, finding himself short by £150, told the Governors of Queen Anne's Bounty, 'I cannot find more money for the parsonage house, so much is needed for churches, a parish room, etc'. See, Ibid., Q.A.B. File No. 3,425, s.d., 3 March 1891.

4. See, R.B.File, No. 50,233, op.cite., s.d., 21 February 1899.

5. See, Ibid., 'Ynyshir', Q.A.B. File 'Parsonage Site', s.d., 8 October 1901 et.seq.

which might have been adopted oftener, for on no occasion did the Ecclesiastical Commissioners or Queen Anne's Bounty consent to come to the assistance of an incumbent in difficulty with arrears. On the other hand, both organisations were punctiliously fair with the parishes, within their terms of reference. Thus, when a sum of money was secured to the use of a benefice, interest on it was paid annually to the incumbent whilst it lay dormant. When, also, a balance was left in the fund after the final account had been settled, interest was paid on it, and the capital reserved for the further improvement or repair of the house in question. ^I Pontypridd St. Matthew's was unique in the group inasmuch as plans to build on a site secured by purchase and the value met by a grant from the Ecclesiastical Commissioners, were abandoned in favour of purchasing a house already built. An amount of more than £695 was left in the building fund on which interest was paid at the rate of 4% until the money was used to improve the house. But, beyond that, the regulations were such that the incumbent had the right to rentals payable for allotment plots on the abandoned ² site. Even so, the incumbents of the new Districts, as a general rule, accepted their appointments in the full knowledge that it could take them many years to provide themselves with a house, having to grant priority to issues of greater importance from the standpoint of the Church in the parish.

Moreover, if signs of expediency were apparent in the kind of priority the incumbents were forced to give to their houses of residence, they were unmistakeable in the arrangements made for providing them with a stipend. For, with some notable exceptions, these men were hoisted into benefices from their lowly estate as curates, with no

I. Even when the amount in question was no larger than £6.5.1, as in the case of Ferndale, interest at the rate of 3s.8d. per annum was paid on it to the incumbent's benefit. (See R.B. File No. 77,775, s.d., 20 March 1913). Balances of £30 and £19 in E.C. and Q.A.B. funds, respectively, were used for the interior painting and papering of the house at Tylorstown. (See, Ibid., No. 63,787, s.d. 13 November 1897, and Ibid., 3 January 1900). Interest was paid for years on an amount of £79.9.10 to the incumbent of Ynyshir, John Rees of Tylorstown, however, suspected the Ecclesiastical Commissioners took a greater interest in the mother parishes, than in the new Districts. (See, Ibid., 'Tylorstown with Ferndale', Q.A.B. file No. 5,608, s.d., 27 February 1896).

2. See, Ibid 'Pontypridd St. Matthew', No. 78,891, s.d., 29 October 1919, et seq.

settled arrangement made for their financial maintenance. The outstanding exceptions were the Districts partly formed out of Llantrisant, Cymmer and Porth and Dinas and Penygraig, where a claim on the impropriated tithes enabled the Ecclesiastical Commissioners to provide an endowment of sorts without much delay, and Cwmparc, where Mrs. Llewellyn undertook to pay the new incumbent until an endowment was settled on the parish. Some of the Districts were privileged not to have to wait too long a time for an endowment, but, even so, it was more by good luck than by good management that it so happened. Thus, Llwynypia was endowed within a year and a half of the creation of the District, but in the meantime, the incumbent had been paid as if he were a curate of Ystradyfodwg. Within less than two years, Pontypridd St. Catherine¹ was granted an endowment, the incumbent in the meantime having been paid with curates' grants temporarily diverted for the purpose by the Ecclesiastical Commissioners and C.P.A.S., Pontypridd St. Matthews had to wait no longer than one year, but after he had been in the parish for the best part of five months, the Incumbent, James Thomas was writing to the Ecclesiastical Commissioners to inform them that he had not received a penny by way of stipend, although he had no private means at all. But, as for the more general rule, the average period of waiting for the only event that secured a reasonable amount to a District by way of stipend, was more than five years.² The incumbents, in response to the applications they made for an endowment, often repeating them annually, were told, no matter how dire their predicament, that they would have to wait their turn. The Incumbent of Tylorstown with Ferndale, for instance, after three years, was told that the benefice was Number 23 on the Ecclesiastical Commissioners' list, and two more were to elapse before the benefice's turn arrived.³ In the meantime, either the incumbent

1. See, Appendix No. 13, n. 61

2. See, Appendix No. 13.

3. After two years had passed since the parish of Treherbert had come into existence, the Incumbent, John Rees, was told that his parish stood No. 35 on the list of benefices qualifying for endowment. 'We fear that some years must elapse before the Commissioners will be in a position to meet this case' wrote the Secretary to the Ecclesiastical Commissioners. (See, the 'All Saints' Ynysfeio' bundle in the parish chest of Ystradyfodwg, s.d., 20 August 1895). Four years, in fact, were to pass before the parish was endowed.

or the incumbent of the parent parish had to induce the societies grant-aiding curates' salaries, to divert some of their grants, temporarily, to make up a stipend. The Ecclesiastical Commissioners, the C.P.A.S., the A.C.S., the L.C.E.S., and the other diocesan societies, the Bishop of Llandaff's Fund,^I and the Poor Benefice Fund, helped out in this way. Parishioners played a² role inasmuch as small amounts were sometimes taken out of the offertory, and money was collected on occasion to form a benefaction to be offered either to the Commissioners or to Governors of Queen Anne's Bounty to compete³ for a grant. But parishioners on their own were incapable of raising the requisite amounts, and were fortunate to be able to resort to the diocesan Poor Benefice Fund (after 1897), and to Marshall's Charity, when the benefaction was offered to Q.A.B., to make up their deficiency. On rare occasions benefactors stepped in with assistance. Mrs. Llewellyn paid an annual £25⁴ towards the stipend of the incumbent at Treherbert, and £20 to Tylorstown with Ferndale, until settled endowments were arranged, whilst Miss Talbot of Margam, in 1913, provided £25 per annum for six years to augment the stipend of the incumbent of Clydach Vale.⁵ The predicament of William Meredith Morris at Clydach Vale, indeed, illustrates by way of an extreme instance in what precarious financial situations these incumbents of the new Districts found

I. The Ecclesiastical Commissioners invariably allowed the temporary expedient unless it so happened that no curates' grants were available. (See, Appendix No. 13, n.61). The C.P.A.S. assisted with the stipends of at least five of the incumbents, their grants ranging from £30 to £60. The A.C.S. made annual payments towards incomes of Dinas and Penygraig, Clydach Vale, and Pontypridd St. Matthew's, and the L.C.E.S., paying as a rule £40, helped in four instances. The Poor Benefice Fund made grants of £20 and £25 respectively to Treherbert, and Dinas and Penygraig, and the Bishop of Llandaff's Fund assisted Treherbert also, with a grant of £30. See, Appendix No. 13.

2. These amounts rarely exceeded £20, and were often much less, with the exception of one in excess of £100 which certain parishioners of St. Catherine's, Pontypridd, pledged themselves to contribute over a period of five years. See Ibid n.10.

3. In the aggregate, however, the parish contribution was by far the smallest component. The cash benefaction and the grant combined were invested by the Society to produce an annual amount payable to the incumbent.

4. See, Appendix No. 13, n.30.

5. See, R.B.File 'Clydach Vale' No. 74,029, s.d. 7 February 1919. The contribution was transferred towards the salary of a curate when the parish was endowed.

themselves placed. Writing to the Ecclesiastical Commissioners in June 1908, he declared, 'I have just been appointed Perpetual Curate...and have no idea what the amount of the income will be',¹ a statement which he elaborated many months later stating, 'When I came to Clydach Vale I found it was actually worth nothing. I was obliged to apply myself for a grant both to the A.C.S., and from the Llandaff Church Extension Society, and the bishop applied to the Ecclesiastical Commissioners', and adding, 'I experienced no little difficulty² in securing these grants'.

From the standpoint of the incumbents, therefore, the endowment of the benefice by the Ecclesiastical Commissioners was a milestone in its history. It was scarcely ever, notwithstanding, the final step. The aim of the Commissioners was to raise the stipends of benefices with a population of 4,000 to £200³ but, sometimes, their original grant was of £150, leaving incumbents for many years waiting for their income to be raised to the desired level. Thus sixteen years went by before the endowment of Ynyshir was completed, and nine in the case of Treherbert. The Districts, when formed, had an average population of more than double the limit set by the Act, indeed, when the census was taken in 1921 nine of them had more than 10,000 inhabitants. A few had thousands more, the parish of Llwynypia being outstanding with a population averaging 20,000 from 1891⁴ onwards. Moreover, Llwynypia serves as an illustration of how unfairly stipends were apportioned in relation to population and the corresponding responsibility devolving on the incumbent, especially in the key Mid-Rhondda parish which was the hot-bed of all the new industrial philosophies, for the endowment, by the end of the period, was no higher than £200. It is relevant, furthermore, to take note of the human element extruding itself from the Vicar of Llwynypia's annual budget of 1905.

1. See, Ibid., 16 June.

2. Ibid., 30 December 1909.

3. In the Appendices to the Commissioners' Annual Reports, the augmentations under 29 & 30 Vict.c.III s.5, appear in Table No. 3.

4. See, Appendix No. I.

5. See, Appendix No. 13. The 'Net value including fees and Easter Offerings', is given in the Llandaff Diocesan Church Calendar (1921), as £188. The Commissioners, in fact, had decided, as far back as 1862 to augment unconditionally to £300 per annum the incomes of all benefices in public patronage, the population of which was not less than 10,000. See, Annual Report No. 15 (1862).

His monetary affairs were a constant anxiety to him, he declared, because on a stipend of c.£205 he had to maintain a family of six, inclusive of two servants, whom he was obliged to keep because the house was so large. His outgoings included £12.18.6 by way of interest on a loan obtained from Q.A.B. towards building the house; £10.19.4 by way of local rates; £21.12.0, servants' wages; £15 for light and fuel; £15 towards the education of two young daughters; and £7 by way of a dilapidations charge. As he said, he was left with a very small margin to procure the necessities of life, and keep up the dignity of his position. The vicar of Pontypridd, J. Pugh Griffiths, in 1910 looked back on an incumbency of fifteen years during which, as a bachelor, he had existed on a stipend of £200, and wondered how a successor with a family could possibly manage. John D. Evans of Treherbert, as late as 1916, was in the predicament of having a family of five children, three of whom were away at school, and having to live on £24.3 with outgoings amounting to £34. Even William Thomas of Cymmer and Porth, in 1899, with a stipend arranged for him before he arrived in the District was complaining that the cost of living for an incumbent 'with no private means whatsoever, in an exceptionally poor parish' was 'a cause of constant anxiety'. By the end of the period, five of the parishes had attained to a stipend of £300, but they stand out as proof that the ordinary resources of the Church were inadequate to provide a decent livelihood for its incumbents. For Cymmer and Porth, together with Dinas and Penygraig were in that category because of the 'local claim' they had on the Llantrisant tithes, whilst Cwmparc and Tylorstown had Mrs. Llewellyn to thank for their good fortune, with over £135 and £60 per annum added to their respective incomes by means of benefactions provided by her. Pontypridd St. Catherine's alone, as a large town parish at last

1. See, R.B.File, op.cit., s.d. 26 January.

2. See, R.B.File, op.cit., s.d. 23 February.

3. See, R.B.File, op.cit., s.d. 21 February.

4. See, Appendix No. 13.

5. She contributed in cash towards the augmentation of Cwmparc, £1,800 and towards Tylorstown another £1,000. Part of the benefaction towards Cwmparc was the house and site which she had given, and similarly the house and site which she had given to Treherbert, also attracted a grant from Q.A.B. In their effort before the Welsh Church Commission to give the impression that the Church of England in Wales had by voluntary effort an achievement to its credit, Archdeacon Owen Evans, as the interrogating Commissioner, and John Rees as the Vicar of Tylorstown, managed to glide over the augmentation of the parish without mentioning Mrs. Llewellyn.

awakening out of its slumbers, was beginning to reflect its wealth in the stipend of the incumbent, and suggesting an adequacy of local resources.^I

The incumbents could not expect large amounts from surplice fees, or Easter offerings, to subsidise their meagre endowments. Although fees increased over the years as they were lost to the incumbent of the parent parish when he moved elsewhere, and Easter offerings gained in popularity,² the average amounts were in the region of £8 and £10 per annum, respectively. Every pound counted, however, and small amounts by way of interest on monies held for benefices until parsonage houses could be built were certainly not unwelcome increments. Self-help was a possibility through the raising of amounts of cash to be offered to the Ecclesiastical Commissioners or to the Governors of Queen Anne's Bounty as benefactions, whilst recourse might be had to Marshall's Charity if Q.A.B. was to be approached for a grant, or to the diocesan Poor Benefice Fund, at any later stage of the District's history, as long as the local effort to raise a required sum was adequate. Yet, excluding Tylorstown because of Mrs. Llewellyn's overriding interest, (although Marshall's Charity was involved to the extent of £150, and the diocesan fund to £200), only about a fifth of the Districts were enabled to adopt this method, and the aggregate augmentation acquired thereby was no more than £110 per annum. These incumbents, in reality, after experiencing the initial thrill of being elevated to a benefice, thereafter discovered that they had little to hope from anywhere to ease the financial predicament in which they found themselves, beyond the fortuitous appearance of a benefactor, or the good fortune of earning the legalistic favour of the Ecclesiastical Commissioners.

I. See, Appendix No. 13, notes 10-12.

2. Easter offerings were not made in Pontypridd St. Catherine's for ten years of the benefice's existence (See, R.B.File, op.cit., 18 November 1895), nor either at Ynyshir. (See, R.B.File, Ynyshir, op.cit., s.d. 22 November 1897). At Cymmer and Porth the custom was inaugurated by an external benefactor thirteen years after the creation of the benefice. (See, Appendix No. 13, n.39). Not all the parishes had Easter offerings by the end of the period. See, The Diocesan Church Calendar (1921).

The great majority of them were products of Saint
¹
 David's College, Lampeter, which, for their generation had become the undisputed nursery for Llandaff priests, especially of the industrial parishes brand. One graduate of the new University of Wales features among them, and one student of London University who, however, held no degree. More or less in the same category as his were a group of 'literates' amounting to 20% of the total, some of whom accounted St. Bees', or Queen's
²
 College, Birmingham as their alma mater, and others whose academic designation does not go beyond the title 'literate'. No more than five had 'Oxbridge' degrees, and it is significant that whereas over 91% of the whole number had previous experience in industrial parishes prior to being appointed to their Rhondda benefices, two of the remaining three were Cambridge graduates. One of them, John Daniel James, was well connected in ecclesiastical circles, and his high quality was well known to those, especially Bishop Richard Lewis, who were concerned about the state of the important parish of Llwynypia to which he was appointed in 1893. The other, David Griffith Davies, was the Bishop's first appointment to the new benefice of Pontypridd, where, however, he died prematurely within three years, but his immediate successor, Henry John Williams, was the third of this class who came to the deanery without previous industrial parish experience, which seems to indicate that the town of Pontypridd was, to some degree, being
³
 singled out from the run of the mill valley parishes. Four of the total number had availed themselves of the further theological training provided
⁴
 by the diocesan college of St. Michael.

The impression is left that the Church

1. Of the 34 incumbents, 73.4% had received Lampeter training. Of these, the graduates represented 50% of the whole group under review, the Licentiates of divinity, 17.6% and those who had no academic qualifications, 5.8%. See Appendix No. 14.

2. Two, in fact, were of St. Bees' and one of Queen's, whilst three are described as 'literates' only.

3. The other two 'Oxbridge' men were John David Hughes who can hardly be given consideration since he was appointed to Porth, St. Paul's only at the very end of the period, and Benjamin Jones Evans, who, as Vicar of Ferndale for five years, was the odd man out in this category.

4. Thomas Tissington had received no further training than was given him at Gloucester theological college.

of England in Wales produced for the work in the valley Districts a journeyman type of clergyman, without outstanding qualities, whose function was to see to the continuance of the process, in all its varied aspects, that kept the Church on the course prescribed for it, in the main, by circumstances. Some, it is true, developed into personalities out of the ordinary run like John Daniel James, and John Richards Pugh, who both became archdeacons and men of quite notable quality, or John Pugh Griffiths, for eighteen years the incumbent at Pontypridd, whose Sunday sermons with strong Tractarian overtones were faithfully reproduced in the local press at one period. Even William Meredith Morris, despite the quota of hardship that his thirteen years at Clydach Vale brought him, received an obituary notice in The Observer, because of his prowess as a violin maker, the writer, nevertheless, strangely committing any reference to his literary productions on other subjects.

But, they were men much more devoted than resigned to the tasks undertaken by them, despite their arduousness, and the lure of much more attractive employment from many standpoints, within the diocese, and elsewhere in Wales. Discounting two of the incumbencies which were abruptly terminated by illness, the average duration of the others was beyond ten years. Indeed, it speaks of this band of clergy's willingness to remain under the kind of regimen that service in a Rhondda parish placed upon them that, counting in their years served as curates also, a fair number of them remained for much longer periods, a few for the greater part of their working lives, to reap no greater reward than that they had been 'good and faithful servants', and that nothing could be

1. See, e.g. The Glamorgan Free Press, November 1908, *passim*, for reports on sermons delivered on such topics as 'The Eucharist', 'The Apostolic Succession', and 'Earnestness in worship'.

2. 'He spent all his spare time in a home-made workshop...constructing, varnishing, and polishing violins by a secret process invented by himself', wrote the correspondent, continuing, 'Many are ready to pay £60 for a 'Morris' instrument'. He wrote two important works, British Violin Makers Classical and Modern, and The Italian Varnish - A Lost Art. (See The Observer, 6 March 1921) In addition he published The Renaissance and Welsh Literature (Maesteg 1908) and a number of other books.

3. David Griffith Davies died of apoplexy after three years at Pontypridd. David Francis, having served an unusually lengthy diaconate of six years, for this group of clergymen, and having served local curacies for ten years, was removed to a lunatic asylum when he had been Incumbent of Ynyshir for less than two years.

4. John David Evans remained in the Rhondda for 26 years; Daniel Ellis Jones for 28; John Rees, the Vicar of Tylorstown for 34.

I

adduced to their discredit.

From the second decade of the twentieth century, a new grade of clergyman appeared on the scene in the form of the curate in charge. Within the deanery, David Morris became the first of them, in 1912 when, already a curate at Maerdy, he was elevated to the office upon the constitution of that area of the parish of Ferndale into a curacy in charge.² More often than not, though not invariably, the same procedure was followed in making the appointment, the clergyman already serving the area in question became the curate in charge. He, thereupon, found himself in a kind of half-way house between a curacy and an incumbency, being neither a curate nor an incumbent in the accepted sense, and yet, participating in some of the characteristics of both. His area remained part of the parent parish, although he was virtually in control of it, and often had a curate of his own to assist³ him. His salary, no longer payable by the incumbent of the parent parish, but through the archdeacon, was usually made up of an Ecclesiastical Commissioners' grant which had been voted in his favour as a curate, assisted by other grants from national and diocesan societies. By the end of the period, the salaries of the Rhondda curates in charge had moved appreciably nearer to the stipends of incumbents, although from the outset they were more than 25% higher than⁴ those of ordinary assistant curates. The raised salaries were a pointer to some of the benefits attendant upon this type of transition to parochial status, for a reasonable stipend was already secured in preparation for that eventuality, so that the new incumbents were not faced with the financial

1. The only member of this band to undergo censure appears to have been Thomas Rogers of Llwynypia who was suspended from duty for a year in 1882. (See R.B.File, op.cit., s.d., 1 February). John Rees of Tylorstown referred to the good influence upon them of the example of William Lewis of Ystradyfodwg. See Minutes of Evidence, op.cit., Q.6,771.

2. A curate of Glyntaff, for instance, became the first curate in charge of St. Stephen's, and a curate of Newton Nottage, of Williamstown.

3. Grants towards a curate as well as towards the salary of the curate in charge were made by the C.P.A.S. in favour of Maerdy and Treorchy.

4. The curate in charge of Maerdy, J.W.Stewart, for instance, was receiving a salary of £180, when the Curate, J. Dewi Jones's salary was £140 (See The Llandaff Diocesan Church Calendar - 1917), and Henry Rees of St. Stephen's, Ystrad was also enjoying the same amount of salary when the curates of Ystradyfodwg were being paid £160 and £150. See R.B.File 'Ystradyfodwg' op.cit. 1917, passim.

uncertainty which had so often sullied the elevation of those curates appointed to the ecclesiastical Districts. Other benefits included the experience of independence, at various points, which was vouchsafed both the church members and the dergyman of the curacy in charge, and, from the standpoint of the incumbent of the mother parish, the lightening of his burden of pastoral superintendence. Inasmuch as the curacies in charge became parishes almost simultaneously with disestablishment, though not as a direct consequence of it, they were a move in the right direction, even if, per se, they were not commendable in every respect.

As for the assistant curates of the Districts, they were, of rourse, contemporary with their brethren in the parent parishes and would not be expected to be found varying from them in their general characteristics to any great degree. Their ranks present a very comparable admixture in terms of academic quality, and of the institutions of learning and training which they had attended. With the predominance of St. David's College, Lampeter as the training ground for graduates, licentiates of divinity and some 'literates', a salient feature, the appearance in the lists of St. Bees', St. Aidan's, and even Queen's College, Birmingham, however, has the aura of a passing stage, emphasised by the definitely greater prominence of the Universities of London, Wales, and Durham, as the institutions preferred for various grades of academic training. On the other hand, St. John's Hall, Highbury, London, more on a par with St. Bees' and St. Aidan's although a college of London University, had come into favour. So also had some of the English theological colleges, sometimes for the only pre-ordination training,

1. Of the total number, 44% were graduates, and of that number 11% were Oxbridge men. See, Appendix No. 15.

2. Students of St. David's College represented 55% of the total number, of whom 31% were graduates, 22% licentiates of divinity, and 3% literates. See Ibid.

3. As many as 29% had no degree, of whom 6% had attended at one of these three institutions.

4. Four students of London University were among the graduates, and 2 among the non-graduates. There was one graduate of Durham, 4 licentiates of theology, and one non-qualified academically. One ordinand was a graduate of the Welsh University, and two students of the University held no academic qualifications. The total number of assistant curates was 173. See Appendix No. 15.

5. Four men had attended St. John's Hall. Two whose training had been at Bala and Trevecca theological colleges, respectively, were, doubtless, converts from nonconformity.

6. Gloucester college, and Sarum were used in this way by 2 ordinands.

but at other times in their true role as establishments for post-graduate theological instruction, yet not to anything like the same degree as the indigenous institution having the same function, St. Michael's College, originally localised at Aberdare, and later (from 1911) at Llandaff. ^I Moreover, the role of these theological colleges in the pattern presented by this group of assistant curates has an implication of its own. For out of the 22 ordinands issuing from them, as many as 18 chose as their spheres of labour the parishes of Llwynypia, the two parishes of Pontypridd, Cymmer and Porth, Ynyshir, and Treherbert, a group among which Treherbert is an odd one out as a parish not ² being supported by the A.C.S. virtually to the exclusion of the C.P.A.S.. The grouping of Oxbridge graduates has the same tale to tell, only 3 out of ³ 19 of them choosing to serve in parishes other than those of this company. In short, these colleges, and the A.C.S., are seen to have been combining to promote the cause of high anglicanism in parishes where, through the initiative of an incumbent, it had taken root. Suffice it to instance Pontypridd St. Catherine's, where the arrival of Henry John Williams as incumbent in 1888 coincided with a transference of allegiance from the C.P.A.S. to the A.C.S., and where, thereafter, during his incumbency and that of his successor, John Fugh Griffiths, which lasted for 18 years, the type of churchmanship identified with Anglo-Catholicism was nurtured. The Eucharist was given a centrality it had not been granted earlier. In 1888, the number of communicants on the roll at St. Catherine's was 85; by 1894 it had risen to ⁴ 300-400. Robed church choirs, and the use of altar lights were introduced, the clergy came to cohabit in the vicarage house, and, from the turn of the

1. Two men had attended Ely theological college, one Ridley Hall, by comparison with 19 who had been at St. Michael's college.

2. See, Appendix No. 16. The apportionment of the St. Michael's college ordinands as between the parishes was, Llwynypia 4; Pontypridd St. Catherine's 7; Cymmer and Porth 5; Ynyshir and Pontypridd St. Matthew's, 1 apiece; Treherbert, 4. An Ely college, and a Ridley Hall man were curates at St. Catherine's, and another Ely college ordinand at Cymmer and Porth. See, Appendix No. 15.

3. Four Oxbridge men served Llwynypia; 10, St. Catherine's; 1, Cymmer and Porth, and 1 Treherbert. Two of the remainder were at Tylorstown with Ferndale and one at Dinas and Penygraig. Ibid.

4. The choir at St. John's, Graig was the first to be robed, for the occasion of the church's dedication in 1895 when, significantly, Father H.R. Johnson was one of the preachers. St. Catherine's choir followed two years later, and altar candles were introduced within three years after that. See Gertrude Hughes-Williams, op.cite

century deaconesses came to work in the parish from a base at Pontypridd^I known as 'The Mission House'. The movement depended principally on personalities, chief among them being the Warden of St. Michael's, Father H.R. Johnson, the incumbents of the parishes, and the assistant curates of² the same persuasion whom they were careful to employ. Because, it seldom rooted deeply enough for personalities of another approach not to be able to stamp their own imprint on the same parishes in later years, very few Rhondda deanery parishes became staunchly anglo-catholic. The distinguishing mark, par excellence of the use of incense in an anglo-catholic parish persisted meaningfully in Glyntaff, and in a much more willy-nilly fashion at Clydach Vale where the influence of the gifted and scholarly first incumbent, William Meredith Morris, had been deeply penetrating. The Tractarian phase, albeit, in the history of the parishes affected, left a distinguishable quality to be defined in terms of loyalty to the institution of the Church, decent church order, and a certain pride of heritage. The development, furthermore, even in its initial stages, engendered no bitterness within the deanery, its whole history, to some extent, being a commentary on the malleability of the Rhondda parishioner's attitude in matters of churchmanship. But, it was within the environment of the new Districts, and with the aid of newly committed assistant curates that it found its best chance of success.

As many as 63% of these assistant curates arrived in their benefices as deacons straight out of³ college. The deanery was appreciative of even such recruitment into the ranks, for most of the period, despite the lack of experience that was entailed. On the other hand, the deanery was excellent training ground for the gaining of experience. Moreover, an average duration of 3 to 4 years for⁴ each curacy suggests that, whatever the hardships, they were not unendurable.

1. Ibid.

2. Some of the other prominent personalities were the Vicar of Cymmer and Porth, William Thomas, and his brother, James, Curate of St. Catherine's, and later Incumbent of St. Matthews, Pontypridd.

3. See, Appendix No. 15.

4. Ibid.

Furthermore, the conclusion is more than justified by the further affirmation that about $\frac{7}{8}$ of the curates served in more than one Rhondda parish successively, whilst a comparable proportion, in due course, became incumbents of Rhondda^I parishes.

A stage had been reached when a dearth of available curates was becoming a condition of the past at the outbreak of war in 1914. It was exceptional for the vicar of Treherbert in 1912, to complain that he had experienced difficulty in employing a second curate. Bishop Lewis stated that there was an increase of 63 licensed curates in the diocese over 7 years² from 1882, and thereafter published triennially the large numbers added during the interim years. But the war drastically depleted the supply once more, leading to a variety of expedients being employed to offset the deficiency. Even the flow of Welsh speaking clergy had improved very considerably, thanks largely to the agency of St. David's college, Lampeter, to the extent of little protest being heard because of the difficulty of engaging³ them. There was protest in plenty, nevertheless, on account of the impossibility of engaging an adequate staff of clergy in the Districts because of the financial difficulty. The main obstacle, for over twenty years, which was the period of the burgeoning of most of these Districts, was the Ecclesiastical Commissioners' moratorium on all grants under the Act 23 & 24 Vict.c.124 s.15. Time and time again the desperate pleas of incumbents were met with the stolid response that the Commissioners had been unable to make grants for some years.

I. Among them were, Thomas Tissionington (vicar of Cwmparo); David Francis (Ynyshir); William Price (Llanddewi); David Davies (Ferndale); William Thomas (Cymmer and Porth); Richard Jones (Ynyshir); W.Meredith Morris (Clydach Vale); Philip Francis (Treorchy); James Evans Davies (Ynyshir); John Richards Pugh (Llwynypia); John Humphreys (Tylorstown); Arthur Sturdy (Ton Pentre).

2. See Charge to the Clergy (1891)

3. E.C.Goodridge was one of two curates at Treherbert from 1903 to 1905. After he had transferred to Glyntaff, the Incumbent, John Gower Jones, when making an application for a grant towards a second curate, was careful to indicate that he was a 'monoglot Englishman'. (See R.B.File, No. 2,888,s.d., 4 January 1906). It is significant that about a third of 30 or so of these curates who went to serve in English parishes after their sojourn in the Rhondda bore English names, among them Greening, Kerridge, Hall, Smith, Bloomer, Phipps, Watt and McNamara.

Very infrequently a lapsed grant from some other parish in the diocese was transferred,¹ but beyond that, the Commissioners would not move an inch.

Sometimes the plea was for help² to engage a Welsh curate, sometimes to relieve the incumbent and a friend from the burden of paying a curate out of their own pockets,³ but oftenest of all because the worry of the parish finances generally was overbearing.⁴ No matter what, however, the Commissioners were impervious, and some developments vital to the progress of the Church had to be abandoned. The national and diocesan societies were at hand with a limited capacity for assisting, but they required a substantial annual contribution in return for the aid given and, although the incumbents were left groaning under the need of collecting this annual quota, they accepted from the C.P.A.S. primarily, and from the L.C.E.S. to a lesser extent, an appreciable proportion of the salaries paid to the curates.⁵

Moreover, the leeway to be made up after the receipt of all the grants was near to a quarter of the total value of the salaries on average, which the incumbents found burdensome, despite that the staff being employed by them was inadequate to the needs of their parishes. Infrequently a benefactor emerged to lend some assistance. Thus, Mrs. Llewellyn paid £60 towards the salary of the curate of St. Peter's Pentre for some years until she finally arranged a permanent endowment for the curacy. She also paid £80 towards the salary of the curate at her church of St. Mary Magdalene, Pontygwaith, from 1896 to 1901. 'A lady', helping the Incumbent of St. Catherine's Pontypridd, H. J. Williams, with £30 towards a curate's salary was probably

1. Llwynypia profited from two such grants, one lapsed from Michaelstone super Avon in 1894, and the other from Cwm in Monmouth in 1905. (See, R.B.File No. 50,479 s.d.) St. Catherine's, Pontypridd received another. See Ibid., No. 41,867, s.d. 1 November 1891.

2. See, Ibid., 'Llwynypia', s.d., 9 December 1899.

3. The Incumbent, H.J.Williams, helped by a donation of £30 made by 'a lady' had been paying the curate. See R.B.File, op.cit., 10 December 1891.

4. The parish of Cymmer and Forth was in as bad a plight as any receiving only one Commissioners' grant in 1913, despite continuous pleading over the years, with 3 curates' salaries to find, and a debt on buildings amounting to nearly £1,600. See, R.B.File No. 50,233, s.d., 20 February.

5. See, Appendix No. 16. On the one hand, the Bishop of Llandaff's Fund was wound up in 1911, on the other the funds of the L.C.E.S. were replenished from various sources about the turn of the century.

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Miss Clara Thomas, whilst Miss Talbot of Margam contributed £25 ² per annum for four years towards the payment of a curate at Clydach Vale. Industrialists, on occasion, assisted, among them being Messers. Locketts Merthyr who paid annually £15. 15. 0. towards the curate at Tylorstown, Messers D. Davis and Sons, who contributed £20 annually towards the payment of a curate at Ferndale, and the colliery proprietors who paid £25 ³ per annum in aid of the salary of the curate of Cymmer and Porth. But the more normal procedure was for the parish to shoulder the responsibility through contributions out of the offertory. On a unique occasion a nameless benefactor paid £150 a year by way of a salary for the Welsh curate at Tonypany. It happened when the A.C.S. chose the parish to receive money which was annually sent to them in bank notes, up to May 1900, with the message, 'For one curate in a populous parish. In the Master's Name'. When this benevolence ceased, however, and the incumbent explained to the Commissioners that he could not continue to employ a Welsh curate without their help he was met with a blank ⁴ refusal.

Although the case of the new District of Clydach Vale, which came into existence at the end of 1907, provides an extreme instance, it, nevertheless, rather forcibly illustrates various aspects of the weakness of the Church faced with the industrial situation in the Rhondda area. When the Incumbent, William Meredith Morris, a man endowed with intellectual ⁵ gifts, and having had more than twelve years experience of mining parishes, arrived in his benefice, there was no house prepared for him nor even a stipend. He had to deal with a ⁶ population numbering nearly 11,000, bilingual in character, and occupying, for the greater part, one of the steepest hill-side localities in the valleys.

1. See, R.B.File, 'Pontypridd St. Catherine's', s.d., 10 December 1891.

2. q.v., p.286,n.5.

3. See, R.B.File, 'Tylorstown with Ferndale' for 'Annual Statement of Accounts-1892', and Minutes of Evidence, op.cit., Q.6,240.

4. See, R.B.File, op.cit., s.d. 22 June and Ibid., 9 December 1899.

5. See, Appendix No. 14.

6. It suggests that the incumbent was prone to some exaggeration for the 1911 census total for Clydach Vale was 10,669.

There was an immediate need to renovate the existing church, and to build another for a Welsh congregation, together with a mission room for a part of the community situated at a distance from the existing church. Within less than a year he was writing to the Ecclesiastical Commissioners in support of his application for a curate's grant, 'The parish is about the most difficult (physically) to work in the diocese...I cannot stand the present strain for long...the population is increasing at the rate of about 1,500 per annum...Is there another parish, I ask, in the whole of England and Wales, where there is but one priest to minister to 13,000?...The A.C.S....ask me, "What are the diocesan societies prepared to do?", and the diocesan societies, "What will the A.C.S. and the Ecclesiastical Commissioners do for you?", and all the while here are a myriad souls around me ^Ihungering for BREAD'. Later in the same year, he renewed his application, with the additional comment, 'The issue is a simple one: Are we to provide for the spiritual needs of the Welsh speaking people, or must the Nonconformists be allowed to do so?' ²In the event, the Commissioners refused him a grant for a curate, until they endowed the benefice in 1914, thereupon transferring a curate's grant hitherto forming part of his stipend towards the payment of a curate. A curate whom he had employed in the meantime was paid with a grant of £60 from the A.C.S., £40 from the L.C.E.S., Miss Talbot's donation of £25, and a corresponding sum ³taken out of the offertory. Insensitiveness on the part of the far distanced and excessively mechanically operating Ecclesiastical Commissioners, an unrealistic approach on the part of the diocese, and the general poverty of the Anglican Church in the valleys, stand out as the main factors militating against its efficient approach to the situation confronting it.

Inevitably, the incumbents resorted to the lay assistance that was available to them, although the Pontypridd parishes were the only ones of these Districts to employ female help. There, in the parish of St. Catherine's, a Mission House was provided for their use, where Deaconess Caroline, a Lady 'raised to the diaconate',

1. See, R.B.File, No. 74,029, s.d., 19 August 1908.

2. See, Ibid., s.d., 10 December 1908.

3. See, Ibid., s.d., 13 March 1913.

(as erroneously reported) by the bishop at a deaconesses' Institute established by him at Penarth, came to inaugurate a new departure in 1901. Her arrival coincided with the establishment of the first branch of the Mothers' Union in the parish, with which she was closely associated in the work that she did, together with an assistant who was soon engaged to help her. All the Districts, however, had been accustomed to lay-readers performing duties from the outset. They were not allowed to officiate in consecrated buildings, whilst many of them carried out the work voluntarily but, even when employed at a salary and functioning within such restricted limitations, they were accounted an asset. The truth of the statement becomes more apparent in the light of declarations such as that made by the incumbent of Cymmer and Porth in 1901 when he said that he was employing three curates and a layreader when at least three more curates were required, or of the submission of the incumbent of St. Catherine's Pontypridd in 1914 to the effect that he had one of his parish 'centres' served by a layreader 'because of lack of funds to pay a curate', or even of the testimony of the incumbent of Ferndale that, because of the restrictions imposed by the war he had fallen back on a layreader after failing to engage a curate. After all, they were cheap to employ in comparison

1. See, G. Hughes-Williams, op.cit., A House of Mercy at Penarth was closed in 1892, but re-opened in the following year as a diocesan institution under the sole control of Bishop Richard Lewis as a Deaconesses' Home, and house for the recovery of fallen women. (See, Charge to the Clergy - 1894; also Welsh Church Commission, Minutes of Evidence, Q.48,066).

2. In 1903, an Assistant Missioner, Mrs. Lucas, after a year in the parish, was succeeded by Miss Crump, who, however, was shortly recalled to London, to be followed at Pontypridd by Miss Dorothy Martin from Cambridge. (See G. Hughes-Williams, op.cit.). In 1910, Sister Caroline was also conducting children's services on Sunday evenings, at the parish room of the new District of St. Matthew's. See Parish Magazine, January, 1910.

3. 'I do not think the Bishop of Llandaff allows laymen to officiate in a consecrated building', testified the Vicar of Cymmer and Porth, William Thomas, before the Welsh Church Commission, although he later agreed that the Bishop of St. David's did make that allowance. (See, Minutes of Evidence, Q.6280-81). The Vicar of Ferndale, John Rees, was reported not to be contemplating a consecrated church in 1905, but 'more of a mission church in which he would be able to avail himself of lay ministrations'. See, R.B.File, No. 8,301, s.d. 13 January.

4. See, R.B.File, 'Cymmer and Porth', op.cit., s.d., 24 July.

5. See, Ibid., 'Pontypridd St. Catherine's', op.cit., s.d., 30 April.

6. See, Ibid., 'Ferndale Christchurch', s.d., 10 January 1916.

with curates, being paid, when the Districts began to appear, generally at the rate of £1 per week, rising to £1. 5. 0. (£65 a year) towards the turn of the century, to £2 by the mid-war years but, following the law of supply and demand, to £120 - £150 a year by 1920. The Bishop of Llandaff's Fund committee was particularly generous in its grants towards the salaries of layreaders, and even the Ecclesiastical Commissioners agreed, during the war years, to pay two fifths of a reader's salary up to £60, in some instances. There is also an implication that they were acceptable for the not so important Welsh congregation^I, as well as for the congregations in the outlying mission churches, such as those which had appeared at Coedpenmaen, Cilfynydd, and Pwllgwaun, in Pontypridd, especially in the earlier years of their existence. But, on the other hand, they were not a class of minister to be despised, for at least 12 of the readers employed in these benefices up to 1920 became ordained, and not all of them because of the opportunity afforded by the² shortage of manpower occasioned by the war.

Outstanding men, indeed, were few and far between among the whole group of ministers who served these Ecclesiastical Districts. When some of their number had every incitement to put the best wares of the Anglican Church in the deanery in the shop window provided by the Welsh Church Commission enquiry, their endeavour was to convince that they had been quietly doing their best against formidable odds, rather than to adduce evidence for any spectacular performance. For instance, William Thomas of Cymmer and Porth was content to maintain that, during the twenty years he had been in the deanery, the greatly improved 'tone' of the³ community was largely due to the civilising influence of the Church.

1. At Pontypridd in the nineties, a reader had charge of the Welsh congregation meeting in the parish rooms. (See, R.B.File, op.cit., s.d., 18 October 1898), and the Welsh congregation meeting at a Board School in Ynyshir was under the care of a reader who was supported by a grant of £15. from the Bishop of Llandaff's Fund. See, 'Minutes', s.d., 13 March 1907.

2. In this category were, William Jones, layreader at Cilfynydd ordained deacon, 1892; David William Evans at Ferndale, d.1892; Daniel Ellis Jones, at Williamstown, d.1894; George Ernest Carpenter at Treherbert, d.1901; Llewellyn Philip Rees, at Tylorstown, d.1903; Joseph Jones at Cymmer, d.1911; Henry Withers at Clydach Vale, d.1912; John Lundy Richards, at Tylorstown, d.1917; John Pierce Price, at Ynyshir, d.1917; Moses Robert Moses at Ferndale, d.1919; William Mydrim Davies at Treherbert, d.1921; Ebenezer Carston at Pentrebach, d.1907, and curate in charge at Maerdy 1919.

3. See, Minutes of Evidence, op.cit., Q.6,298.

He went as far as to claim,¹ however, that when the whole community in his locality set up a relief fund committee during the "serious Strike" of 1898, he was chosen to be Secretary. In outlining his method of visiting he also mediated some of the quiet, unheroic nature of the anglican approach, 'We visit the whole if we find that they were absent from the church the Sunday previous, we make enquiries about what prevented them coming to church', he stated, 'Then, with regard to the sick', he continued, 'we offer our services, and if the sick person happens to be a communicant we ask him whether he would like us to call on the following morning to administer the Holy Communion... The usual parochial visits consist really of two objects: they are partly social and partly religious - I like to get to know the people, and I like the people to know me - and then... I do my best to stimulate my people to keep up the church's standard as far as life is concerned'.² With 28 years of service in the Rhondda behind him, John Rees of Tylorstown, spanning in fact the whole history of the Ecclesiastical Districts, expressed his view about the 'spiritual progress' he had witnessed occurring in the valleys in very much the same terms, and outlined a very comparable method of pastoral oversight.³ He was led to hint at a strong element of devolution from the older to the newer in the character of the parishes, by a reference to the all-embracing influence of William Lewis of Ystradyfodwg. 'I myself count him as an angel in disguise coming to the valley', he declared, 'and I hope he will live many years to carry his influence there yet. He spurred us all on, and we follow his example, that is, we try to, but we are far from doing it'.⁴ Yet, it would be wrong to conclude that the incumbents of the new Districts did no more than endeavour to make their benefices duplicates of Ystradyfodwg. Some of them, like the vicar of Tylorstown, were hamstrung from the standpoint of enlarging their parochial activities on a social scale, by a lack of suitable

1. Ibid., Q.6,327 2. Ibid., Q.6,288

3. The Vicar touched upon another aspect of pastoral oversight when he stated 'There are people coming to our Valley from all parts...and at the next visit it may be there are two or three fresh ones in the house, or the whole lot of them have left, the people of the house and all'. See, Minutes of Evidence, op.cit., Q.6,774

4. Ibid., Q.6,771.

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buildings. Although by the end of the period the difficulty had been met, whilst it lasted it was indicative of the scale of priorities which the Church's general attitude had imposed. Nevertheless, if there was a strong tendency for the parochial programme of activities not to vary as between parish and parish, or as between one decade and another, new influences were allowed to premeate. For instance, this was the era which experienced pressures from the laity to have a greater say in all Church affairs. The Llandaff Diocesan Conferences of the years around the turn of the century provided a platform for frequent debates on the issue, whilst an even wider based 'Church Reform League' made its presence felt in the diocese. In relation to benefices, the advocates of a wider latitude for the laity adumbrated a rise of constitutional monarchs among the clergy to the extinction of benevolent despots, whilst others saw danger in coordinating the authority of the laity with that of the clergy and counselled a carefully worked out co-partnership instead. The appearance of a parochial church council was a sign of deferring to a progressive approach, the general climate for which was not uncondusive in the Rhondda of these years, so much embroiled in battles for the rights of the individual workman, and parochial church councils were making their appearance by the end of the century. They were not always received unreservedly even by the laity. At Pontypridd, for instance, the first P.C.C. set up in 1903 was felt by some to be serving no good purpose, but others commented that all the improvements brought about during that year were almost wholly attributable to the new
2 body. By the end of the first decade of the new century, however, they had gained universal approval, like the P.C.C. at St. Paul's, Porth, half the members of which were appointed by the incumbent and the other half elected

1. 'We have not yet been able to provide parish rooms', declared the Vicar of Tylorstown in 1907. Ibid., Q.6,757.

2. See, Gertrude Hughes-Williams, op.cit., The Dean of Llandaff, as late as the Diocesan Conference of 1887, had sarcastically belittled the P.C.C., commenting also on the idea of a ruri-decanal conference, 'Still another committee. Are we never going to be at home?'.

by the congregation, but under the incumbent's chairmanship dealing with all the finances of the church, which was described not without a hint of pride by the churchwarden for the benefit of the Welsh Church Commissioners.^I

In the same context might be mentioned the readiness of the incumbents to welcome teams of 'missionaries' into their parishes, regarding their work as an augmentation of their own pastoral activity, even though they were largely laymen, such as the Church Army van men who visited all the new benefices² during the year 1899-1900.

This was also the era of the peaceful permeation of some areas of the deanery with anglo-catholic ideas. Almost invariably, by the end of the period, the parishes demonstrated by the character of their weekly programmes to which camp they belonged. There were many activities common to all programmes under such titles as Mothers' Union, Girls' Friendly Society, Church Lads' Brigade, Ladies' Sewing Guild, Church of England Temperance Society, Young Men's Guild, and choir practice. But a Communicants' Guild denoted an 'A.C.S. parish'. The accentuation on the Church's influence being mediated through channels of devotional activity was further indicated in the A.C.S. parishes by celebrations of Holy Communion at eight o'clock on Sunday mornings, and a strict observance of the saying of the Office daily in church, together with celebrations of Holy Communion to mark the saints' days. In contrast the other half of the deanery (since it was fairly evenly divided on this issue), contented itself with the more protestant traditional pattern of Morning Prayer at eleven, Sunday School at two or half past two, and Evening Prayer at six, on Sundays, with Holy Communion once a month, and an observance of the major festivals during the year, with the non-liturgical Harvest Festival given prominence among them. The Vicar of Tylorstown, John Rees, for example, listed the festivals when Holy Communion would be celebrated as Harvest, the Anniversary of the church, Ash

1. See, Minutes of Evidence, op.cit., Q.6,379.

2. Placed in charge of the van when it was first introduced in 1897, was John Owen who, within 3 years was a layreader of Cymmer and Porth. See, The Llandaff Diocesan Conference Report (1900).

Wednesday, and Good Friday, in that order. When reminded about Christmas Day, however, he explained that, beginning with a 'Plygain' at 6.0.a.m. ^I they had three or four celebrations before ten o'clock on that day.

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general attitude of concern about the Welsh Language had been given room to develop within the environment of the separated Districts, so that, not only were places of worship supplied, the clergy were often erring on the side of irrationality for the sake of the language. The remarks of the Vicar of Cymmer and Porth, William Thomas, at the Welsh Church Commission enquiry pertaining to the issue drew upon him a great deal of adverse criticism, yet it is difficult not to give credence to statements made by him such as, 'We pay infinite pains to the teaching of Welsh, and we find it a very difficult matter indeed owing to the growing tendency in the district, the tendency is towards English, and there is no getting away from it...We get the people to attend, and we get the children to attend, but it is a great difficulty to get them to understand the language'. ² And the testimony of the Incumbent of Tylorstown, John Rees, was in the same vein. In visiting, he stated, he had to use English oftener than Welsh, especially when speaking to the young, who were 'too proud to speak Welsh', but took ³ pride in being able to use the English language.

To sum up, the Districts, in a variety of senses, became replicas of the older benefices, some of the incumbents even becoming star-struck by the example of William Lewis, the incumbent of Ystradyfodwg since 1869, and successively rural dean and canon of Llandaff, not to mention his prominence in so many other spheres within the life of the diocese and of the community in the Rhondda. In the process of establishing themselves as incumbents, and of constituting their areas into fully equipped and settled benefices, these clergy experienced, more often than not, the difficulties which their brethren in the parent parishes

1. See, Minutes of Evidence, op.cit., Q.6,751-6,752.

2. Ibid., Q.6,301-6,302.

3. Ibid., Q.6,777.

had experienced earlier, but to a higher degree. Howbeit, the Districts were not impervious to progressive influences which, through incumbents and curates alike, were brought to bear on the laity who, in turn, were growing into an awareness of their rightful place within the pattern of the Church's existence.

CHAPTER V

Education

The Church of England moved into the industrial situation in the Rhondda having no specific traditional connection with education in the area to its credit. Not that it would have mattered, for that kind of continuity with the past would have been shattered by the revolutionary impact of the industrial change. The emergent society demanded an entirely new beginning. The Church, however, confronted by its demands in the educational field, both in Wales as a whole and in the diocese of Llandaff particularly, was under the influence of an impetus which, for close on a generation, had been invigourating its endeavours and engendering within it a mounting sense of success. The diocese of Llandaff, by the turn of the half century, was an area of educational progress second to none in the Kingdom, and Churchmen, as they addressed themselves to new educational needs had the advantage of being aware of it.

Schools, nevertheless, were not to be had for the asking, although one of the Church of England's main sources of success had been its ability, financially to take advantage of the building grants being proffered by the State. Half the estimated cost of a school building project had to be raised locally before the Committee of Council on Education would vote a grant, whilst a school, once built, had to be maintained in every department of its existence. At hand was the National Society (which through its Welsh Council had been brought into closer association with localities) to aid local effort, under prescribed rules, and also the diocesan Education Board, and Church Extension

1. q.v., pp.43 ff., also Appendix No. 4.

2. Ibid., The National Society's Inspector, in his Report of 1849, maintained that Glamorgan was in advance of all other Welsh counties, and that there was no part of the Kingdom where the work of education had made so much progress during the past few years.

3. In his Charge to the Clergy of 1854, Bishop Ollivant quoted the minute of the Committee of Council of 2 April 1853, to the effect that parishes could take advantage of this ruling.

4. q.v., p.52

Society, with a limited scope. An aspect of the Church of England's advantage, furthermore, was its ability to depend on landowners to donate sites for its school buildings and, on occasion, to retain their interest to the extent of giving some financial support towards the running of the school.¹

The pattern

formed by the appearance of the Church Schools in the Rhondda suggests that some of them were considered initially as parish institutions, one school for one parish. Glyntaff, Llanwynno, and Treherbert were in this category. Treherbert, inasmuch as, when the school was built, the village was regarded as the new hub of Ystradyfodwg. 'Treherbert', said the incumbent of the time,² 'is by far the most important portion of this parish'. Also, the first group of them, numbering six out of the total of eight that were eventually provided were built in response to impulses which were particularly active during the ten years or so from 1855. The main impulse, obviously, was the growth of the population necessitating places for the education of children, and it was not to the Church's credit that Glyntaff should have been allowed to be without a school until the population of the parish had exceeded seven thousand.³ The Education Commissioners of 1847 had severely criticised the proprietors of the large works at Glyntaff for not providing their workmen's children with educational facilities, and, although parental reluctance to sacrifice their children's wages was a stumbling block, the Church, had it not abandoned all local responsibility to the incumbent, would have been guilty of remissness. To a lesser extent, the Church in Llanwynno was culpable for the same reason for the incumbent, a year after the school there was opened,⁵ estimated the parish population to be above six thousand, but, in extenuation it should be said that the annual rate of increase in Llanwynno at that period

1. It has been suggested that landowners sometimes assisted the Church in the matter of sites by placing obstacles in the way of promoters of nonconformist schools, but there is no evidence for it in the Rhondda.

2. See, R.B. File, 'Ystradyfodwg', 'Proposed Burial Ground and Church Site at Treherbert', No. 34,008, s.d., 13 November 1865.

3. See, Appendix No. 1

4. q.v., p.45.

5. See, R.B. File, 'Llanwynno', s.d., 6 May 1857. The increase of population in Llanwynno, 1851-1861 was at the rate of 167%. See, Appendix No. 1.

was high. But at Cymmer and Treherbert the schools were built when the surrounding communities were about half that size. ^I Another impulse was the urgent need to forestall the nonconformist drive to establish British Schools in association with the collieries, where the nonconformists enjoyed an overwhelming superiority in numbers which, at a time not far distant, was to prove fatal to the Church's endeavour in this field within Ystradfydwg. It speaks for itself that during the corresponding period of the opening of this first group of Church schools, an even greater number of schools of that description were established. ²

Still another impulse operated to encourage the Church to build schools for the ever expanding community in this area, in the form of their appeal as dual purpose buildings, which could be licensed for the performance of divine service. It was aided by an ever-present uncertainty in many people's minds concerning the advisability of constructing permanent and prestigious edifices for the use of fluid mining populations, as also by the knowledge that here was a cheap method, comparatively speaking, of providing for the needs of the worshipping community, and one that took less time to implement, into the bargain. ³ In actuality, only in Llanwynno and Glyntaff was there reasonably adequate accommodation for worshipping congregations in existence when the schools were built.

1. The population of the Cymmer locality was estimated at c.3,500 when the school was opened. See, R.B.File, 'Llantrisant', No. 13,973, s.d., 9 March 1858.

2. Among these schools were, Rhigos (1856), Cymmer (in the 1850s), Treherbert (1860), Bodrhyngallt, Ystrad (1861), Llwynypia (1865), United Collieries Treorchy (1866), Dunraven Treherbert (1863), Ton (1862) See, Leslie Wynne Evans, Education in Industrial Wales (Cardiff 1971) pp.30-35. It might be noted that the dates as given here do not agree in every case with those given in M.O.Jones, 'A History of Ystradfydwg', op.cit., pp.126-27.

3. The Church came under the censure of the nonconformists at the Welsh Church Commission enquiry of 1907 for claiming buildings which had been subsidised with State grants as part of the Church's voluntary endeavour. In his Journal, the British Schools 'agent in South Wales, William Roberts ('Nefydd') when he visited Cymmer in 1858, remarked 'According to the rules of the Committee of Council it is irregular to use schools built with government aid for worshipping, but this rule is often broken in Wales'. See, National Library of Wales Journal, Vol X. No. 2 (1957) p.221.

By the later sixties the added impulse had emerged to set up schools, wherever possible, to offset the effects of the pending new educational legislation. 'The present time demands a putting forth of all the energy which is possible for the erection of National schools' urged the Llandaff Diocesan Board,¹ so that when the results of the enquiry which will be instigated, are made known, none of the machinery contemplated under Mr. Forster's Bill may be required to be put into force in our respective parishes'. It was a sanguine hope, but the schools at Llwynypia and Treorchy were within the scope of the effort made.

Whenever the word 'Church' occurs in the context of this activity to provide and maintain schools, as in the context of every other aspect of the response made by the Church to the challenges of industrial Rhondda, it needs to be interpreted as 'incumbent'. Thus, the already mentioned delay in building a school at Glyntaff was attributable to John Griffiths. He had been licensed to the benefice as early as 1848, and had obtained a building grant from the diocesan Board in the following year, but he allowed it to lapse, and only to be effectively renewed six years later.² But, as the other side of the coin, the incumbents were the initiators, and the administrators, and theirs were the sacrifices that often had to be made for the sake of the schools.

The initial steps involved the acquisition of a site, which did not prove too difficult a task for Rhondda incumbents,³ although the Marquess of Bute's conversion to the Roman Church caused the site at Treorchy to be an exception. The evidence concerning the site is conflicting, but it appears that, whereas it was promised when the project was first mooted by the Incumbent, William Morgan in 1868, the Marquess having attained his majority before the project was revived in 1871, the incumbent was compelled to purchase it.⁴ By and large, the incumbents were also

1. See, Annual Report (1869-70)

2. See, Minutes of the Llandaff Archdeaconry Education Board, s.d., 8 March 1849; also Annual Report (1864), 'Appendix'.

3. See, Appendix No. 17.

4. See, Report of the Charity Commissioners (1898) for the Trust Deed.

fortunate in being able to raise the local contribution towards the buildings, which amounted to a little over half the total cost, on an average, with donations from persons of some local prominence augmenting amounts raised by the usual parochial methods of tea parties, entertainments and the like. As in all instances entailing donations, it was the land-owners who came into the breach, almost to the exclusion of the industrialists. Problems arose, however, at this stage, and William Morgan of Ystradfyfodwg experienced them to an extraordinary degree. The building of his first school, at Treherbert, caused him anxiety from the outset, the completion of the contract leaving him with £50 still to find. In his application to the National Society to relieve him of some of the cost of books that needed to be purchased, he instanced the prevailing difficulty of getting subscriptions from employers of labour, because they were nearly all nonconformists. The futility of tapping other channels of aid he illustrated by stating that over 60 begging letters sent over the past 3 or 4 weeks had produced no more than two shillings by way of response. The building of his second school

1. See, Appendix No. 17.

2. William Lewis maintained that this was the usual process in his evidence to the Welsh Church Commissioners. See Minutes, op.cit., Q.5,506.

3. The Vicar of Llantrisant, Evan Morgan, when building Cymmer school listed donations he had received as - N. Edwards Vaughan, Rheola (£25), Lady Windsor, St. Ffagan's Castle, (£30), E. Morgan Williams, Ynyshir (£25), J. Bruce Pryce, Duffryn (£25), Col. Turberville, Ewenny Priory, (£5), Marquis of Bute Trustees, (£50), Thomas and George Thomas, (£25), John Homfray, Penlline Castle, (£5), Revd. Thomas Edmondes, Cowbridge, (£5), Dean and Chapter of Gloucester, (£10), and his own contribution, (£20). (See, R.B. File, 'Llantrisant' No. 10,606, 'Parochial Charities', s.d. 5 August 1856). He failed to obtain a contribution from the Ecclesiastical Commissioners, on the grounds of the parish's claim on the rectorial tithes. William Morgan of Ystradfyfodwg, however, applying 12 years later, although the tithes were still under lease, was granted a unique donation of £10 towards his school at Pentre. (See, Ibid., s.d., 29 July 1868). Listing his local contributions to the building of this school, he named the Bute Trustees (£25), and Lady Dumraven (£25) as his main benefactors. (See National Society File, July 1864).

4. See, Ibid., Treherbert, s.d., 16 November 1861. At the time there were several collieries stated by him to be at a standstill. On occasion loans were obtained to bridge the difficulty. The incumbent of Glyntaff obtained one of £50 to clear the cost of building his school (See, Ibid. Glyntaff, s.d. 16 August 1856), whilst the Pentre school Accounts Book (deposited in the Ystradfyfodwg parish chest) shows capital repayments on a loan of £70.

precipitated him in entanglements of another kind. It was, without doubt intended as a day school and not as a dual purpose building since the plan was to enlarge a building already standing in the grounds of the parish church, whilst it was also projected to allocate seating for the children of the school in the church. ^I The community to benefit was settled around the church and consisted of 600 to 700 persons, of whom two thirds were Nonconformists. They had, nevertheless, appointed some of their number to be 'Memorialists' together with the incumbent, in applying to the Committee of Council for a grant, and had expressed their preference for a National School. The Committee, declined the application, but the affair became something of a cause célèbre, leading ultimately to the archbishop of Canterbury bringing it to the attention of the Lord president of the Council who, ² albeit, gave it as his verdict that, "A parish 15 miles long by 3 or 4 broad, with a few collieries opened in a part of it, with a total population not one tenth of whom are Churchmen, should have only one school, and that school ought not to be a Church school." Whilst hindsight shows the Lord president to have been ill informed, and short-sighted in his outlook, his decision was final, and placed the incumbent of Ystradfyfodwg in a predicament from which he only extricated himself by deciding to build a school to a simplified plan on another site, and with a dual ³ purpose. The event served to demonstrate, also, how difficulties facing incumbents in the task of building schools were accentuated by what William Morgan described as 'a spirit of opposition...incited by a certain class of ⁴ dissenters', a theme on which the bishop dilated in the course of his subsequent Charge, distinguishing between 'Dissenters only by necessity of circumstances, Dissenters from hereditary force of habit, and Dissenters having an intelligent appreciation of the real difference in doctrine involved'.

1. See, the National Society File, from 3 August 1864.

2. See, the National Society File, from 3 August 1864. Also Charge to the Clergy (1866), where the Bishop remarked that the decision 'was deemed both here and elsewhere a pecupiar hardship'.

3. The site, at Pentre, was given by Griffith Llewellyn of Baglan Hall, but plans for including a master's house were abandoned.

4. See, The National Society File, s.d. 25 August 1865.

The Secretary to the National Society, the Revd. J.G.Lonsdale, was ready to charge the Privy Council with being in league with them, 'Forcing whenever they can the clergy and members of the Church of England to build and maintain schools for dissenters', as he put it, 'who are to be spared all the trouble and expense of the matter.'¹ The decision was little short of provocative in the face of the local circumstances, of which the lord president was, doubtless wholly ignorant, especially as the incumbent had volunteered to include a conscience clause in the Trust Deed.

Problems also followed the building of the schools, which illustrate with great clarity what desperate ventures these projects really were. The incumbent of Glyntaff, looking around for a way to clear a deficit of £50 on his school building recently completed, at the same time explained that the only equipment he had at his disposal was what was used in his Sunday School, and that he was at a loss to know how to get a supply.² His brother of Ystradyfodwg in a comparable situation declared that he had not a single book or any apparatus, or even the funds to procure them.³ Moreover, he continued, all the inhabitants were of the working class from whom it was impossible to obtain funds. The National Society, and the Diocesan Board also, made occasional grants towards books and fittings,⁴ but no grant was available for the incumbent of Glyntaff because as it was explained to him, the grant he had received was inclusive of fittings, whilst the National Society at the time was unable to help with books and materials. The incumbent of Ystradyfodwg was more fortunate as, in due course, the National Society made him a grant towards books on the understanding that the Diocesan Board was unable to help him.⁵

1. See, Ibid., s.d., 1 August 1864.

2. See, Ibid., 'Glyntaff' s.d. 27 May 1857.

3. See, Ibid. 'Pentre' s.d., 2 October 1865.

4. See, Appendix No. 17, Notes, passim

5. See, the National Society File, s.d. 14 September 1867. Nearly two years had passed since the school was opened. Managers were usually obliged to spend an equal amount to the book grant out of their own funds.

But the whole burden of providing funds and materials was left entirely to the incumbent, as William Morgan once plaintively protested whilst wearily engaged in the very process. In fact, it became axiomatic that it was easier to build these schools than to maintain them. The normal annual budget followed a set pattern and was of simple structure, the income being in the form of two main items, school pence (inclusive of poundage levied at the collieries in the Ystradfyfodwg schools), and the government capitation grant, ^Iwith varied contributions from other sources. On an average in the Ystradfyfodwg schools the pence and poundage, accounted for about 44% ²of the total income, the grant for c. 34%. The varied contributions included ³annual subscriptions mainly from landowners with some local connections, but also occasional donations from educational trusts and ⁴charities, and sometimes assistance in the form of coal for the heating of the school ⁵from the local pits. The average turn-over was about £205, but over the years of the schools' existence there was also an overdraft amounting annually to about 22% of the turn-over. The overdraft, however, had been manageable until the early seventies, the staff had been paid and the buildings maintained and kept in a fair state of repair. It was on occasions when something extraneous to the normal routine, such as the necessity to buy new books, or to improve the premises intervened, that the precarious nature of the

I. The Bute Merthyr colliery, Cwmsaebren levied poundage for the Treherbert school; the Abergorchi and Tyla Coch collieries for the Treorehi school, and the Abergorchi, Pentre pits, and Church Level for the school at Pentre.

2. See the Account Books of these schools in the Ystradfyfodwg parish chest.

3. The contributors included the Marquess of Bute (towards the 3 upper Rhondda schools), Lady Dunraven, the Revd. R. Prichard, Sir George Glyn, Capt. Ploton Turberville, Griffith Llewellyn, the Revd. Thomas Edmondson, whose subscriptions ranged from one guinea to five. The Taff Vale Railway Co. was another contributor, also the incumbent.

4. Madam Bevan's; Betton's, and the Cholmondeley Charities made contributions, not regularly but as a rule of the order of £5.

5. Coal for the school and the school house at Treherbert was provided regularly by Bute (at the rate of the value of £7 a year which was sufficient.) Occasionally other companies made grants of coal.

financial balance became clearly apparent. When William Davies of Llanwynno, for instance, applied for a book grant in 1864, his balance sheet showed an apparent deficit of c.£15 on a year's working, and he was not backward in describing the district of the school as 'one of the poorest districts in Wales'.^I And when, in 1868, William Morgan of Ystradylfodwg added a girls' classroom to the building at Pentre, expending £200 and collecting £136 towards it, he had to make a second application to the National Society for a grant in an effort to make up a persistent deficiency of £28.²

From 1870,

however, what had been a bearable exercise turned into a nightmare, through the combination of a sectarian break-through in the sphere of primary education, and additional demands brought to bear on the sponsors of Church schools due to the passage of new legislation. The sectarian antagonism had been present from the earliest stages, as anyone reading through the 'Journal' of the British Schools' agent, William Roberts, 'Nefydd' will appreciate. During 1858 and the following year, he spent some time in the Rhondda in an effort to induce some of the colliery managers to establish British Schools. He saw the National School at Cymmer as a project instituted during the strike of 1857, due to which a small works' school there had had to be discontinued, when the clergyman took advantage of the opportunity. The school he established, said Nefydd, 'drew children from all the country around', because of a promise held out of a good education, although the rules of 'teaching the Catechism and attending Church were rigidly observed'. Even children from the Coffin school at Penygraig were enticed there, and Nefydd had to exert himself to prevent even that school becoming a Church school, although nearly all the inhabitants were Dissenters, and many of them Unitarians, to boot.³ Suspicion was rife concerning their respective motives in the camps of anglicans and nonconformists alike. Said William Morgan of Ystradylfodwg with reference to

1. See, the National Society File, 'Llanwynno', s.d. 23 February.

2. Ibid., 'Pentre', s.d. 16 November.

3. See, E.D.Jones, 'The Journal of William Roberts', National Library of Wales Journal, Vol X Nos. 2 and 3. (1957-58).

his school at Treherbert, 'The Nonconformists have opened a British School in one of their chapels in opposition to us, and are using every influence to get parents not to send their children to the National School'. Anglican fear of the outcome of Forster's Act had led to frantic efforts on the part of the Church to put its house in order. 'The necessity of an immediate effort for the supply of schools, which the passing of the Education Act created, and the waking of many districts to this need led to a vast increase in the number of applications for the Society's aid', reported the secretary of the National Society. One result was that the making of grants came to a standstill because the funds of the National Society were exhausted, but the Act only allowed twelve months to supply deficiencies both in the number of schools and the quality of education in given areas. The pressures brought into play by these occurrences showed up the educational presence of the Anglican Church in Ystradyfodwg in all its frailty, eliminating it altogether within a very short time. An entry in the Log Book of the British School at Pentre for 12 March 1875, to the effect that 'Pentre National School broke up on Monday. Therefore children came flocking here this week', laconically announced the demise of the first of the National Schools which had relied on colliery poundage for its existence. The long strike of 1874-75 was ostensibly the cause, but it appears that once the British Schools had come into existence, a period of uncertainty ensued, for parents and children alike, which entailed a good deal of switching backwards and forwards from one type of school to another, until some eventuality made their decision for them. The Log Book of the Treorchy National School shows this to have been the case, the master reporting in 1876, for instance, 'The migration of children from this to the British School, and vice versa has this week called for a good share of my attention', and later, 'Several children have returned from the British School', adding, however, 'Parents do not appear to be cognisant of the facts...no child will be admitted from another school without a note from

1. See, The National Society File, 'Treherbert', s.d., 27 March 1862.

2. See, The National Society's Annual Report, No. 61 (1872)

3. See, Leslie Wynne Jones, op.cit., p.181.

the head teacher and the parents, formally applying for admission'. He also reported the coup de grace in the words, "The attendance has been severely affected by the resolution passed last Saturday by the Abergorky colliers, namely that they would not allow any more money to be paid to this school, but that it should go to the United Collieries School instead. A great number of the upper, most efficient and regular scholars have in consequence of the above resolution been compelled to leave by their parents, who say they cannot afford to pay twice over for their education". The last entry in the 'Log Book', dated 12 July 1878, reads, 'School closes in consequence of the scarcity of funds'. The same fate befell the school at Treherbert, which was also closed at this time. All the remaining National Schools were dealt a mortal blow from which they never recovered, although some of them languished for many years.

The school at Tonypany² did not remain in this category for long, but ceased to be used as a day school in the early eighties,³ and the school at Pontypridd, it might be noted, although it had a brief existence of about five years had, unaccountably, closed prior to these troublous times.⁴ The days of the school at Cymmer were numbered as soon as the Llantrisant School Board was established in 1871, for annual subscribers⁵ withdrew their support to the tune of £15-£20 a year, and although the Incumbent of Llantrisant, Powell Jones, made a brave attempt to comply with the requirements of the Board by improving the premises, adding an infants' room to the building in 1874,⁶ even overcoming the obstacle of a strike during building operations by employing day-work, he looked around in vain for help to allow him to comply with the Board's requirements in their entirety. He could not compete with the Board's plan of erecting a school to accommodate 500 children nearby, and was, moreover, contemplating the building of a church

1. See, 'The Treorchy School Log Book' in the Ystradfyfodwg parish chest, passim.

2. See, Ibid., s.d., 12 February 1877.

3. See W. Haydn Rees, A Short History of... St. Andrew's Llwynypia 1878-1948. (Tonypany 1948)

4. See, Appendix No. 17, n.19. Children of the School processed with others from the Glyntaff and Llanwynno schools when the foundation stone of St. Catherine's was laid. See, G. Hughes-Williams, op.cit.

5. See, Index to the London Gazette (1886) s.n. 'Llantrisant'.

6. Powell Jones stated that the school had cost him over £27 in 1869. See, R.B. File, 'Llantrisant' No. 13,973, s.d. 23 September

7. See, the National Society File, s.d.

in the parish. All that the National Society could offer him was legal advice if he should find the transfer of the school to the Board 'unavoidable'. In the event, the buildings were used by the Board until the new school was opened in 1883, when they reverted to the parish. At Llanwynno, where a Board was established also in 1871, the closely knit connection between the incumbent and the school was demonstrated when William Davies, at the end of a long incumbency, found the pressures too great and closed the school. All local support had been lost with the formation of the Board, leaving an income comprised of very little more than the government grant and some school pence. And it was further demonstrated when his successor, B.A. Edwards, without delay on his coming to the parish, reopened the school, justifying his action with some remarks reflecting his conscientious concern for the role of the Church in the field of primary education. The powerful local Board, he charged, had banished religion root and branch from all schools under their authority. The local landowners, and colliery proprietors were indifferent, and it was left to the Church to carry this torch in the Rhondda. It was the last National School left, and its preservation would be symbolic of the Church's protest against the 'no religion policy' of the Board. The Church, although bludgeoned into impotence still writhed in its agony, and even after the passing of the Act of 1902, at Cymmer, considered that an opportunity had been provided for reopening the school.

But the efforts made by the incumbents of Llanwynno was a forlorn hope. Up to 1894, when the school closed, its history was a chapter of just about managing to keep within the ever pressing regulations by dint of scraping together funds locally, and from the societies, sometimes even to pay the teachers' salaries. The last proposal made to accord with the specified requirements was to convert the school house

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1. See, Ibid. 'Llanwynno', s.d. 31 May 1886. Even the Taff Vale Railway Co. had withdrawn its contribution.
 2. See, the National Society File, s.d., 29 May 1878.
 3. See, Ibid. 'Cymmer', s.d. 3 November 1902.
 4. The National Society, e.g., granted £10 towards salaries in February 1879, and £12 towards repairs in December 1887. On that occasion £138 was expended, of which £112 was raised locally. See, Ibid., 'Llanwynno', s.d. 8 June 1888.

into a classroom, under threat from an inspector that he would be unable to recommend a grant being paid unless the infants were given the benefits allowed them. No doubt incumbents could not but applaud the progressive aspects of the new approach to education, at the same time deploring their own enforced ineffectiveness.

The only one of these schools to prolong its existence into the twentieth century, therefore, was that at Glyntaff, significantly not situated within the Rhondda valleys proper, and also significantly, as the incumbent claimed, the only school in Pontypridd, apart from a small Roman Catholic one, where religious instruction was guaranteed.^I

S. Rowland Jones was not one to curtail a saga of woe, and his correspondence with the National Society was replete with effusions about trade depressions,² the poverty of the inhabitants, debts inherited and incurred, and amongst it all, the impossible task of competing with the School Board, whose principal object for existing, it seemed to him, was 'to harrass and injure voluntary schools'.³ Moreover, he subscribed to the dubious charge that Church people were ready to contribute towards the building of churches, and the provision of additional clergy, but that schools 'were something of which they need not take much account'.⁴ Nevertheless, by hook and by crook, the school survived until, in 1903, the new L.E.A. proved much more insensitive than the School Board, demanding improvements to cost £500, which were to be completed within a set period of time.⁵ Despite the National Society's concern about 'unreasonable requirements', a loan of £39 from 'The Welsh Emergency Fund' towards the payment of salaries, and the Society's firm posturing against assenting to the transfer of any Church schools to the L.E.A., the transfer was made and the buildings used as a 'Provided School' until a new Council school was erected.

1. Ibid., 'Glyntaff', s.d., 1 October 1879, and Ibid., s.d., 8 August 1895.

2. On 8 August 1895, he wrote about the stoppage of two large iron works, making the 8,000 inhabitants of Glyntaff people of 'poorest class'. Within two years, he had spent £400 on the church, £150 on sanitary arrangements for the school, and had just signed a contract for the erection of a class-room to cost £300. He was in urgent need of £350.

3. Ibid.

4. Ibid., 8 August 1895.

5. Ibid., 6 December 1903.

6. Ibid., 4 March 1905.

Although the Church's direct participation within the field of primary education in the Rhondda, fits neatly into a period of 50 years from 1856, the schools within the Rhondda proper had an average existence of less than twelve years. The irony of the situation lay in that they were making good progress when they were forced to close. As William Lewis argued, 'We could have carried on these schools had poundage been divided in proportion to the number of children attending each school'. It was the disproportionate influence of nonconformity within the community, allied to the instrument put at its disposal in the form of the School Board, that drove the Church out of this sphere. Until the establishment of Local School Boards, education had been the responsibility of the parish vestry under the chairmanship of the incumbent, and it was a matter of note that when the first Ystrad-yfodwg School Board was elected its eleven members consisted in the main of leading men within coal mining in the parish, and two Nonconformist ministers, the incumbent not being included. The exclusion was rectified when a new Board was elected three years later, and William Lewis retained his membership until School Boards gave way to Local Education Authorities after 1902. However, during the initial period of the Board's operation, when the incumbent was not a member, crucial decisions were taken regarding the educational deficiencies of Ystrad-yfodwg, and action was taken accordingly resulting in the laying down of a pattern to be a basis for future action.

1. The schools survived as follows, Glyntaff, 48 years; Llanwynno, 38 years; Cymmer, 24 years; Treherbert, 17 years; Tonypany, 14 years; Pentre, 10 years; Pontypridd, and Treorchy, 5 years.

2. The H.M.I. in his report on the Treorchy school, a few months before its dissolution said, 'This small school has passed a pretty good examination on the whole'. (See, Log Book, op.cit.). 'The numbers have more than doubled in the last ten years', said the Vicar of Glyntaff in 1889, 'the only difficulty is the financial one'. (See, the National Society File, s.d. 31 January). The Vicar of Llanwynno, Llewellyn Lloyd Davies, on the eve of the closure of his school stated, 'The school has improved enormously in the past year, but there is an overdraft of £141'. (Ibid., 'Llanwynno', s.d. 25 July 1892).

3. See, Correspondence with the Ystrad-yfodwg School Board in the parish chest, s.d., 21 December 1878.

4. The Board was constituted 1 October 1878 (See Index to the London Gazette-1886, s.n.), and elected on 28 October. See, M.O.Jones, op.cit., pp. 120 ff.

5. It was discovered that there were 7,010 children of the parish not attending school, and that there was a deficiency of accommodation to the extent of 2,033 places (Ibid.).

The sectarian antagonism in this sphere was not as pronounced when the earliest National Schools were established as it later became. As the only schools, initially in their localities, their sponsors, aware of the sectarian composition of the surrounding community, were wise to open the doors wide to all and sundry. Thus, the Trust Deed of the Treherbert school made it plain that the establishment was to be for the education of children and adults of the labouring classes in Ystrad-yfodwg, to be controlled and managed by the incumbent, but yet to be strictly non-sectarian, so that no child would be required to learn any catechism, or to attend any Sunday School or place of worship to which the parents would object. When William Morgan attempted to open a second school in the vicinity of the parish church, it was with the full compliance of the nonconformists, who comprised about two thirds of the total population in that vicinity. The school at Cymmer was not opened with a grant from the National Society, and was ostensibly provided for the use of 'the labouring, manufacturing, and other poorer classes in the parishes of Llantrisant, Llanwynno, and Ystrad-yfodwg'. It was, however, a purpose built structure, of two rooms which could be thrown into one by the sliding of a partition, when required (as it was from the outset) for the purpose of holding religious services. And 'Mefydd' placed it on record, for what it is worth, that at this school 'the rules of teaching the Catechism and attending Church was (sic) rigidly observed', but that when British Schools began to appear in the vicinity it caused the promoters of the Cymmer school 'to relax their rules as regarding the children of Dissenters'. Furthermore, the incumbent of Ystrad-yfodwg was immediately communicating with the National Society on matters relating to the Treherbert school, and accepting grants from the Society, whilst the building was used for Anglican church services from the beginning.

1. See, The Report of the Charity Commissioners (1897), op.cit., s.n. Treherbert.
2. See, The report of the Charity Commissioners, op.cit., s.n. Cymmer.
3. See, the N.L.W. Journal, op.cit. Vol. X No. 3 (1958), p. 315.
4. See, the National Society File, 'Treherbert'. A book grant was received from the National Society as early as 1861.
5. Licences for Divine Service were issued, for the Cymmer school 17 April 1858 (N.L.W., LL/BR/2), and for the Treherbert school in 1860. (See, Charge to the Clergy - 1860).

In practice, consequently, whatever the recorded word may imply concerning the liberal attitudes of the incumbents towards entry into their schools at these initial stages, they were, from a strictly nonconformist standpoint, Church of England establishments, and under the control of the parsons. Each incumbent, in fact, had a committee of managers to assist him. Its composition for the Cymmer school, for instance, was the curate at Cymmer, the perpetual curates of St. John the Baptist's Llantrisant and of Ystradyfodwg, together with five other persons elected, the curate being the corresponding manager or secretary. Indicative of the incumbent's singular involvement, however, was the circumstance that, when the Treherbert and Treorchy schools had to close, the former was in debt to the incumbent of Ystradyfodwg to the tune of £73, and the latter to £45.¹ But the buildings in themselves would not lead anyone to suspect that they were the outcome of a resolve to convert the children of the community to Anglicanism. The structures, indeed, tend to reflect unfavourably on the foresight of their sponsors, even if only the children of anglican families within the community had been in mind. For they were small, capable of accommodating no more than 170 children on an average, and, more often than not, consisting of one room, and that of restricted dimensions.² It might be argued that the incumbents were realists, operating to a limit within prohibitive budgets, and in their schools, as in their churches, making a satisfactory provision from the standpoint of Church of England needs, yet it was found necessary to build on additions to the original structures, although it cannot be ascertained to what extent such additions were provided only to comply with regulations emanating from the Act of 1870.³ But when nemesis overtook them, in one form or another the schools showed a healthy increase in terms of the

1. See, 'Correspondence with the Ystradyfodwg School Board etc', in the Parish Chest, s.d., 21 December 1878.

2. The school room at 'Cwmrhondda' measured 55'.3" x 18'.11", and the room at Pentre, 39' x 18'. At Treorchy and Tonypany the classroom's dimensions were 42' x 20", and the infants' room 24" x 20'. See, the National Society Files, and the School Log Books, passim.

3. As early as 1868, however, an infants' room was added to the Llanwynno school, and a room added to the Pentre school so that boys and girls might be taught separately, and a mistress engaged because the average attendance was exceeding the allowance for one teacher (See R.B. File, 'Llantrisant, Cymmer and Porth' No. 10,606, s.d., 29 July 1868). An infants' room added at Cymmer in 1874 was provided in order to comply with regulations, as was a room at Glyntaff in 1895. See, National Society Files 'Cymmer', s.d. 11 September 1874 and 'Glyntaff', s.d., 8 August 1895.

average number attending since their early days, and needed not to have closed on that score. In fact, the claims made by some of the incumbents that parents were preferring the Church schools because religious instruction was part of the curriculum, was not without foundation. The Vicar of Glyntaff, S.R.Jones, for example, writing to the National Society said, 'There are Board Schools on every side...ours is the only voluntary school in Pontypridd where religious instruction of any kind is given, except a small R.C. school, the reason why Glyntaff schools (junior and infants) have more than doubled themselves in the last ten years'. School attendance, during the period, it must not be forgotten, was being progressively affected by legislation, which was wearing down the parents' reluctance to send children to school who would otherwise be contributing to the family income. Among the most important of these ^Istatutes was the Collieries Act of 1861, limiting the employment of children of 10-12 years of age, the Factory Acts Extension Act of 1867, enforcing the attendance of all children of 8 to 13 years for half of their time at school, the Coal Mines' Act of 1872 which ensured that boys of 10 to 12 years of age should attend a minimum of 24 hours in every two weeks during employment, and Lord Sandon's Act of 1876, prohibiting the employment of children of between 10 and 14 years, unless they had passed Standard IV. In addition School Boards passed by-laws calculated to ensure a better and more comprehensive school attendance. But, the essential difference between the Church schools and others which appeared in the Rhondda was that a clergyman attended at certain periods during the week to give the children religious instruction, and that diocesan inspectors made periodic visits to report on the level of religious knowledge in the school, as well as on its state in general terms. They were also clergymen. The system emphasised by implication if not by overt declaration the moral aims of education, the inculcation of thoughtfulness and intelligence, cheerful and friendly relations with the teachers, and habits of good discipline, truthfulness

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and reverence. Otherwise as schools receiving the state grant, under

1. See, Ibid., 'Glyntaff' s.d., 31 January 1889.

2. See, Frank Smith, A History of Elementary Education 1760-1902, (London 1931), p.229, where the author is dealing with the Report of the Newcastle Commission, (1861).

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government inspection, and with their welfare inexorably tied to the 'payment by results' system imposed by Robert Lowe's Revised Code of 1861, they were no different from other schools. One ironical aspect of the Code in this context brought the 'nonconformist' schools into line with a characteristic that might have been more typically associated with Church of England establishments. For, in order the more efficiently to qualify for the grant, the British schools also proscribed the Welsh language. Very soon, however, the British schools were eclipsing the Church schools, not only in terms of numbers but in terms of size. When the schools had consisted of one class-room, the staff comprised no more than a certificated teacher and a sewing mistress, together with a number of pupil teachers, and sometimes a monitor. In a two roomed school the staff structure remained the same with the addition of another teacher for the second room. Even when the number of pupils had more than doubled towards the end of the existence of the valley schools, there was no change in the composition of the staff. Thus, at Pentre, with a school population of less than 80 in the sixties, when the number had risen to nearly 220 by the middle seventies, the staff remained at the level of J.R.Hosbons as master assisted by three or four pupil teachers. The Church school masters, however, were not badly paid, comparatively speaking, for, whilst the master of the British School at Treherbert was being paid at the rate of £1 per week in 1868,

1. The Llanwynno school was not brought under government inspection until October 1863, having subsisted for seven years of its existence without a capitation grant. (See, National Society File, s.d., 23 February 1864).

2. The master at Treorchy when the school was opened, John James, for instance, was trained at Caermarthen College, and was assisted by a Mrs. Evans, as sewing mistress. Miss Dyke, temporarily mistress in 1876 had been trained at the Gloucester and Bristol Training College. (See the Log Book, op.cit.)

3. In 1873, e.g., in addition to John James and Mrs. Evans, Matilda Edwards and E.E.Williams were pupil teachers and Mary Connor Monitor, at Treorchy. (Ibid.)

4. At Pentre, 1869-71, William Fry was master and Clara Bunting mistress with three pupil teachers and a monitor by the latter year to assist them.

5. See, Account Books, op.cit., passim. With the Pentre school might be compared the school at Treorchy with 50 pupils in 1872 and 197 by 1877, yet having no more than a master (H.J.England) and four pupil teachers to run it.

6. See, E.D.Lewis, op.cit., p.207 n.I.

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so also was the master of the Church school there, whilst the master of the Church school at Pentre was paid at the rate of £73 per annum. The composition of the salary of the master at Treorchy in 1874, Lewis Jones, might in actuality suggest that the Church schoolmaster had some advantage over his counterpart in the British school for he was guaranteed a minimum of £90 and the diocesan grant for teaching religious knowledge. He was also to receive the whole proceeds of an evening school. A number of the Church schools extended their activity into the evenings, for the sake of a comparatively small number of pupils, and it is inferred that the Collieries' Act of 1861, insisting on a certain measure of schooling and the ability to read and write before children of 10 to 12 years of age might be employed, had a strong bearing on the use made of evening classes, although the involvement of the Church schools was too small and of too short a duration for it to lead into any extension of the cultural field. But a glance at the statistics relating to the colliery schools in 1880 is sufficient to demonstrate how they had come to overshadow the Church schools entirely. Within the area of the Rhondda Fawr, for example, the average attendance (taking all the schools into the calculation with the exception of the Treherbert colliery school which still had no more than 141 average attendance) was in excess of 450, and in the Rhondda Fach, where no Church school was established, the Ferndale colliery school had an average attendance of 630 by day and 123 in the evenings.

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1. T. Thomas was paid £13 quarterly. See, Account Book, op.cit.
 2. See the Treorchy school portfolio in the parish chest. By the time the schools closed, the master at Treherbert was receiving £106, the master at Pentre, £124, and at Treorchy £125 by way of salary. (See, Account Books, op.cit.) Pupil teachers received sums varying, according to their standard of proficiency, between £3 and £34 in the Ystradfyfodwg schools; monitors received £3 or £4, and sewing mistresses amounts ranging from 3s. to £3.5.0.
 3. The Pentre evening school was held only in winter. The numbers attending at Cymmer, Llanwynno, and Pentre varied between 24 and 40.
 4. See, Leslie Wynne Evans, op.cit., p.276
 5. The Rhondda became noted, for instance, for its libraries, but they were the product not of schools, or even of Mechanics' Institutes but of Miners' Institutes, and emerged later than this period.
 6. See, Leslie Wynne Evans, op.cit., pp.198 ff. Most of the already existing colliery and other British schools were transferred to the School Boards in the Rhondda within a few months of their formation. See Ibid., pp.331 ff, also M.O.Jones, op.cit.

It was small wonder that the masters and mistresses of the Church schools remained at their posts for no longer than two or three years, whilst their counterparts in the Board schools, by 1880, had the sense of a swelling tide of expansion and continuity on their side. Some of them, over long periods, contributed richly to the educational and cultural life of the Rhondda community, adding their share to the great nonconformist flood that dominated every other influence on the life of the Rhondda community, especially from this time onwards. It was strong enough to cancel out, very effectively, the endeavour of the Anglican Church, even to educate its own children in its own schools, let alone the children of the community at large.

Whilst, therefore, the incumbents of Glyntaff and Llanwynno, at a cost of considerable mental anxiety and financial strain, prolonged the presence of the Anglican Church in the sphere of education, if somewhat defiantly, within the area of the Rhondda rural deanery, within the Rhondda proper William Lewis was left with empty school buildings on his hands, at a loss as to how to deal with them. But it was not the end of his participation in the educational sphere, inasmuch as he became the voice and the influence of the Church for twenty two years, through his membership of the Ystradyfodwg School Board, when decisions were made relating to education in the Rhondda, until the Board was replaced as the

1. The two earliest, and most influential, instanced as a rule were M.O.Jones, (1842-1908), who became master of the Treherbert school in 1863, and remained there for the rest of his life (See, Dictionary of Welsh Biography, s.n.) and W.G.Howell (1846-1905), the first headmaster of the Ton school, and subsequently the first Director of Education for the Rhondda Local Education Authority. See, E.D.Lewis, op.cit., pp.208, for the references.

2. William Lewis found that he could not sell the buildings and use the proceeds to build churches, and that he could let them to the School Board only at a nominal rent of £1 or under. The National Society, in cases where it had lent grant aid, also claimed a voice in any arrangement made for the future of the buildings. The government grant, however, did not need to be repaid when the buildings were to be used for religious purposes. (See, Correspondence with the School Board, in the parish chest, op.cit.). In the event all the buildings were transferred to church uses, either as halls or as churches after structural changes. Thus, the Treorchy school became St. Matthew's church, and the Tonypany school became Dewi Sant Welsh church. The Pentre school was licensed for worship on 8 August 1876, fitted up as a place of worship, and extended twice, in 1887 and 1890. (See, Appendix No. 6, n.90).

Education Authority after 1902. He was instrumental, with certain other members of the Board, including three Nonconformist ministers, in drawing up a religious syllabus for the use of Rhondda schools, but of great importance was the circumstance that he was still a clergyman of a diocese where Church schools continued to have an important role to play, and where there existed a sensitivity to any developments which might impair the status of voluntary schools, since these and others associated with them, were factors in the formation of his attitude and in his decision making. Bishop Lewis, in every Charge to the clergy, drew their attention to the situation of the schools in the diocese, sometimes to reassure them, and always to underline the need for continuous vigilance against falling into circumstances that might entail the transference of more Church Schools to School Boards. Both he and the members of the Llandaff Diocesan Conference kept a keen watch on developments at Westminster where, amongst the Welsh members especially, it was believed there were more enemies than friends, and where there hung a threat over the educational endowments of the Church, coupled with another to reduce all education to a secular level. The Welsh Intermediate Education Act, Balfour's Voluntary Schools' Act, the Education Act of 1902, were amongst the issues brought before the Conference, and the diocese experienced changes in the

I. See, Minutes of Evidence. Welsh Church Commission Q.5,992-93.

2. It was stated in the 1878 Report of the Llandaff Education Board that, after eight years, the fear that the Act of 1870 would have extinguished the voluntary schools altogether, had been allayed. In 1897, and in 1898, the number of Church schools in the diocese receiving aid under the terms of the Voluntary Schools Act of 1897, was 158, and 156, respectively. See, Report of the Llandaff Diocesan Conference - 1898.

3. In his Charge of 1888, e.g., the Bishop reported that 'on the whole, Church schools are in good order, but that there is anxiety relating to many if they are to be prevented from being transferred to a School Board.

4. At the 1887 Conference, the Welsh Intermediate Education Bills were the subject of debate, and the respective qualities of Mr. Kenyon's and Mr. Mundella's Bills were discussed. The Conference declared itself against both, and in effect, against the system of intermediate education being envisaged. (See, Report). For the parliamentary background, see Kenneth O. Morgan, Wales in British Politics 1868-1922 (Cardiff 1970,) pp. 44 ff.

sphere of its schools as a result of new legislation, and new regulations
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 issued by the Department of Education. As one still directly involved with
 educational developments in the Rhondda, William Lewis continued to be also
 involved in the ferment surrounding the issue of voluntary schooling within
 the diocese, and these were two areas which, within his experience, it would
 have been impossible to divorce the one from the other. Nevertheless, his
 contribution towards the creation of a system of education in the Rhondda
²
 that rightly came to be viewed with general admiration, was made in a way that
 cemented a lasting friendship between him and the most influential member of
³
 the School Board, Dr. William Morris, the Baptist minister at Treorchy.
⁴
 Next, he was not appointed to serve on the education committee of the Rhondda
 Urban District Council.

With the availability of day-schools taken away in an
 area like the Rhondda, it would have been a logical sequel for greater emphasis
 to be placed on the Church Sunday Schools. For, as Mr. Jones Watson of
 Llandaff, a speaker at the Diocesan Conference of 1898 remarked, 'Our duty is
 to maintain Christian teaching whether we maintain the voluntary schools or
 not'. Furthermore, it had been the value of the Sunday School as an institution

1. The Voluntary Schools Act of 1897 freed the buildings from the rates, and
 granted five shillings per pupil to voluntary schools. (See, Kenneth O. Morgan,
op.cit., p.184). The grant led to Llandaff receiving £5,944 in 1897 and £5,999
 in the following year. (See, Report of the Diocesan Conference - 1898). A
 Diocesan Association of Church Schools (which superseded the diocesan Boards of
 Education) was set up, whose function it was to allot the grants. The 1900
 Diocesan Conference was told about the changes brought about by the 'Code' of
 that year, which resulted in block grants being paid to schools in relation to
 all children in attendance.

2. William Lewis was proud of having taken a prominent part in the establishing
 of very early intermediate schools in the Rhondda. (See, Minutes of Evidence,
op.cit., Q.5,362). They included a 'Higher Grade' school at Pentre as early as
 1884, and others at Ferndale (1892), and Porth (1900), followed by higher grade
 classes at Tonypany and Treherbert. See M.O.Jones, op.cit.

3. 'We fought many a battle together on that body' declared Dr. Morris. 'He
 was progressive in Education and in all initiations of Higher and Technical
 Education, I found him an ardent co-worker. We managed together to form a
 Scheme of Moral and Religious Education, and Ystradyfodwg was the first parish
 in Wales to introduce the Bible for systematic reading into the Elementary
 Schools'. See, T.J.Jones, op.cit., pp.41-42.

4. The Act of 1902 did not put an end to the Diocesan Conference's vigilance.
 In 1908, for instance, Mr. Reginald McKenna's Education Bill came under
 scrutiny. For it, see, Kenneth O. Morgan, op.cit., pp. 228-29.

for the impartation of heart knowledge as contrasted with mind knowledge, of education as contrasted with instruction, which had frequently been emphasised in discussions and statements relating to the role of the Church in education. Moreover, there had been the unavoidable necessity of providing some Anglican parallel, from the earliest times in industrialised Rhondda, to the nonconformist Sunday School, which had emerged as nonconformity's greatest of all assets.

Even when the Church of England was enjoying a supremacy in the sphere of secular education, attempts had been made in the Rhondda area to establish Church Sunday Schools, and by 1851 the incumbent of Glyntaff had demonstrated how to integrate a Sunday School into the framework of services adopted for a new church in a developing industrial region. Thereafter, as each new Anglican congregation came into existence, the same pattern of Sunday activity was adopted, with two o'clock in the afternoon, or more infrequently half past two, being reserved as Sunday School time. Such importance was attached to the school that, by the time new churches came to be built in succession to Glyntaff, it was considered routine practice for each one to have its own. The church itself was the venue, or the National School when it served as a church. In the parish of Tylorstown, even up to the time of the Welsh Church Commission enquiry the three existing churches accommodated the Sunday School, because no other buildings were available, but by then a number of buildings had sprung up in other parishes specifically to house the Sunday School. Among them were the re-built Ystradfyfodwg parish church school-room, St. Matthew's Pontypridd Sunday School room, and though not as completely in the same category, the basement rooms which had been provided

1. q.v., p.42,n.3
2. q.v., p.41 and Appendix No. 3
3. See, Minutes of Evidence, op.cit., Q.6,622
4. See, Appendix No. 5.
5. See, Appendix No. II

with some of the churches. When the National Schools were closed, it was chiefly as centres for Sunday Schools and children's services that they came to be considered, and it was the use to which they were put apart from those which were eventually converted into churches.^I And most other parish buildings and halls, if not specifically erected to house Sunday Schools, on Sundays became Sunday School buildings. The parish rooms of St. Catherine's Pontypridd is an obvious instance to cite because of the extent to which they were used for this purpose, and it was significant of the Sunday Schools' claim on this category of accommodation that when the parish hall at Ferndale was extended it was because of the necessity to provide more room for an overcrowded Sunday School.² There is no evidence to prove that the demise of the day schools caused incumbents to become consciously aware of a new urgency to develop their Sunday Schools but there is evidence in plenty to show the great importance which incumbents continued to place on them within the framework of their parishes.

Some of them stand out because of their particular achievement in this sphere.^I William Lewis of Ystradfyfodwg was one, John Daniel James of Llwynypia, Henry John Williams and John Pugh Griffiths of St. Catherine's, Pontypridd, and William Meredith Morris of Clydach Vale, were others. Moreover, there is hardly a 'Parish History' that does not mention a layman remembered for his prowess in raising the Sunday School to a place of high prominence in the structure of the parish. William Lewis' interest was reflected not only in the schools which grew with every church that he built, but also in a Sunday Schools' Association embracing the whole of the Rhondda Fawr from Llwynypia northwards, under the auspices of which all the churches followed one syllabus, held quarterly meetings, and arranged combined

1. See, the Cymmer National School File, s.d., 16 September 1902; Ibid., Pentre, s.d., 12 August 1924; and the Glyntaff R.B. File, s.d., 9 March 1908.

2. See, R.B. File, 'Ferndale Christchurch', s.d., 18 October 1910.

3. See, T.J. Jones, op.cit., p. 53.

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activities. With the same objective, it became the custom in Pontypridd to present a shield annually for the best Sunday School in the parish. The parish was fortunate in having two successive incumbents, whose combined vicariates covered more than a quarter of a century, both particularly interested in work with children. The work 'nearest the heart' of John Pugh Griffiths, it was recorded was towards 'improving the minds and brightening the lives of ² children', whilst under his predecessor, Henry John Williams, ably assisted by a layman, Mr. Spowart, the Sunday Schools had increased in number from two to six. Pugh Griffiths went as far as to rent a cottage, which he dedicated to St. Peter, for the use of children unable to attend the Sunday School at St. Catherine's church. It was little wonder that Sunday School processions, with banners, through the town in the summer, Sunday School treats, and children's festivals, became annual highlights of church life in Pontypridd. ³ Indeed, the Sunday School procession on a Sunday in July, or on Whitsunday, was an annual event in the programme of most valley parishes, which ranked highly in their scale of priorities. ⁴ That there was scope in this field for the incumbent willing to commit himself was proved at Llwynypia where John Daniel James, after being eighteen months in the parish, ⁵ claimed that the number of scholars had increased from 120 to 650.

But it was not all show, or for the sake of appearances. The incumbent of Glyntaff, William Watkins, expressed genuine concern at not being able, for lack of assistant clergy, to take a Welsh adult class in Sunday School. He considered it a major contribution to the wasting of his time in the parish that it should be so. ⁶ Care was taken that the Welsh congregations also had their schools, even when

1. See, Welsh Church Commission, Minutes of Evidence, op.cit. Q.5,350.

2. See, Gertrude Hughes-Williams, op.cit., passim.

3. Ibid.

4. See, e.g. Muriel Evans, op.cit., pp. 31 ff.

5. See, R.B.File, 'Llwynypia', op.cit., s.d., 17 August 1895.

6. See, Ibid, Glyntaff, s.d. 9 April 1877.

the church was bilingual and not entirely Welsh, as in the case of St. Matthew's, Treorchy, or the mission room at Ystrad Rhondda. At St. Paul's Porth an entirely English church, a further step was taken for the sake of Welsh children, who were formed into a class of their own in the church, whilst the Sunday School met in the church hall. ² And, there could be no better example of an incumbent's devotion to his duty in this respect than that of the incumbent of Clydach Vale, alone in a parish of more than 12,000 inhabitants, but adding to his rota of five services in church on a Sunday, a Welsh Sunday School at 3.45.p.m., following on the heels of an English one meeting at half past two. ³ Moreover, his care was further exemplified by a class which he held on Friday evenings for the training of his teachers. ⁴ Furthermore, courses of study for varying age groups were followed. Those supplied by the Sunday School Institute, based in London, to which a number of the schools were affiliated, were popular, whilst the Institute supplied ⁵ also associated items of literature and other teaching aids of various kinds. Some schools went 'their own way' for the sake of variation at times, like those of the parish of Tylorstown, where one method used entailed the learning of a Biblical chapter over a set period, leading to a final session ⁶ when the combined classes were catechised on it by the clergy. In their interrogations by members of the Welsh Church Commission, the Rhondda clergy found themselves at their weakest when asked about the distribution of religious literature amongst their members, including the children of their Sunday Schools. Not only were native products almost non-existent, but the few turned out by the Church in Wales were light in content, and miserably patronised. Throughout the parish of Ystradyfodwg it was ascertained that

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1. See the Ystradyfodwg Parish Magazine (1890).
 2. See, Welsh Church Commission, Minutes of Evidence, Q.6,382.
 3. See, the R.B. File, op.cit., s.d., 19 August 1908.
 4. See, Ibid. At St. John's Cymmer, a singing class for Sunday scholars was held on Wednesday evenings. See, Minutes of Evidence, op.cit., Q.6,036.
 5. See, Ibid., Q.6,380
 6. See, Ibid., Q.6,622 ff.

less than 100 copies of the Welsh periodicals, Y Cyfaill Eglwysig, Yr Haul, and Y Perl circulated, whilst the English periodicals mentioned, The Church Evangelical, and The Church Missionary Gleaner were in an even worse case. The inset, Home Words, because of its distribution in conjunction with the ^I Parish Magazine, alone had a fair circulation. But, in some other respects, Sunday Schools, such as the one under the superintendence of the churchwarden William Hutchings at St. Paul's Porth, appear to have been a hive of industry, with a 'Council' formed of the teachers under his chairmanship to organise all its activities. They included over and above the work in the school on Sundays, penny readings, concerts, and cantatas, with the proceeds accruing benefitting the parish in a variety of ways, such as paying off the debt, purchasing a piano, helping to pay for a heating apparatus, purchasing all the utensils for holding tea parties, and benefitting also a wide selection ² of missionary and charitable causes.

It is most impressive to discover that in 1906 there were 592 teachers in Church of England Sunday schools within the Rhondda rural deanery, busily involved in their various activities, that there were 5,938 children under 15 years of age, and 2,639 of even over fifteens in these schools not usually credited with paying much heed to adults, and that every parish contributed its quota to these totals. ³ But the significance of the figures has to be re-assessed when looked at side by side with the nonconformist totals of 5,709,30,304, and 49,169, within the same territory. ⁴ Not only does the Anglican achievement, in terms of pure statistics add up to no more than about 11% of the Nonconformist accomplishment, they can hardly be brought into comparison with one another. The numerical superiority

1. See, Ibid., Q.5,754 ff.

2. Ibid., Q.6,387

3. See, Welsh Church Commission, Diocese of Llandaff Statistical Returns, Deanery of Rhondda, Table A.

4. See, Welsh Church Commission, Vol. VI. Appendices to Minutes of Evidence, Nonconformist County Statistics, pp.277 ff. for the Rhondda Urban District; pp. 156 ff. for the Pontypridd Urban District; pp.250-53, for the Abercynon and Ynysybwl areas of the Llanwynnor Urban District.

of the nonconformist Sunday School was the outcome, primarily, of the numerical superiority of nonconformists within the Rhondda community, but the nonconformist Sunday School was also for the nonconformist woven into the fabric of his life-pattern in a way not mutually possible for the Anglican and his Sunday School. Nonconformity had evolved the Sunday School as its own organic answer to the need to meet the demands that had their origin at its deepest levels of awareness. Chief among them was the saving of the Welshman's soul, and allied to it the necessity of safeguarding the language that was his best vehicle for comprehending both mentally and emotionally the truths pertaining to salvation as set out in Holy Scripture. Instruction, first of all in reading, and then in textual exegesis, was an integral part of the process, as was also the practise of experiencing the religious knowledge gained in emotional terms as a member of a worshipping community. This was the core force of the nonconformist Sunday School, and its tremendous dynamism had lent the Sunday School by the middle of the nineteenth century a certain ascendancy even over the chapel, inasmuch as the chapel's welfare was dependent on its own. It had also drawn to itself to a high degree the springs of Welsh cultural activity, so that it was able to animate with an effusion of creative display the whole social environment of the Welsh community, and to gain for itself the deserved title of the king pin of Welsh society. Welsh nonconformity had produced a new genre unique to itself, and, the Anglican Sunday School, possessed of only a modicum of generated or received language, could be said to be nearer the image of the Sunday School as it had originally emerged in Wales. But the nonconformist Sunday School, notwithstanding, had not forgone its essential teaching and instructing role. On the contrary, after 1870 especially, with the continuing spread of popular education, it had been possible to allow the day schools to attend to the primary stages, for instance, of learning to read, so that greater attention could be paid to the essential business of instructing. And such was the virility of the Sunday School that it was able to absorb into its structure the organisation of the day schools in

in its entirety, even to the dubious extent of including Sunday School Union examinations in the programme. It had also the incentive and the wherewithal to feed the minds of its scholars with its own publications. In this area where a comparison with the Church Sunday School was justified, the Church School came out very badly, and it helps to explain some otherwise extraordinary remarks made at the Llandaff Diocesan Conference in 1900, when Sunday Schools were a subject of debate. 'Sunday schools as they normally are throughout the diocese, and wherever I have had experience of them...are a poor substitute for religious education of any kind', maintained the archdeacon of Monmouth, who went on to advocate a resumption on the part of the parish clergy 'of the old and deep-rooted and really beneficent system of catechising in church'. 'It is a bold thing to say...looking at the Sunday school system as a whole', added the bishop with even greater finality, 'my verdict is that it is a failure. Let us confine the work of the Sunday School to the definite Church teaching', he also advised, concluding, 'While I was a parochial clergyman...I am nearly 80 now...I never omitted a single Sunday while at home to catechise the children in church'. William Hutchings, the churchwarden at St. Paul's Porth, contributing to the same debate, though, declared that he belonged to one of the most successful churches in the Rhondda valley, and that he attributed that success to 'the special feature it has made of the Sunday school'.

The Church's Sunday School system, as it was represented in the Rhondda, did not deserve to be the subject of the kind of blanket condemnation that was delivered at the diocesan conference. Not only had the need for it to bear some comparison with the Nonconformist system been borne in mind, there is also the evidence to prove that the Sunday School counted for a good deal within the parochial framework, and that the incumbents, with valued assistance from some of the laity, were, as a general rule, making the best of what they had at their disposal. The valid criticism needs to be directed at the anglican system, and at those in authority who allowed it to remain when fully aware of its poor educational

potential, especially after the Church had been forced to retreat from the sphere of education and to abandon its day schools. The nonconformist Sunday School reached its climacteric towards the end of the period under review, and there is an irony in that the time came when the Church's Sunday School in the Rhondda compared more than favourably with its nonconformist counterpart.

During the period of greatest pressure, however, the Church of England in the Rhondda was forced into a situation within the educational sphere which deprived it of its ability to compete with its infinitely more powerful rival, Nonconformity. What was witnessed thereafter were valiant attempts on the part of the clergy, with the incumbents as always in the van, not to lose sight of their responsibility as Christian educators, and to give that responsibility implementation as best they could within extremely circumscribed limits.

CONCLUSION

On the threshold of the Industrial Revolution in the Rhondda at the turn of the half-century, the Church of England in the diocese of Llandaff was very inadequately prepared for the transformation. Industrial change was by that time in no sense a new diocesan experience, for it came comparatively late to the Rhondda valleys. But no specific steps had been taken on the basis of past experience to meet still another phase of industrial change. Beneficial reorganisation of diocesan machinery had taken place, largely through the initiative assumed by the Ecclesiastical Commissioners, so that the diocese had been improved as a working unit. Llandaff had also shared in an associated process of general tidying up which the Church of England was undergoing, that had resulted in more resident clergy, better maintained churches, and a more realistic awareness of the role of the clergyman in contemporary society. The most significant steps taken, having a bearing on future industrial changes, however, had been the appointment of Alfred Ollivant as a resident bishop, and the establishment of a diocesan society to promote additional pastoral supervision and church accommodation. Outside of the diocese there were in existence agencies already proving their value in industrial situations such as the voluntarily maintained Incorporated Church Building Society, the Church Pastoral Aid Society, and the Additional Curates' Society, but, above all, the Ecclesiastical Commissioners. The Governors of Queen Anne's Bounty Fund had a much longer history of rendering parochial aid (without which it is difficult to imagine how the 'parishes' of this area could have survived to the nineteenth century), and had largely attuned themselves to the needs of industrialised localities.

The area under review had experienced industrialisation at its opposite extremities of Rhigos and Glyntaff during the iron-working stage of the process, but this was not to be compared with the tide that overwhelmed it from the middle sixties of the nineteenth century, after the steam coal had begun to be mined in the vicinity of Treherbert during the later fifties.

The magnitude of the initial shockwave is indicated by the increase in the population of Ystradyfodwg alone, from 3,857 in 1861 to 17,777 ten years later.

When this occurred the incumbents of the benefices involved, particularly Llanwynno and Ystradyfodwg, found themselves stranded, and very much alone in the middle of a seething mass of humanity, and with all kinds of responsibilities devolved upon them with which it was impossible to cope with any high degree of adequacy. One was the need to provide church accommodation, another assistant ministers to share the burden, another schooling facilities for the children, and even the essential community services which were non-existent, because ^{incumbents} ~~the~~ chaired the parish vestries, the only bodies with any competence to approach the issue. Even the pattern of their parishes became inchoate, so that one saw his parish church which had served the purpose of the parish community over many hundreds of years, in a matter of a very few years, rendered virtually redundant and isolated. Another, having come to the conclusion that the centre of his parish had moved to a spot about six miles distant from the traditional centre, found it in ~~two~~ two years moved back again, and, fortunately for him, before he had had the time to implement plans which he had formed for the new centre. They became very much creatures of circumstance, moving automatically to act at the point where the need appeared greatest, and with precious little time at their disposal for carefully planning their projects, or for raising adequate funds to finance them. It was their responsibility to decide whether to act or not to act, to cultivate an openness to the demands of the Church upon them, to contact whatever sources of assistance were at their disposal, and, willy-nilly, to clear up whatever deficit was incurred in the process. They were conscious of operating within exceptional circumstances, and on a personal plane having to maintain often large families within inadequate houses of their own building on a pittance, and with the stolid faces of their main hope of amelioration, the Ecclesiastical Commissioners, legalistically set hard against them. An episode involving incumbents of Ystradyfodwg, between 1861

and 1874, when the Commissioners, on a technicality, refused to increase the endowment of the benefice over those years, reflected glaringly on their insensitiveness. One of the incumbents was moved away from the scene by his bishop to spare him a prolongation of the treatment that he was receiving, and his successor threatened to depart for the same reason, it being symbolic of the unreality of his situation that, because of the Commissioners intransigence, he could not afford a horse, a sine qua non to the efficient discharge of his duties throughout his extensive parish. Symbolic also of his degree of isolation was the inability of diocese, patron, bishop, all alike to render him concrete assistance.

Some of the incumbents gave a poor account of themselves, though Glyntaff, the benefice least affected by immigration for the greater part of the period, was the one to suffer most in this respect. Immigration, however, through its effect on the growth of Pontypridd (the only town that emerged in the area throughout the period) did create problems for the incumbent of Glyntaff, who, moreover, holding on to the living for a quarter of a century, did not meet squarely the challenges which confronted him. Coincidentally, his brother incumbent at Llanwynno, remaining there also for a comparable length of time, left a disappointing record after an initial period of great promise. But, for far the greater part, these incumbents were men who accepted their role and played it out with efficiency, if often with growls of protest because of the poverty that sullied so many of their efforts. Outstanding among them was William Lewis, the incumbent of Ystradfyfodwg from 1869 to 1922. Whilst, as a body, they managed to supply their parishioners with adequate church accommodation, even for bilingual purposes and even after a time lag always, and whilst among them were men of the stature and achievement of the Vicar of Llantrisant, Joshua Pritchard Hughes (later Bishop of Llandaff), William Lewis towered above them especially as a church builder. Yet, he could never have accomplished what he did without the moral and financial support of the outstanding lay coadjutor of the period, Mrs. M.G. Llewellyn of Baglan Hall. He was also fortunate in building most of his

churches when Bishop Richard Lewis' 'Bishop of Llandaff Fund' had come into existence with a potential for giving aid towards the building of churches on a scale never before known in the diocese. Church building as a priority of the period has to be seen not only against the need of the Anglican Church, but side by side with the exertions of the Nonconformists in the same sphere. On a basis of logical thinking the primary need was for pastors, because it took time to build churches, whilst the Church required to be immediately represented in the midst of newly-forming communities. Even so, pastors had to offer themselves, had to be trained, and had to be paid at least a subsistence salary. More often than not, they also had to be bilingual. The recruitment and the training were mainly matters for the diocese, but the salaries ^{even} (taking into account grants that might be available) was another concern of the incumbents. Until the later two decades of the nineteenth century there was a great scarcity of suitable men, and Rhondda incumbents were glad to engage deacons as curates, especially if they were Welsh speaking. But there was, at the same time, a great scarcity of funds to maintain curates, particularly after there had occurred an improvement in recruitment, when the Ecclesiastical Commissioners declared a moratorium on all grants under the Act 23 & 24 Vict.c.124, s.15 which continued from about 1883 to the middle of the first decade of the new century.

As more settled conditions began to prevail in the Rhondda, so modifications occurred to the role of the incumbent. The original benefices became apportioned into Ecclesiastical Districts relieving the incumbents of some of the weight of their burdens, and bringing into existence a new category of incumbent who, in the new Districts, was destined to face most of the same problems which had been faced in the original parishes. Because of a change in the social climate leading to a secularised attitude towards the immediate problems of life, some of the tasks were magnified for them, but were still bravely tackled. By this stage, also, the Church had been compelled to abandon the part it had chosen to play in the sphere of day-school education. At the opening of the period, it was well placed, and advantage was taken of the opportunity

by the clergy of the locality to erect as many as eight day schools, the majority being dual purpose buildings to be used on Sundays as well as on week days. But the passing of Forster's Act of 1870 and, at the same time, a veritable plunging of the nonconformists with irresistible force into this field, laid the anglican endeavour in the Rhondda prostrate within a remarkably short period of time. The development did not lead to any change of policy that affected the Church's continuing hold on children in its Sunday Schools, beyond hardening the resolve of those engaged in promoting them to persist in imparting the Church's teachings through their medium. From the outset, the Sunday School had been adopted as an essential adjunct within the scheme of parochial organisation in the industrialised parishes, but with a character of its own not to be defined in the same terms as that pertaining to the nonconformist Sunday School with its all-pervading influence on the worshipping community. Indeed, the development of greatest moment which stamped its imprint on the settled Rhondda community was the emergence of nonconformity in a paramount guise. The Church of England became overshadowed by its image, which also produced wholly native Welsh overtones. Operating in the lee of such a powerful presence, the anglican incumbents found their difficulties greatly accentuated. Sometimes, as, for instance, in the sphere of educational endeavour, or, again, during the course of the disestablishment campaign, the attitude of nonconformity became consciously and directly antagonistic, but, at all times, it exercised an abiding tremendously powerful restricting influence. When, however, towards the end of the nineteenth century, a development occurred which caused community problems to assume a political character, the influence of nonconformity, no more than that of anglicanism, prevailed so as to retain its hold on this evolving society. Its ethos was alien to the character assumed by the problems that arose, whilst the rift that had widened between nonconformity and anglicanism during the course of the period under review rendered a combined approach to the situation impossible. Even before the outbreak of the war in 1914, there

were distinct signs of decline in the ranks of Nonconformists, and on the other hand, of a more bouyant spirit among Churchmen, and these were trends that continued to grow to the end of the period and beyond.

From the anglican standpoint, this survival of the Church to emerge ultimately with more enduring traits than its vastly more powerful rival throughout this period, was attributable, above all, to the incumbents who framed and moulded their benefices, and nurtured their congregations, under most difficult conditions, but undauntingly, from the first pouring into the area of the new populations to a close ironically distinguished by the Pyrrhic victory of Welsh Disestablishment.

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THE ANGLICAN CHURCH IN THE RHONDDA
FROM THE
INDUSTRIAL REVOLUTION TO DISESTABLISHMENT

(APPENDICES)

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1.

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Appendix No. 1Population of the Conventional Districts⁷

<u>In 1921</u>		
<u>Maerdy</u>	<u>Ystrad</u>	<u>Treorchy</u>
6,290	6,074	9,627

1. No further note is taken of Mountain Ash because, after its separation from Llanwynno the further development of the District was as a part of that area which became incorporated into the rural deanery of Aberdare. The 1871 census tables show that the total population of Mountain Ash St. Margaret's, numbering 7,814, comprised 5,795 from its Llanwynno, and 2,019 from its Aberdare portions, respectively.
2. The estimated population of the proposed District of Tylorstown with Ferndale was comprised of 9,414 from Ystradyfodwg, and 2,700 from Llanwynno. See, R.B. File, 'Tylorstown with Ferndale', No. 63,787, s.d., 27 April 1886.
3. The population of the District of Cymmer and Porth, estimated at 10,000 (See, R.B. File, 'Cymmer and Porth', No. 50,233 s.d., 4 March 1893), comprised 4,000 from Llantrisant (See, Ibid., s.d., 25 October 1893), and the remainder from Llanwynno.
4. The population of the proposed District of Dinas and Penygraig, estimated at c.12,000 to 15,000, comprised c.8,000 from Llantrisant and the remainder from Llwynypia. See, R.B. File, 'Dinas and Penygraig', No. 66,613, s.d., 15 February 1898.
5. The population of Ynyshir comprised 3,541 from Llwynypia and 1,324 from Llanwynno. See R.B. File, 'Llwynypia', No. 50,479, s.d., 3 May 1888.
6. In 1901, Bryneirw, was transferred from the parish of Llantrisant to the parish of Llanwynno, having a population of c.1,400. See, R.B. File, 'Llanwynno', No. 4,263, s.d., 24 August 1901.
7. The populations of these Conventional Districts appear separately from the populations of the parishes in which they were situated and should, therefore, be added to the totals given for those parishes to produce a true estimate of their total population. The estimate for Pwllgwaun was included in the census total for Llantrisant. No estimates for Williamstown and Trealaw appear in the Report.

Parish or Perpetual Curacy	Place of Worship and Denomination	When Built	Accommo- dation		Attendance on Census Sunday		
			Total	Free	M	A	E
<u>Llantrisant</u> (Rhondda part)	Cymmmer chapel (Ind.)	1741	600	496	224	241	332
	Ebeneser, Dinas (C.M.)	1829	302	130	205	-	255
<u>Llanwynno P.C.</u>	St. Gwynno's Church	Anc.	150	150	56	-	-
	Mountain Ash (Partic. Bapt.)	1840	112	40	70	45	112
	Vanhayly chapel (C.H.)	1786	60	24	40	65	95
	Pontypridd Eng. Wesleyan	1848	230	120	140	73	180
	Pontypridd, Penuef Taff St. (C.M.)	1815	450	282	256	267	400
	Pontypridd, Temperance Hall and Lecture room (Prim. Meths.)	1850	120	120	35-40	-	57
	Llanwynno, Siloam (C.M.)	1849	190	40	350	-	-
	Llanwynno, Zoar Longroom. (Ind.)	1849	90	90	110	-	110
	Pontypridd, Carmel (Bapt.)	1810 enl. 1831	412	218	270	201	385
<u>Ystradyfodwg P.C.</u>	St. John Baptist church	Anc.	132	132	10	-	-
	Blaenycwm, Libanus (Bapt.)	1839	78	30	67	23	78
	Dinas, Soar (Bapt.)	1831	280	150	163	113	240
	Ynysfach, Nebo (Bapt.)	1786	165	120	65	40	84
<u>Llantwit Faerdre P.C.</u>	Treforest, Libanus (Bapt.)	1841	470	150	133	168	233
	Pontypridd, Sardis (Ind.)	1834	540	460	410	182	514
	Treforest, Saron (C.M.)	1848	700	560	142	109	203
TOTAL			5081	3312	2751	1527	3278

Parish or Peperual Curacy	Place of Worship and Denomination	When Built	Accommo- dation		Attendance on Census Sunday		
			Total	Free	M	A	E
<u>Eglwysilan</u> (Glyntaff Part)	Glyntaff: St. Mary's	1838	1000	750	306	200	260
	Upper Boat: Carmel (C.M.)	1839	135	15	36	63	120
	Upper Boat: Chapel Room (not a separate or entire building) (Wesl.)	1840	25	25	15	-	-
	Rhydfelen: Ebeneser (Ind.)	1840	220	120	100	54	172
	Rhydfelen: Bethlehem (Bapt.)	1847	156	120	30	18	65
TOTAL			1536	1030	487	335	617
SUM TOTAL			6617	4342	3238	1862	3895

1. See P.R.O. (Kew Gardens), H.O. 129/581/1 - 2; Ibid. 581/1 - 2.

Parish	School	Teachers		Scholars				No. able to read in the Bible	Language	Superintendent	Scholars who attended public worship	Scholars usually attending		1851 Religious Census Totals	Date of Establishment
		M	F	Under 15		Above 15						M	F		
				M	F	M	F								
Llantrisant	Cymmer (1)	8	3	23	31	15	12	40	W	Deacon	Most	38	43	241	1817
	Gwaun yr Eirw (1)	8	2	34	14	6	5	28	W	Superint.	Most	46	19	-	1845
	Ebeneser Dinas (CM)	22	4	78	44	33	10	115	W	Superint.	About 100	111	54	120	1819
Llanwynno	Carmel Pontypridd (B)	13	4	60	30	40	20	70	W and E	Superint.	All	100	60	201	1811
	Penuel Pontypridd (CM)	24	5	46	20	54	44	100	W	Superint.	All	100	60	267	1803
	Vanhayly Llanwynno (CM)	6	3	12	8	17	11	25	W and E	Superint.	All	15	12	40	1806
	Mountain Ash (PB)													45	Post 1847
	Eng. Wesl. Pontypridd													113	Post 1847
	Temperance Hall Pontypridd													-	
	Siloam, Llanwynno, (CM)													150	Post 1847
Zoar longroom (I)													100	Post 1847	
Ystradyfodwg	Soar Dinas (B)	9	4	36	14	20	14	50	W	Minister & a member	20(M) 60(E)	56	24	113	1831
	Nebo (B)	2	-	8	6	5	6	7	W and E	Superint.	All (p.m.)	13	12	40	1827
	Rhigos (I)	3	-	12	1	9	-	11	W and E	Deacon	All	36	3	-	1844
	Libanus (B)													23	Post 1847
Llantwit-faerdre	Church SR	-	1	15	17	-	3	7	E	Incumbent	12	3	9	-	1832
	Libanus (B) Treforest (B)	10	5	30	22	23	17	50	W and E	Superint.	All	45	30	168	1839
Total:		105	31	354	207	222	142	503				563	326	1,621	

Parish	School	Teachers		Scholars				No. able to read in the Bible	Language	Super-intendent	Scholars who attended public worship	Scholars usually attending		1851 Religious Census Totals	Date of Estab-lishment (1847 table)
		M	F	Under 15		Above 15									
				M	F	M	F								
Llantwit-faerdre	Sardis Pontypridd (I)	17	3	25	35	35	25	63	E and W	Superint.	All	60	65	182	1828
	"Treforest" (CM)	12	1	20	14	26	6	40	E and W	Superint.	Most	45	20	109	1839
Eglwysilan	St. Mary's Glyntaff	5	5	40	55	-	-	40	E	Clergyman	All	35	50	200	1840
	Carmel Upper Boat (CM)	8	2	12	24	20	5	9	W	Superint.	All	32	29	63	1834
	Wesleyan chapel room	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Ebeneser Rhydfelen (I) Bethlehem Rhydfelen (B)													54	Post 1847
	Total	42	11	97	128	81	36	152				172	164	569	
	Sum Total	147	42	451	335	303	178	655				735	490	2,190	

Parish & School	Estab- lished	State of Building	State of Furniture & Apparatus	Children on Books	Duration of attendance of present scholars					Ages of Children			Teacher's age	Began Teach- ing at	Previous Occu- pation	Salary £	Income from School £	Annual income of Sch- ool £
					-1	1-2	2-3	3-4	4-5	-5 G B	5-10 G B	10- G B						
LLANTRISANT:																		
Dinas Boys (W/E)	1845	Bad	Insufficient bad repair	40	22	18	-	-	-	- 8	- 32	- -	30	29	Baptist Minister	30	-	1d. in the £1 out of wages
Dinas Girls (W/E)	1838	Good	Insufficient bad repair	40	4	30	6	-	-	11 -	21 -	8 -	62	40	Married woman	18.4.0	-	1d. in the £1 out of wages
Gwaun yr Eirw (P)	1844	Good	Insufficient bad repair	30	8	7	8	7	-	5 4	2 8	5 6	32	28	Shoe- maker	30	30	£30
(P) Mrs. Richardson's	1840	Bad	Insufficient good repair	12	3	2	2	5	-	2 2	3 3	2 8	37	30	Married woman	5	5	£5
LLANTWIT FAERDRE																		
Mr. Conway's Pontypridd (P)	1847	Good	Insufficient good repair	50	-	-	-	-	-	- 5	32 6	6 7	27	20	In School	26	26	£26
Mrs. Rees', Pontypridd (P)	1827	Good	Insufficient good repair	67	28	20	7	4	8	10 11	18 21	7 -	60	25	Married Woman	23	23	£23
Miss Smith's, Treforest (P)	1845	Good	Insufficient good repair	33	32	1	-	-	-	6 5	13 8	1 -	25	23½	Parlour- maid	20.16.0	20.16.0	20.16.0
Mr. Williams', Treforest (P) (N)	1847	Good	Insufficient good repair	60	"cf." Report	-	-	-	-	-	-	-	-	-	-	-	-	-
EGLWYSILAN:																		
Gwern y Gerwn, Charity (Ch.)	1751	Good	Insufficient good repair	35	1	20	6	1	7	-	27 -	6 -	31	21	At Home	30	-	£30 en- dowment
Mrs. Smith's, Upper Boat (P)	1846	Good	Insufficient good repair	8	8	8	-	-	-	-	4 -	- -	24	23	Married woman	3.18.0	3.18.0	£3.18.0
Mrs. Thomas', Chain Works (P)	1847	Good	Insufficient good repair	20	20	-	-	-	-	- 7	5 5	- 3	44	24	Married woman	13	13	£13
Mrs. Thomas', Trallwn (P)	1847	Good	Insufficient good repair	20	20	-	-	-	-	- 5	4 6	4 1	64	56	Married woman	11	11	£11
LLANWYNNNO:																		
Mr. Davies', Pontypridd (P) (W/E; N)	1844	Good	Insufficient good repair	18	4	2	12	-	-	1 2	- 5	5 5	62	21	Tiler	13	13	£13
Mr. John's, Pontypridd (P)	1846	Bad	Insufficient bad repair	67	67	-	-	-	-	4 4	7 40	2 10	22	19	In School	52	52	£52
Mrs. Jones', Pontypridd (P)	1841	Good	Insufficient good repair	50	20	5	5	20	-	6 10	21 5	8 -	35	18	In School	31	31	£31
YSTRADYFODWNG:																		
Rhigos (Ch.) (W/E; N.)	1844	Good	Insufficient good repair	13	2	5	6	-	-	- 1	1 4	3 4	58	38	Grocer & Draper	16.10.0	16.10.0	£16.10.0 from subs & dons.
Penrhiw (P) (W/E)	1844	In- different	Insufficient good repair	32	5	5	7	15	-	4 4	6 12	2 4	42	25	Farmer's son	25	25	£25

TOTAL

637

Av. 41 Av. 29

Av. 22 Av. 18 Av. 22

Appendix No. 4Abbreviations

W. - Works' School.

N. - schools held in nonconformist chapels.

W/E. - Schools where Welsh used to explain English texts.

P. - Private Adventure School.

Ch. - Church School.

Church Mission Room School-room	Cost	Seats	Church Building Comms.	Inc. Church Building Society	Llandaff Church B. Soc.	Llandaff Church Ext. Soc.	Bishop of Llandaff's Fund	National Society	C. of C. for Education	Llandaff Education Board
St. Mary's Glyntaff, L.D.W. 30 March 1838 ¹ Consec. 29 October 1839 ²	£ 2,500 ³	1,000 ⁴	£ 414 ⁵	£ 400 ⁶	£ —	£ —	£ —	£ —	£ —	£ —
Treforest Nat. School Opened May 1857 ⁷	536 ⁸	150 ⁹	—	—	—	—	—	50 ¹⁰	290 ¹¹	40 ¹²
Newbridge Nat. School Opened 1865 ¹³			—	—	—	—	—	—	—	50 ¹⁴
St. Catherine's Pontypridd. Opened 7 September 1869 ¹⁵ Consec. 16 December ¹⁶ 1881, North aisle and vestry, 17 July 1883 ¹⁷	4,800 ¹⁸	400		150	25	100	—	—	—	—
	1,600 ¹⁸	168 ¹⁸	—	—	—	—	—	—	—	—
St. Luke's, Rhydfelin L.D.W. 22 February 1908 ¹⁹	400 ²⁰	350 ²¹	—	—	—	—	10 ²²	—	—	—
Total	9,837	2,068	414	550	25	100	10	50	290	90
Percent			4	6	.25	1	.1	.5	3	.9

Appendix No. 5

Glyntaff

1. See, N.L.W. LL/BR/I, s.d.
2. For Bishop Copleston's own account of the consecration, see his letter, dated 1 November 1839, reproduced in William James Copleston, Memoir of Edward Coplestone D.D. (London 1851).
3. See, M.H. Port, Six Hundred New Churches: A Study of the Church Building Commission 1818-1856. (London 1961).
4. See, HO/129/581/1, for the Religious Census return. See also The Llandaff Diocesan Church Calendar, passim. Of the 1,000 seats, 700 were free, the remainder rented.
5. See, M.H. Port, op.cit.
6. See, Wilton D. Wills, 'Ecclesiastical Reorganisation and Church Extension in the Diocese of Llandaff 1830-1870' (Swansea University M.A. thesis, 1965) pp. 97, 107. In two years up to 8 August 1895, £400 was spent on the church, the money having been collected locally. (See, R.B. File, 'Glyntaff' No. 2,888, s.d.). From 1892 onwards the seating is given as 800 (Ibid. passim), but in the Llandaff Diocesan Church Calendar, the estimate regularly appearing from 1906, is 505.
7. The building of the school was commenced in November 1854. A master's house was included. The school was opened in late May 1857. See, 'National Society File, Glyntaff', and also Appendix No. 17.
8. See, Ibid., s.d., 18 January 1853.
9. See, Ibid., and also Annual Report of the National Society (1853). There, the accommodation is stated to be 205 but the figure appearing for the 'school church' in the R.B. File, passim, is 150. An infants' room was added in 1861, at a cost of c.£320. See, National Society File, op.cit.
10. See National Society Annual Report (1853) for a list of grants, 3 June 1852 to 26 May 1853.
11. See National Society File, op.cit., letter of ? July 1912.
12. See, 'Minutes of the Llandaff Education Board', s.d., 8 March 1849, when a grant of £40 was voted towards a school at Glyntaff to accommodate 300 children. The grant was allowed to lapse but was later renewed. Another grant of £5 was made towards the purchase of apparatus in 1856, and still another of £10 in 1861 towards the erection of an infants' room. See, Ibid., s.d. 8 March.
13. At a meeting of the Llandaff Archdeaconry Education Board held 11 March 1864, a grant of £50 was made towards a school 'at Newbridge Pontypridd in the district of Glyntaff'. (see, 'Minutes', op.cit.). The children of this school were in the procession which marked the laying of the foundation stone of St. Catherine's church Pontypridd in November 1866. (See, Gertrude Hughes-Williams, Papers in the custody of the Vicar of Pontypridd, Canon Vernon Payne). By 1871, however, the school was closed. See, Accounts and Papers (1871) Vol. 22.
14. See, 'Minutes', op.cit.

Appendix No. 5 (contd.)

15. See, The Merthyr Express, 11 September 1869. The site (valued at £600) was the gift of the Revd. George Thomas' son, G.W.G. Thomas of Ystradmynach and Coedrhiglan, and of his niece, Mrs. Henry Thomas of Llwynmadoc. The foundation stone was laid by her daughter, Clara, then a young girl, who was to become a generous benefactress of the Church in the Rhondda.
16. See, The Western mail, 17 December 1881.
17. The new aisle was added 17 July 1883. (See, Llandaff Diocesan Church Calendar - 1884, 'List of Consecrations and Licences', which appeared annually thereafter). A printed 'Appeal' for funds to add an aisle and a vestry, was not issued until Easter 1883, whilst Mrs. G. Hughes-Williams states that the north aisle was added in 1885.
18. In a printed 'Appeal' pamphlet issued in 1868 (See, Ibid.) it was claimed that the building would cost £4,800. It also included a list of the promises made to date, the amounts totalling in all £3,345. Of these, the strictly local contributions amounted to no more than 8% of the sum required. They included £10 from the Incumbent, John Griffiths; £50 from the Curate, D.T. Davies; £50 from the local industrialist, George W. Lenox; amounts averaging c. £15 from members of the building committee, and donations from others locally connected such as the one time Perpetual Curate of Ystradyfodwg, David Watkin Williams (£10) and the Stipendiary Magistrate (later, Judge) Gwilym Williams (£10). A popular belief existed that the church was the gift of the Thomas family of Llwynmadoc (Ystradmynach, ancestrally). This is claimed by 'Morien' in his History of Pontypridd and Rhondda Valleys (Pontypridd and London 1903), p. 57, but the list indicates that their contribution totalled £1,300, and the site, valued at £1,700 whilst other large donors are named, including Lord Dynevor (£200), Baroness Windsor (£200), Lord Tredegar (£100). Grant-aiding societies contributed a substantial share also, the Trustees of Marshall's Charity £200, the Incorporated Church Building Society, the L.C.E.S., providing between them £275. The 1883 'Easter Appeal' (op.cit.) indicated that £1,600 was required to provide the additions and pay for the repairs then needing attention. The debt had been paid off in 1881, after which the church had been consecrated (See, Western Mail, 16 December 1881). At this time the accommodation, according to the Ecclesiastical Commissioners' Surveyor, Ewan Christian, was increased by 168. (See R.B. File, 'St. Catherine's', No. 41,867, s.d., 5 December 1883), although the incumbents' estimates in various returns made by them vacillate between 100 and 200.
19. For the date, see The Llandaff Church Calendar 'List of Consecrations and Licences for Worship', op.cit. The National School had been in use for church services since 1885, but does not appear as a place of worship under the parish name in Ibid. after 1907. The building was, however, used for Sunday School purposes, and occasional children's services. (See, R.B. File, 'Glyntaff' op.cit., s.d., 9 March 1908).
20. Ibid., 19 June 1909.
21. Ibid. passim although in the Diocesan Church Calendar, 370 appears regularly.
22. See, 'Minutes', op.cit., s.d., 4 November 1907. A debt of £200 was being paid off at the rate of £50 per annum (See R.B. File, 'Glyntaff', s.d., 20 February 1913).

Church Mission Room School Room	Cost £	Seats	Church Building Comms. £	Incorp. Church Building Society £	Llandaff Church Building Society £	Llandaff Church Ext. Society £	Bishop of Llandaff's Fund £	National Society £	C. of C. for Education £	Llandaff Education Board £
St. Gwynno's Parish Church Restored, Feb. 1893 ¹	c.1,000	100	-	-	-	-	-	-	-	-
St. David's Cwmrhondda Consec. 16 May 1854 ³	8,00 ⁴	263 ⁵	60 ⁶	200 ⁶	50 ⁶	100 ⁷	-	-	-	-
Llanwynno National School. Opened 1856	805 ⁹	124 ¹⁰	-	-	-	-	-	42	340 ¹¹	40 ¹²
St. David's, Cwmrhondda New nave. Re-opened 30 March 1898. New chancel consec. 4.iii.12 ¹⁴	3,365 ¹⁵	530	-	130 ¹⁶	-	-	250 ¹⁷	-	-	-
St. Paul's, Porth Opened 2 June 1887 ¹⁸ Consec. 22 May 1888 ¹⁹	1,428 ²⁰	350 ²¹	-	100 ²²	-	100 ²³	200 ²⁴	-	-	-
Christchurch Ynysybwll Consec. 10 Oct. 1887 ²⁶	1,600 ²⁷	320	-	105 ²⁸	-	60 ²⁹	200 ³⁰ 31	-	-	-
St. Gwynno's, Carnetown Mission Room	-	100 ³²	-	-	-	-	-	-	-	-
St. Donat's, Abercynon ³³ L.D.W. 10 Sept. 1898 Consec. 28 Feb. 1907 ³⁴	3,000 ³⁵	500	-	250 ³⁶	-	-	350 ³⁷ 38	-	-	-
Holy Innocents' Ynysybwll Ded. 26 January 1911 ³⁹	1,200 ³⁹	250 ⁴⁰	-	-	-	-	-	-	-	-
Total	13,198	2,537	60	785	50	260	1,000	42	340	40
Percent			.45	6	.4	2	8	.3	3	.3

Appendix No. 5

Llanwynno

1. Although W.D. Wills, op.cit., Appendix No. 6, states that the church was restored in 1854, there appears to be no other record of it. It is a statement more likely to have arisen out of a confusion with the new church of St. David, at Cwmrhondda, which was opened in that year. Information appearing in the R.B. File, Llanwynno, 'Chancel Repairs' No. 10,716, shows that the chancel was in need of 'a thorough restoration' in 1856, and that the lessors of the rectorial tithe attended to it then at a cost of £69.10s.0d. By 1877, the incumbent could again describe the chancel walls as, 'green from damp, more like the walls of a cavern than those of a sanctuary', and refer to holes in the roof 'through which water streamed in rainy weather'. He charged those responsible with having neglected their duty. For the restoration by Miss Olive Talbot, under the direction of her Architect, George Eley Halliday, See the 'Llandaff Diocesan Registry Index' s.n. Llanwynno.
2. In the Religious Census Return, the seating is stated to have been for 150. (The reference is to the return signed by the incumbent. Another signed, 'Thomas Williams, Gellilwch, Llanwynno', had 35 free and 45 appropriated sittings, totalling 80. See P.R.O.HO/129/582-1). In Parl. Papers 1852/53. LXXVIII,58 - 'Particulars of all information... respecting the immediate want...for six hundred new churches' - the seating is also described as '35 free, others 45', but a variety of references by incumbents in the R.B. Files support an assessment of 100 - 110.
3. See The Cambrian of 26 May 1854, and The Cardiff and Merthyr Guardian of 19 and 26 May, 1854. The site was the gift of Lewis Morgan of Hafod Fawr, valued at £300.
4. See Parl. Papers 1876, LVIII,555, 'Churches built or Restored at a cost exceeding £500 since 1840'.
5. R.B. File, 'Llanwynno', op.cit., 'Return of the Circumstances of the Cure', 22 September 1862.
6. See W.D. Wills, op.cit., Appendix No. 5, p.407.
7. See 'Minutes, op.cit.' s.d., 19 November 1850.
8. The recorded donations included, N.E. Vaughan of Rheola - £100; Richard Blakemore M.P. - £100, being a fifth of his donation in aid of the first five churches to be built in connection with the Llandaff Church Extension Society; Sir Thomas Phillips - £10, being a proportion of £30 given to him for the promotion of church accommodation (See Llandaff Church Extension Society Minutes, op.cit., s.d., 19 November 1850; 11 June and 16 December 1861). Other donations are only indicated by imprecise references such as that to Lewis Morgan and John Calvert in the Cardiff and Merthyr Guardian of 19 and 26 May 1854, where they are said to have 'afforded very liberal assistance', the former by way of a 'pecuniary contribution' in addition to his other gifts.
9. See, Report of the National Society (1854). The amount included the cost of erecting a master's house. In 1868, an infants' room was added to the existing building, the Llandaff Education Board making a grant of £15 towards it (See, 'Minutes', op.cit. of 14 June 1867). On 8 January 1868, the incumbent appealed to the Ecclesiastical Commissioners for a grant, stating that the building was covered in, but that the funds were not sufficient to complete it, but to no avail. (See R.B. File 'Llanwynno', op.cit.). For the cost, amounting to £113, see in conjunction, Report of the Committee of Council for Education, 1859 and 1871, and also for a grant of £42 from the Committee. The National

Appendix No. 5 (Llanwynno) contd.

9. (contd.) Society voted £5 (See, 'Llanwynno' File at the Society's Headquarters, Church House, Westminster, s.d., 20 February 1864). See also Appendix No. 17, no. 5.

10. Even after the addition of the infants' room, the estimate, occasionally included in R.B. File returns, varies between 130 and 150.

11. The original grant, made in 1856, amounted to £298.4s.0d. See, Report of the Committee of Council for Education, Accounts and Papers - 1859 - 21 A, pp.685 ff. Appendix No. 5. For the additional grant of £42 towards the infants' room, See, Ibid. 22, pp.564 ff., Appendix No. 3.

12. For an original grant of £40, See, 'Minutes', op.cit. s.d. 9 March 1853, and Ibid., 26 March 1856, for an additional £15, 'towards the opening of Cwmrhondda school'.

13. See, Western Mail, 31 March 1898.

14. For the consecration of the re-built St. David's church, completed by the substitution of a new chancel for the existing one, see F.A. Smith, St. David's Church Llanddewi Rhondda (Cardiff 1954), pp.12-20.

15. In the 'Minutes' of the Bishop of Llandaff's Fund committee, op.cit. for 22 February 1897, the estimate for 'the enlargement' of the church is given as £3,150, where the operation is described as, 'the almost entire re-building of a poor structure erected in 1854'. In both cases the accommodation of the new building appears as 530 seats, which is also the figure given in later years for the completed church. Since the Western Mail at the time of the re-opening of the church after the re-building of the nave (issue of 31 March 1893), states that the cost was £2,700, it would seem that the cost of the chancel, not completed until 1912, was the difference between that amount and the amounts quoted for the entire building by the societies.

16. See The Church Builder (1897), p.31.

17. See, 'Minutes' op.cit., 22 February 1897.

18. See, Western Mail, 3 June 1887. The site was the gift of A.V.H. Lee of Rheola.

19. See, The Llandaff Diocesan Church Calendar, 'List of Consecrations', appearing from 1884.

20. The figure is preferred out of a variety of estimates appearing, e.g. Western Mail - 3 February 1887 -, £1,300; Bishop of Llandaff's Fund 'Minutes' of 3 February 1886, £1,300; the Vicar of Cymmer and Porth in evidence to the Welsh Church Commission (Q.6,047), £1,428; the churchwarden of St. Paul's, Ibid. (Q.6,403) £1,400.

21. cf. Western Mail, 3 June 1887, and R.B. File, 'Llanwynno', op.cit. s.d. 19 August 1890.

22. See, The Church Builder (1886-87) where the entry appears by mistake under the title 'Porth St. John'. The grant was voted 20 May 1886.

23. See 'Minutes', 12 March 1886.

24. See 'Minutes', 3 February 1886.

25. The Churchwarden of St. Paul's, William Hutchings, in his evidence to the Welsh Church Commission (Q. 6,406 ff.) indicated that the main donations consisted of £300 from Miss Clara Thomas of Llwynmadoc, and £100 from the Cooperative Building Society. A donation of £100 from Sir William Thomas Lewis was paid through the Bishop of Llandaff's Fund (See 'Minutes', 3 February 1886). A.V.H. Lee was the owner of the land, a part of the farm of Pen Rhiw'r Gwynt.

Appendix No. 5 (Llanwynno) contd.

26. See Western Mail, 11 October 1887. The site was the gift of Lord Windsor and was valued at £200.

27. See, Ibid. Prior to the actual building, when the grant was made out of the Bishop of Llandaff's Fund, the cost had been estimated at £1,250.

28. See, The Church Builder (1884-85), p.6. The grant was voted at a meeting held 20 December 1883.

29. The grant, originally made at a meeting held 21 April 1881, was renewed, 14 September 1883, and renewed again, 12 March 1886. It was eventually paid, 23 April 1886. See, 'Minutes', op.cit.

30. See, 'Minutes' of 29 January 1885.

31. See, R.B. File, 'Llanwynno', op.cit., 'Ynysbwl Church Site'. In a letter to the Commissioners of 6 June 1883, the incumbent mentioned a donation, also, of £150, promised by Lord Windsor. A public appeal issued in 1883, envisaged a church costing £1,000 to build, of which £650 was already promised. Ibid.

32. In a Return of 23 August 1894 (R.B. File, 'Llanwynno'), 'Carne Town Mission Room' is listed, having accommodation for 100 persons. It was retained as a mission church in later years, and licensed for worship, 9 September 1902. See Llandaff Diocesan Church Calendar list, op.cit.

33. Ibid.

34. See, Western Mail, 1 March 1907.

35. Ibid. It was stated that, including boundary fences, kerbing etc., the total cost did not exceed £6 per head of the accommodation, said to be 500. According to the information of the Church Builder, (1898-99, p.69), however, the cost of the building, then nearing completion was estimated at £3,550, but the Western Mail's statement, made some years after the completion, must be given precedence.

36. See, The Church Builder (1898-99), p. 69. The grant was voted, 16 June 1898. Services were then being held, it was reported, in a large room attached to a hotel, which seated 250 persons, but the need of a church was claimed to be the most pressing in the diocese.

37. See, 'Minutes' of 1 March 1894.

38. the site was eventually conveyed in December 1906. See 'Diocesan Registry Index', op.cit. It was the gift of C.S.B. Stradling Curre of St. Donat's Castle, Co. Glamorgan.

39. See, Western Mail, 27 January 1911.

40. Ibid.; See, also, a return of 29 March 1913 (R.B. File, 'Llanwynno'). The building comprised an upper floor, used as a church with seating for 250, and a basement, used as a school-room, with accommodation for another 200 persons.

Church Mission room School-room	Cost	Seats	Church Building Comms.	Inc. Church Building Society	Llandaff Church Building Society	Llandaff Church Ext. Society	Bishop of Llandaff's Fund	National Society	C. of C. for Education	Llandaff Education Board
Cymmer National S.R. ¹ L.D.W. 17 April 1858 ⁸	£ 700 ²	400 ³	£ -	£ -	£ -	£ 50 ⁴	£ -	£ 5 ⁵	£ 403 ⁶	£ 50 ⁷
St. John Evangelist's Cymmer. C. 5 June 1889 ⁹	2,400 ¹⁰	500 ¹¹	-	200 ¹²	-	100 ¹³	400 ¹⁴	-	-	-
Llanfair ar Y Bryn Penygraig C. 19 June 1890 ¹⁵	1,500 ¹⁶	300 ¹⁷	-	120 ¹⁸	-	75 ¹⁹	300 ²⁰	-	-	-
Bryneirw M.R. Trehafod L.D.W. 20 February 1892 ²¹ O. 3 March 1892 ²²	900 ²³	250 ²⁴	-	35 ²⁵	-	25 ²⁶	100 ²⁷	-	-	-
St. Illtud's, Williamstown. C. 30 April 1894 ²⁸	1,580 ²⁰	310 ³⁰	-	75 ³¹	-	-	300 ³² 33			
Dinas Road M.R. ³⁴ L.D.W. 26 April 1897	300 ³⁵	250 ³⁶	-	25 ³⁷	-	-	50 ³⁸			
TOTAL	7,380	2,010	-	455	-	250	1,250	-	403	50
PERCENT			-	6	-	3	17	-	5	.7

Appendix No. 5Llantrisant

1. See, N.L.WLL/BR/2, s.d. The site was conveyed by Deed, dated 9 November 1857.
2. See, R.B. File, 'Llantrisant', "Parochial Charities", No. 10.606. The Vicar of Llantrisant, Evan Morgan, 5 August 1856, informed the Ecclesiastical Commissioners that the cost of the school and master's house was estimated at £700.
3. See, Welsh Church Commission, Evidence, Q.6,155. The Vicar of Cymmer and Porth, William Thomas, stated that, when the two school-rooms were opened up into one, there was accommodation for 400 persons.
4. See, 'Minutes', op.cit., s.d., 27 March 1856.
5. When an infants' room was added in 1874, the National Society voted towards the building a grant of £20. See, the 'National Society Cymmer', file, printed appeal dated 11 September 1874.
6. See, Report of the Committee of Council on Education, 1858-59 (Accounts and Papers 1859), 21A, pp. 685-86. Appendix No. 5). The grant to date, amounting to £440.10s.0d., includes an additional £37.10s.0d. paid towards the erection of the infants' room.
7. See, Minutes, op.cit., 26 March 1856. See also, Annual Report (1863), for a list of grants to date in the form of an appendix, which includes an item, 'Cymmer, 1862, £30 towards enlarging the school-room'. See, further, Ibid. (1866) for a grant of £6 towards purchasing books.
8. For the site, See, Report of the Charity Commissioners (1898), p.224. By a second conveyance, dated 24 March 1862, Evan Morgan, of Ty'n y Cymmer, granted an adjoining piece of land to enlarge the original site. Writing to the Ecclesiastical Commissioners, 5 August 1856, (See, R.B. File, 'Llantrisant', "Parochial Charities", No. 10,606, s.d.), the Vicar of Llantrisant, Evan Morgan, included a list of donations, 'received and promised', comprising - Dean and Chapter of Gloucester, £10; Marquess of Bute Trustees, £50; Lady Windsor, St. Ffagan's Castle, £30; N. Edwards Vaughan, Esq., Rheola, £25; E.M. Williams, Esq., Ynyshir, £25; J. Bruce Pryce, Esq., Duffryn, £25; Messrs. Thomas and George Thomas, £25; Revd. Evan Morgan, £20; Col. Turberville, Ewenny Priory, £5; John Homfray, Esq., Penlline Castle, £5; Revd. Thomas Edmondes, Cowbridge, £5. The total amounted to £225.
9. See, Western Mail, 6 June 1889. the Architect was E.M. Bruce Vaughan, the Contractor, John Rees of Merthyr Vale. The site, conveyed 4 December 1888 was the joint gift of the Revd. Robert Charles Lynche Blosse of Stinchcombe, Co. Gloucester, and John Glynne Richards Homfray of Penllyn Castle, Co. Glamorgan.
11. See, Welsh Church Commission Minutes of Evidence, op.cit., Q.6,008.
12. See, The Church Builder (1888), p. 31.
13. The grant, originally made 8 March 1872, was frequently renewed, for the last time in March 1888. See, Minutes, op.cit.
14. See, 'Minutes', op.cit., 29 January 1885.
15. See, Western Mail, 20 June 1890, and Pontypridd Chronicle 27 June 1890. The Architects were Messrs. Halliday and Anderson of Cardiff. It was noted, as a matter of interest, that the organist on the occasion was John D. Jones, Fireman, Dinas Colliery, whose father, Dafydd Jones, also a Fireman at the

Appendix No. 5 Llantrisant (contd.)

colliery, who had been killed 'at the last Penygraig explosion', was the layman who had pioneered Anglican Church services in the locality. The site, conveyed 31 December 1889 was granted in exchange for £125 paid to nominated trustees for the tenant for life, Caroline Elizabeth Williams. See, R.B. File 'Dinas and Penygraig' No. 66,613, for the Deed.

17. Ibid., Cf. R.B. File, 'Dinas and Penygraig', No. 13,973, passim.
18. See, The Church Builder (1888), p.5.
19. See, 'Minutes', of 11 June 1886, and 8 June 1888. The grant was paid 12 June 1890.
20. See, 'Minutes', of 29 January 1885, when £100 was voted, and Ibid. of 3 August 1886, when the sum was increased to £300, with a note added, 'The colliers contribute £70'.
21. See, the Llandaff Diocesan Church Calendar, 'List of Consecrations and Licensings', op.cit.
22. See, Western Mail, 5 March 1892.
23. Ibid., In the Church Builder (1891), p. 70, the estimate is given as £800.
24. See, R.B. File, 'Llantrisant', op.cit. passim.
25. See, The Church Builder, op.cit.
26. See, 'Minutes', of 12 September 1890.
27. See, 'Minutes', of 2 June 1889.
28. See, M. Howells, History of the Church of St. Iltyd Williamstown 1894-1944 (Cardiff 1944); Western Mail, 1 May 1894.
29. Ibid. As frequently, the estimates vary: The Church Builder (1891, p.72) has £1,585; Minutes of the Bishop of Llandaff's Fund (12 December 1890) have £1,700; the Western Mail, £1,580.
30. See, M. Howells, op.cit., pp. 7-8, for the Deed of Consecration.
31. See, The Church Builder, op.cit.
32. See, 'Minutes' of 12 December 1890.
33. Canon Thomas Edmondes of Cowbridge contributed £250 to the building fund. (See Western Mail, 6 August 1891). The fund, at the consecration amounted to £500, leaving £1,000 still to be found. (See M. Howells, op.cit., p.15). The site, conveyed 30 March 1895 was the gift of Emma Edmondes, widow of Charles Gresford Edmondes. See R.B. File 'Dinas and Penygraig', op.cit. for the Deed.
34. See the Llandaff Church Calendar list, op.cit.
35. See 'Minutes of the Bishop of Llandaff's Fund', of 12 December 1894, and The Church Builder (1896), p. 71. The site was conveyed by Mrs. Annie Williams in 1897. See, the 'Llandaff Diocesan Registry Index'.
36. Ibid.
37. Ibid.
38. See, 'Minutes', of 3 December 1894.

Church Mission Room School-room	Cost	Seats	Church Build- ing Comms.	Inc. Church Build. Society	Llandaff Church Building Society	Llandaff Church Exten- sion Soc.	Bishop of Llandaff Fund	National Society	C.of C. for Educat- ion	Llandaff Educat- ion Board	Sites etc.
St. John Baptist, parish church: restoration - ¹ O. 22 January 1867	£ 850 ²	70 ³	-	£ 50 ⁴	-	-	-	-	-	-	
Treherbert S.R. 5 O. 1860	c.700 ⁶	300 ⁷	-	-	-	50 ⁸	-	- ⁹	494 ¹⁰	40 ¹¹	The site given by Griffith Llew- ellyn of Baglan Hall, Conveyance 26 June 1860. (See Report of the Charity Commissioners (1898) s.d.
Pentre S.R. O. 2 October 1865 ¹² December 1868 ¹⁸	300 ¹³ 200 ¹⁹	c.100 ¹⁴ c.100 ²⁰	- -	- -	- -	- -	- -	30 ¹⁵ 40 ²¹	- -	40 ¹⁶ 25 ²²	Subscriptions and collections amounted to £230. ¹⁷ Site given by Griffith Llewellyn. Conveyance, 23 23 December 1864. (See, Ibid.) Subscriptions and collections amounted to £136.13.0.
St. Mary's Treherbert L.D.W. 4 September 1868 ²⁴	4,000 ²⁵	350 ²⁶	-	-	-	-	-	-	-	-	The church was built at the expense of the Trustees of the Bute estate.
St. Stephen's, Gilfach 27 Goch. O. 1870 28 L.D.W. 3 February 1871	300 ²⁹	150 ³⁰	-	-	-	-	-	-	-	-	
Tonypany S.R. 1871 ³¹ L.D.W. 21 October 1871 ³²	732 ³³	300 ³⁴	-	-	-	40 ³⁵	-	50 ³⁶	165 ³⁷	80 ³⁸	The site, the gift of the Earl of Dunraven, valued at £300, was con- veyed 29 July 1871. (See, Report of the Charity Commissioners, op.cit.).
Treorchy S.R. O. 19 August 1872 ³⁹ L.D.W. 18 March 1872 ⁴⁰	710 ⁴¹	250 ⁴²	-	-	-	40 ³⁵	-	50 ³⁶	165 ³⁷	80 ³⁸	The site purchased from Lord Bute for £277.5.10 was conveyed 1 Aug- ust 1871. (See parish chest file)
Ystrad Rhondda (Heol Fach) Mission room O. January 1877 ⁴⁷ L.D.W. 15 December 1876 ⁴⁸	350 ⁴⁹	120 ⁵⁰	-	-	-	-	-	-	-	-	The site leased from Crawshay Bailey by indenture ⁵¹ dated 1 Oct- ober 1874, at a rental of £2. per annum.
St. Paul's, Ferndale 52 O. April 1877	620 ⁵³	260 ⁵⁴	-	-	-	50 ⁵⁵	-	-	-	-	The site, conveyed 11 Decmeber 1875, was given by Ward Tyrrell ⁵⁶ of the Bank of Ireland, Dublin, Trustee and Mortgagee, and Elizabeth Jane Maxwell, widow, of Crincerath, Co. Dublin, Tenant for Life. Value, . £500.
St. Andrew's, Llwynypia O. 24 October 1878 C. 18 December 1878	1,960 ⁵⁸	430 ⁵⁹	5 ⁶⁰	160 ⁶¹	-	100 ⁶²	-	-	-	-	The site, conveyed 27 October 1875 ⁶³ was the gift of the de Winton family and valued at £504.1.3.
St. David's, Ton Pentre 64 O. 27 October 1881 C. 26 January 1920	6,000 ⁶⁵	550 ⁶⁶	-	-	-	-	-	-	-	-	The site and the church were the gift of Crawshay Bailey, the younger.
Holy Trinity, Tylorstown 67 C. 18 October 1883	1,358 ⁶⁸	302 ⁶⁹	-	150 ⁷⁰	-	70 ⁷¹	-	-	-	-	The site, valued at £300, on Cynllwyndy land, conveyed 22 Sept- ember 1883, was the gift of the Revd. Thomas Edmondson. See R.B. File, 'Tylorstown with Ferndale', No. 63,787, s.d. 22 September 1883.
Total	18,080	3,282	5	360	-	360	-	180	824	225	

Church Mission Room School-room	Cost	Seats	Church Building Comms.	Incorp. Church Build. Soc.	Llandaff Church Build. Soc.	Llandaff Church Extension Society	Bishop of Llandaff's Fund	National Society	C. of C. for Education	Llandaff Education Board	Sites etc.
All Saints, Maerdy 72 O. 4 February 1886 L.D.W. 22 Jan. 1886	£ 997 ⁷³	440 ⁷⁴	-	£ 40 ⁷⁵	-	£ 50 ⁷⁶	£ 250 ⁷⁷	-	-	-	A plot on the Maerdy property of Mordecai Jones was leased from 10 Feb. 1887, for 999 years. (See, the Maerdy church bundle in the parish chest s.d. 1 Feb. 1886).
Christchurch, Ferndale 75 C. 23 July 1886	2,082 ⁷⁹	365 ⁸⁰	-	150 ⁸¹	30 ⁸²	70 ⁸³	350 ⁸⁴	-	-	-	For the site, see n. 56.
St. Matthew's, Treorchy, 85 O. 8 September 1887	344 ⁸⁶	280 ⁸⁷	-	20 ⁸⁸	-	-	50 ⁸⁹	-	-	-	For the site, see Treorchy, school-room.
Pentre National school-room. 90 Enlargements, 1874, 1876, 1887, 1890	917 ⁹¹	100 ⁹²	-	-	-	15 ⁹³	-	20 ⁹⁴	-	30 ⁹⁵	
Parish church school-room. Rebuilt 1888. 96	378 ⁹⁷	200 ⁹⁸	-	-	-	-	25 ⁹⁹	-	-	-	
St. Peter's, Pentre 100 C. 28 July 1890	101 20,000	102 800	-	-	-	-	-	-	-	-	The site, conveyed 10 July 1890, was on the land of Pentre farm, and was valued at £600. (See, R.B. File, Ystradyfodwg, No. 70,937, 'Pentre St. Peter.... Church Site')
St. Alban's, 103 Tynwydd.C. 9 Nov. 1891.	104 1,500	350 ¹⁰⁵	-	50 ¹⁰⁶	-	75 ¹⁰⁷	108 300	-	-	-	£100 was obtained also from Marshall's Charity. (See R.B. File, Ystradyfodwg, op.cit., 8 Jan. 1892). The site, given by Earl of Dunraven, and valued at £337, was conveyed 10 August 1891.
All Saints', Ynys-yfeio C. 24 Sept- 109 ember 1894	110 2,150	111 350	-	112 120	113 10	60 ¹¹³	114 350	-	-	-	The site, given by Mrs. M.G. Llewellyn, was conveyed 2 January 1894, and valued at £177. (See List - 1907 op.cit.)
Parish Church Reopened 18 June 1894	116 3,040	117 420	-	118 80	-	119 50	120 300	-	-	-	
St. Tyfodwg's, Tre- 121 orchy. O. 21 October 1895	122 1,545	123 400	-	124 40	-	-	125 300	-	-	-	The site, was leased by the Marquess of Bute for 99 years at £3 per annum, from 2 Feb. 1893. (See, 'St. Tyfodwg's' bundle in the parish chest.
St. Stephen's, 126 Ystrad Rhondda C. 28 July 1896	127 3,390	128 400	-	129 150	130 15	131 50	132 250	-	-	-	The site, conveyed 4 July 1896, was the gift of the Beneficiaries of the Bailey estate, on the land of Gelligaled farm, and valued at £300. (See, 'St. Stephen's' bundle in the parish chest).
Total	36,343	40.085	-	650	55	370	2,175	20	-	30	

Church Mission Room School-room	Cost	Seats	Church Build- ing Comms.	Inc. Church Building Society	Llandaff Church Building Society	Llandaff Church Extension Society	Bishop of Llandaff's Fund	National Society	C. of C. for Education	Llandaff Education Board	Sites etc.
The Gelli Crossing Mission Church O. 9 November 1806	£ 38 ¹³⁴	135 150	£ -	£ -	£ -	£ -	£ -	£ -	£ -	£ -	The building, purchased from the Calvinistic Methodists was on a site leased from the Bailey estate.
St. George's, Cwmparc O. 22 December 1896	137 3,910	138 350	-	-	-	-	-	-	-	-	The site, on the land of Parc Isaf was, like the church, the gift of Mrs. M.G. Llewellyn, and was valued at £280. (See, 'List of Churches etc' (1907) op.cit.)
St. Mark's, Gelli Enlarged mission room Reopened March 1906	140 465	141 200	-	142	-	-	-	-	-	-	A new lease, including the site of the mission room and the house next to it was granted by the Bailey estate from 1 July 1905 for 99 years at £4.4.0. per annum. (See, 'St. Mark's' bundle in the parish chest.)
St. Mark's, school-room O. 1903	144 230	145 200	-	-	-	-	-	-	-	-	
St. David's school-room O. 2 April 1903	147 1,600	148 350	-	-	-	-	-	-	-	-	The hall is built on a site adjoining the church.
Rhigos Navy Mission room. O. April 1910 L.D.W. 19 April 1910	150 62	153 100	-	-	-	-	-	-	-	-	The site was leased from the Marquess of Bute for 5 years only, at a nominal rent of 10s. per annum. (See, 'Rhigos Navy Mission Room' bundle in the Ystradyfodwg parish chest)
Total	6,654	1,350	-	-	-	-	-	-	-	-	
Sum Total	61,077	44,717	5	1,010	55	730	2,175	200	824	255	
Percent			.008	2	.09	1	4	.32	1	.4	

Appendix No. 5

Ystradyfodwg

1. See, R.B. File, 'Ystradyfodwg', "Chancel Repairs", No. 10,720.
2. See, Parl. Papers (1876) LVIII,555. The Ecclesiastical Commissioners granted £200 to cover the repairs to the chancel. In May 1866, the incumbent informed the Commissioners that he had been promised £200 towards the work to be done in the nave. The Contractors were Messers. James and Price of Cardiff. See R.B. File No. 10,720, op.cit.
3. Prior to the restoration the church was said to have accommodation for 137, but afterwards, 200 appears quite constantly.
4. See, W.D. Wills, op.cit., Appendix No. 5.
5. Although as a day school the building was not opened until 14 October 1861 (See National Society, 'Treherbert' File), it was already in use for church services when Bishop Ollivant delivered his Charge to the Clergy in 1860.
6. The figure is estimated on the basis of the total grants made coupled with the incumbent's statement in 1861 that the promoters were £50 short of the amount required to pay for the building. Ibid. See also, Appendix No. 17.
7. The school was built to accommodate 200 children (Ibid.), but 300 is the estimate regularly appearing in R.B. File lists of churches and school-rooms, passim.
8. For the original building grant of £50, see 'Minutes', op.cit., of 27 October 1859. In addition, the Society gave a grant of £6 towards 'fittings' (Ibid., 8 June 1860), and £3 towards new sittings in the chapel at Treherbert' (Ibid., 24 April 1862).
9. Although the Society made no building grant, a £10 book grant was voted in 1861, conditional upon the managers expending an equal sum of books out of their funds. (Ibid.); but another application in the following year was declined.
10. See, Minutes of the Committee of Council for Education (1873-74) pp. 454 ff.
11. See, 'Minutes', op.cit., of meeting held 27 October 1859.
12. See, the 'Pentre National school', National Society File. See also Appendix No. 17.
13. The cost was itemised: Building, £265; Fittings, fencing etc., £25; legal expenses, £10. Ibid., s.d., 18 September 1865.
14. The original application for aid from the National Society indicated that the school-room would accommodate 100 children. Ibid., s.d., 3 August 1864.
15. Ibid., s.d., 6 August 1864. A book grant of £6.10s.0d. followed, Ibid., 14 September 1867.
16. See 'Minutes', op.cit., 10 June 1864, when a grant of £50 was voted, if a house was provided, or £40 otherwise. Another £5 was granted for 'fittings', Ibid., 14 December 1866, and £3 for books, Ibid. 13 September 1867.
17. Sums already promised by July 1864 included, Lord Bute, £25; Lady Dunraven, £25; Mr. Traherne, £5; Mrs. John, £3, whilst the incumbent stated that £50 more could 'be obtained in the neighbourhood'. (Ibid. an undated letter in between 25 July and 1 August). In a balance sheet sent to the National Society, 18 September 1865, it was stated that subscriptions and collections had amounted to £230. (Ibid.)

Appendix No. 5 (Ystradyfodwg contd.)

18. In a letter to the National Society of 3 December 1868, William Morgan stated that the new addition to the school had 'just been finished'. (Ibid.)
19. In a balance sheet submitted to the National Society (Ibid., 9 January 1869), William Morgan stated that the building had cost £170.10s.0d., the fittings and sundries, £30.
20. The average attendance of the whole school in 1874 was given as 217. (Ibid., William Lewis to the National Society, 5 May).
21. An original grant of £30 (Ibid., 6 August 1868), was followed by another of £10 in response to the incumbent's application for aid towards 'fittings'. (Ibid., 20 November 1868).
22. See, Balance sheet, 9 January 1869, op.cit.
23. Ibid.; Mr. Griffith Llewellyn contributed £30, as 'the owner of the soil' who had also given the site of the school originally. (Ibid., s.d., 23 July 1868).
24. See, N.L.W.,LL/DS/158.
25. See, Parl.Papers (1876), LVIII,555.
26. See, 'Ystradyfodwg' R.B. File, No. 7,934, s.d., 14 August 1890, and passim.
27. The church was not in existence when William Lewis wrote to the Ecclesiastical Commissioners on 7 July 1870, but was mentioned by him in another letter of 26 April 1871. (See R.B. File, 'Ystradyfodwg', No. 7,934, s.d.). In a 'List of churches and mission rooms built during his Incumbency' and signed by him with the date 23 February 1907, deposited in the Ystradyfodwg parish chest, the date of opening is given as 1870.
28. N.L.W.,LL/DS/ s.d.
29. See, the list of churches and mission rooms - 1907, op.cit.
30. Ibid.
31. The Contractor, David Jenkins of Merthyr Tydfil, was bound by an agreement to complete the building by 1 November 1871. See, The 'Tonypany National School' file in the Ystradyfodwg parish chest. See, also, Appendix No. 17.
32. See, N.L.W.,LL/BR/2,s.d.
33. Although the 'Tonypany', National Society file gives the cost of the school as £550, with an additional £120 to cover fittings etc. making a total of £670, the contractor's account, receipted 12 June 1872, totalled £706.16s.9d., and the architect's, receipted 21 February 1872, £25.9s.0d., making a sum total of £732.5s.9d. The Architect was George E. Robinson of Cardiff, and the Contractor, David Jenkins of Merthyr Tydfil. See, Ystradyfodwg parish chest file, op.cit.
34. N.L.W.,LL/BR/2,s.d., 21 October 1871.
35. See, 'Minutes', op.cit., of 9 December 1870.
36. See the 'National Society File', op.cit.
37. See, Minutes of the Committee of Council for Education (1873-74).
38. See the 'National Society File', op.cit., where it is also stated, (11 January 1871), that £375 had been raised locally towards the cost of the school.
39. See letter of the Incumbent, William Lewis, to the Committee of Council, dated 19 August 1872, in the 'Treorchy School File' deposited in the Ystradyfodwg parish chest. See, also, Appendix No. 17.

Appendix No. 5 (Ystradyfodwg, contd.)

40. See, N.L.W.,LL/BR/2,s.d.
41. The building, together with the extras, cost £665.9s.6d., and the architect's fee amounted to £44.13s.6d. (See File in the parish chest, op.cit.). The same architect and contractor were employed as in the building of the school at Tonypany. The plans, furthermore, were identical.
42. Although the accommodation is given in the Bishop's Register, op.cit., as 300, the incumbent, in various lists, estimated it at 250 for both these schools.
43. The original grant of £50, made 11 September 1868, was renewed, 9 December 1870. See, 'Minutes', op.cit.
44. See the 'National Society File', s.d., 11 January 1871.
45. See, Minutes of the Committee of Council (1873-74).
46. In 1868, a grant was made of £50 towards the erection of a school-room and teacher's residence, but since the latter was not included eventually, the grant paid was £40. See, Llandaff Archdeaconry Education Board Report (1868), and 'School Building Form No. 7', in the school's file in the parish chest.
47. The foundation stone was laid in August 1876, and the building opened in the following January. See, Annual Report of the Llandaff Home Missionary Society (1878).
48. See, N.L.W.,LL/BR/2,s.d.
49. See, 'List of churches and mission rooms (1907)', op.cit.
50. Ibid.
51. See, 'Estate Records', at the Bailey Estate Offices, Ton Pentre, Rhondda. It was a condition of the lease that two cottages were to be built on the land - a plot of the farm, Melin yr Om - with a mission room above them, within the ensuing year, the period, however, later being extended to 1 January 1877. In the 1877 Report of the Home Missionary Society, it is stated that the building was erected with only local financial support.
52. The original plan to build a stone church (See, R.B. File, 'Tylorstown with Ferndale', No. 63,787, s.d., 16 April 1873) was abandoned, for lack of funds, and the iron building was erected instead. (Ibid. 12 June 1878).
53. See, 'List of churches and mission rooms (1907)' op.cit.
54. Ibid.
55. The grant would have been of £100 if the building had been of stone. Voted originally 12 December 1873, it was renewed, 8 December 1876. (See, 'Minutes', op.cit., s.d.).
56. The site was on Rhondda Fechan farm, then under a trusteeship, which made the conveyancing a very complicated matter. The Ecclesiastical Commissioners, moreover, having had the site conveyed to them by a Deed dated 11 December 1875, were so tardy in dealing with the business that the Deed was not transmitted to the Registrar of the diocese of Llandaff until June 1878. (See R.B. File, s.d. 11 June.) In addition to the site, the only other recorded gift towards the iron church was a subscription of £50 made by Lewis Davies on behalf of the colliery company. See, R.B. File, 'Ystradyfodwg', No. 7,934, s.d. 18 December 1876, and 'Minutes of the Llandaff Church Extension Society', s.d., 12 December 1873.
57. The foundation stone was laid by Miss Eliza Agnes Walker Hood, daughter of Mr. Archibald Hood, the Managing Director of the Glamorgan Coal Company, and Churchwarden at Tonypany, on 29 October 1877. (See, Western Mail,

Appendix No. 5 (Ystradyfodwg, contd.)

57. (contd.) 31 October). The church was opened on 24 October 1878, (Ibid., 25 October). The Architect was W.D. Blessley of Cardiff, and the Contractor, T. White of Swansea.

58. The 'Llwynypia Church Building Account', appears in two books deposited in the Ystradyfodwg parish chest, one of the versions including information a little more detailed than the other. The total amount expended, appearing as £2,013.1s.4d., comprised the cost of the building (£1,959.6s.4d.), of a heater (£31.5s.0d.), and of a bell, (£22.10s.0d.). When an application for a District to the church was made in November 1878, however, the total cost was stated to be £2,300, but since the former figure was adopted in later years (by Canon Lewis, e.g. in his 'List', of 1907, op.cit.), it should be given the preference. Only a nave and transepts were erected by this stage, the building of a chancel being postponed to a later date.

59. The accommodation comprised 322 free, and 108 rented seats. The total pew rents were calculated to bring in £15.12s.0d. per annum, the amount to be devoted towards the payment of current expenses. See, R.B. File, 'Llwynypia', No. 50,479, s.d., 25 February 1879.

60. The Ecclesiastical Commissioners made a nominal grant of £5 to enable them, in accordance with the regulations, to sanction and legalise a scale of pew rents. (Ibid. 21 December 1874).

61. See, 'Building Accounts' in the parish chest, op.cit.

62. The grant was voted 11 December 1874, and renewed 5 April 1877. See, 'Minutes', op.cit.

63. In addition to the grants from societies listed, one of £100 was received from Marshall's Charity. Donations from local industrialists included, the Glamorgan Coal Company, £100; the Brithweunydd Colliery Co., per David Thomas, £20; the Penygraig Colliery Co., per William Williams, £5; Messers. David Davis and Sons, Ferndale, £50. Donations from local landowners included, Miss E.A. de Winton, £30; Gwilym Williams of Miskin Manor, £50; Griffith Llewellyn of Baglan Hall, £50; Major T. Picton Turberville, of Ewenny Priory, £20; Mr. and Mrs. Gore Langton of Bath, £50; George Thomas, The Heath, Cardiff, and Miss Clara Thomas, Llwynmadoc, £20. Private donations included, the Incumbent, £50; the Revd. John Lewis, Curate at Tonypany, £20, the Bishop of Llandaff, £20. Two loans of £300, and £100, respectively were obtained at the rate of 5% from local men. A calculation based on the Building Account ending in January 1880 shows that the grant-aiding societies contributed 18% towards the total cost; representatives of industry, 9%; landowners of the vicinity, 12%; that other donations of £10 or more accounted for another 8%, and parochially arranged activities, 14.6% which still left c.40% of the cost to be found. Although, inclusive of loans, the receipts, as listed in this account, amounted to £1,044, when the then incumbent of Tonypany made an appeal for funds in November 1893, he drew attention to the 'the heavy debt of £825' remaining on St. Andrew's. (See, R.B. File, 'Llwynypia', No. 50,479, s.d. 20 November 1893).

64. The foundation stone was laid by Mrs. Crawshay Bailey on 17 June 1880, with great pomp and ceremony. (See, Muriel Evans, The Story of the Parish of St. David's, Ton Pentre - Pentre 1960, pp. 13 ff.). It was licensed for worship, 23 September 1881 (See, N.L.W.LL/DS/s.d.) and officially opened on 27 October in the same year. (See, Muriel Evans, op.cit., pp. 16-17). Since the church remained in private hands, it could not be consecrated. The Architect was I.B. Fowler of Brecon, and the Contractors, Messers. Shepherd of Cardiff.

65. See, 'List of churches and mission rooms (1907)', op.cit., where the value of the site is given as £2,000, in addition. The site, enclosed by a boundary wall, was intended to be for a parsonage house as well as a church.

Appendix No. 5 (Ystradyfodwg, contd.)

66. See, R.B. File, 'Ystradyfodwg', op.cit., passim, for various returns to the Ecclesiastical Commissioners.
67. The foundation stone was laid by Mrs. Thomas Edmondes on 1 December 1882. (See, Western Mail, 2 December 1882). For the consecration, see Ibid. 19 October 1883. The building constructed in the early Gothic style, of native stone with Bath stone dressings, was to the design of E.M. Bruce Vaughan, the Contractors being Messers. C. Jenkins of Porth and Treherbert. It had a basement capable of accommodating 220 persons.
68. See, e.g., the 'List of churches and mission rooms (1907)', op.cit., and the Welsh Church Commission Minutes of Evidence, Q.6,544. Whilst the grant-aiding societies' contributions accounted for 16% of the cost, the colliery proprietor, Alfred Tylor, donated £100 (equal to 7% of the cost), local landowners, in the persons of the Revd. Thomas Edmondes, the donor also of the site, £400; Crawshay Bailey, £100; equivalent to 36.8% of the cost; and two local benefactors, Dr. Parry of Ferndale, £50, and Mr. Perrott of Tylorstown, £25, equal to 5.5% of the total. (See, Ibid., Q.6,549). About 34% of the cost of the church was left to be covered by the piecemeal contributions of the parishioners and the proceeds of activities organised by them. A deficit which remained two years after the consecration was cleared by means of a blank cheque which the Revd. Thomas Edmondes sent to William Lewis, on being informed of the deficit, with a comment, 'It will not do for our little church to lie under a cloud'. See, letter dated 1 August 1885, in the 'Tylorstown' File, deposited in the Ystradyfodwg parish chest.
69. See, R.B. File, 'Tylorstown with Ferndale', No. 73,787, passim, for various returns to the Ecclesiastical Commissioners.
70. See, The Church Builder (1883). The grant was voted at a meeting held 16 November 1882.
71. The grant was made at a meeting held 8 September 1882. See, 'Minutes', op.cit.
72. See, Western Mail, 5 February 1886.
73. The last of a number of church building accounts in the parish chest 'Maerdy File', dated 1887, shows that the Contractor (G.H. Mundy of Maerdy) was paid £950, and the Architect (E.M. Bruce Vaughan), £47.10s.0d. The figure given in evidence to the Welsh Church Commission, (Q.6,563) of £1,116.9s.7d., covered also such items as gas fittings, communion plate, and articles of furniture, to judge from a comparison with the above mentioned accounts, which illustrates the difficulty of arriving at accurate construction costs for these churches, unless the building accounts are available. The grant-aiding societies provided 34% of the cost; industrialists, in the person of J.R. Cobb, (£100), and the working partners, Messers. Lockett Merthyr Colliery Co. (£100) provided 20%; two loans (obtained from, James Arnott, Porter with the T.V. Railway, Cardiff - £200; and 'The Club', Ferndale - £40), added another 24%. The only other recorded donations of £10 and over were made by the contractor, - £50, and the colliery company Director, E.S. Judkins, - £10, both of whom, furthermore had substantial 'collections' recorded to their credit. It was by such individual collections, and miscellaneous parochial activities that the remainder of the fund was made up. It still showed a deficit six months after the opening of the church, however, of over £250, despite a public appeal issued in March on behalf of the new churches at Maerdy and Ferndale. The promoters declared themselves to be 'in serious straits to meet the Contractors' calls', and referred to the disastrous colliery explosion, which claimed 81 lives on Christmas Eve 1885, at Maerdy, and the depression in the coal trade, as contributory causes to their critical situation. See, R.B. File, 'Tylorstown with Ferndale', No. 63,787, s.d., 26 March 1886.

Appendix No. 5 (Ystradyfodwg, contd.)

74. The church was built with a hall underneath, having the same accommodation as the church.

75. According to The Church Builder (1884-85, p. 106), a grant of £25 was voted on 19 June 1884, but a second grant of £15 is mentioned in the Welsh Church Commission Evidence, Q.6,576.

76. On 8 June 1883 a grant of £40 was voted, which, at a meeting held on 12 March 1886, was increased to £50. See, 'Minutes', op.cit.

77. See, 'Minutes', of 29 January 1885.

78. See, R.B. File, 'Tylorstown with Ferndale', No. 63,787, s.d., 12 November 1886.

79. The church, built on an acre of ground, which had been the site of St. Paul's iron church since 1877 (See, n.56) and which necessitated the removing of the latter to another part of the ground to be the church for the Welsh congregation, was, with All Saints, Maerdy, part and parcel of one project. The Architect was E.M. Bruce Vaughan, and the Contractor, D.J. Davies, of Cardiff. The construction costs amounted to £2,082 (Contract - £1,600; Extras - £300; architect's fee - £87.10s.0d.; Boundary wall - £11.7s.11d.; removing the iron church - £83.9s.4d.). By May 1888, (See, Building Account in the 'Ferndale File', parish chest), the grant aiding societies had provided 29% of the total cost; Industry, 2.4% (Donation of %50, from the colliery owners, Messers. D. Davis, and Sons); landowners, 5.7% (Donations of £90, the proprietors of Rhondda Fechan farm; £30, the Revd. Thomas Edmondes), and private subscribers, of £10 or more, 13.8%. (They were, the Bishop of Llandaff, £30; the Dean of Llandaff, £45; Mrs. Blandy Jenkins £50; Dr. Parry, Ferndale, £50; Miss Talbot, Margam Abbey, £10; Canon Thomas Edmondes, £30; Miss Fothergill, £20). Loans amounted to 34.5% of the total cost. (Mrs. M. Williams, of Rhigos, £350 at 4½%; Mr. Richard Thompson, Schoolmaster, Ferndale, £200 at 4%; the A.O.F. Club, Ferndale, £150 at 5%; Howel Davies, Ton, £20). The remainder was made up in the usual way with proceeds from parochial activities, and small individual donations, involving a number from clergymen contributing between £1 and £5 apiece (a feature also of the Mardy Building Account) and accounting in all for c.15% of the total cost.

80. The incumbent always quoted this figure in his estimates, although the Ecclesiastical Commissioners' Surveyor, Ewan Christian, estimated the accommodation at 312. (See, 'R.B. File', op.cit., s.d., 28 July 1886).

81. A grant of £125 was voted at a meeting held 17 January 1884 (See, The Church Builder, 1884-85, p.34), but the figure of £150 appears in the Building Accounts.

82. Ibid.

83. See, 'Minutes', s.d., 8 June 1883.

84. See, 'Minutes', s.d., 28 December 1885.

85. See, The Llandaff Diocesan Church Calendar (1888).

86. The Treorchy National School was closed, after only six years, of being in existence, on 12 July 1878. (See, the 'School Log Book' in the Ystradyfodwg parish chest). The Incumbent of Ystradyfodwg, William Lewis, had plans for providing the locality (inclusive of the 'villages' as they are named in the correspondence, of Ty'n y Bedw, Cwmparc, Cwmdare, and Treorchy) with a church, and a 'strong appeal', to quote the 'Minutes', made by him to the Llandaff Church Extension Society was noted for future consideration at a meeting held 13 September 1878. In the following January, the Incorporated Church Building Society voted a grant towards a mission church at Treorchy'. (See, The Church Builder - 1887, p.108). In November 1878, he wrote to the Ecclesiastical

Appendix No. 5 (Ystradyfodwg, contd.)

86. (contd.) Commissioners applying for a grant towards the salary of a curate to serve this area, adding that a mission church was being built at 'Ty'n y Bedw', and that a school-room at Cwmparc was being used for services, meanwhile. (See, 'Ystradyfodwg', R.B. File No. 7,934, s.d., 2 November 1878). The Incorporated Church Building Society's grant, however, was cancelled in 1882, the project for building a mission church having been abandoned, (See, The Church Builder, 1887, p.108), and the issue of additional church accommodation for the locality does not seem to have been raised thereafter until a public meeting was convened on 13 November 1883, when it was resolved that the 260 places available for Sunday worship at the National School was insufficient. (See, an exercise book in the Ystradyfodwg parish chest containing the minutes of this, and subsequent meetings). The committee then set up, under the chairmanship of the exceedingly influential General Manager of the David Davies, Llandinam, enterprises (later the Ocean Coal Co.), William Jenkins of Ystradffyrchan House, dithered with plans for many months, until, eventually, the sidesmen of the school-church took matters into their own hands, requesting the incumbent to instruct the architect to proceed with plans and to obtain tenders, for the work of converting the National School into a church. It is significant of the difficulty of making progress that two copies of a plan drawn by E.M. Bruce Vaughan exists, one approved by the bishop of Llandaff in 1883, and the other approved by Archdeacon Griffiths three years later, when the sidesmen resolved to make progress. Nevertheless, no funds had been collected in the meantime, since the sidesmen delegated two of their number to negotiate loans of a minimum amount of £300. (See, 'Minutes', op.cit., meeting of 8 June 1886). It suggests that the Church of England had no good friends in the category of those competent to make loans, inasmuch as the attempt to obtain loans at a 4% rate of interest proved futile, rates of 4½% and 5% being demanded. It indicates a degree of desperation that the sidesmen decreed the work should be immediately commenced when the sum of £180 had been obtained. (See 'Minutes' of 22 June 1886), and it needs to be explained why the sidesmen should be operating without having an intimate association with the incumbent. The lowest tender received, in the sum of £317, from David Thomas of Cemetery Road, Treorchy, was accepted, and the work of conversion completed between December 1886 and September 1887. The total cost was variously estimated as between £344, and £400 (cf. the 'List of 1907', op.cit., and the Welsh Church Commission's Minutes of Evidence, Q.48,056), and at the commencement of the work was covered only by loans, obtained as follows - 8 July 1886, 'Walters, Cwmpark' - £20; 14 July, 'Manuel, Cwmpark', £50; 4 August and 27 August, Mrs. Davies, Treorchy, £60; 8 October, 'Mr. John Morris', £80, and 'William Howells', £80, totalling £290. (See, The 'Treorky Church Building Extension Fund Account' in the 'Treorchy File', parish chest). The critical financial situation was reflected in the minutes of a sidesmen's meeting held 31 January 1887 when it was resolved that 'Each member of the church, however poor, subscribe at least 1s. to the building fund, to be paid a week before the opening of the new church', that the offertory at the Sunday Communion thenceforth went into the building fund, that a lecture be mounted in aid of the fund, and that 200 collecting books be printed and distributed among Sunday school children and church members..

87. About 20-40 seats were added through the alterations. See, The Llandaff Diocesan Church Calendar (1888), the Welsh Church Commission Minutes of Evidence, Q.5,716, and Q.48,056; and the 'List of 1907', op.cit.

88. A grant of £25 cancelled in 1882, was renewed in the sum of £20 on 21 July 1887. (See, The Church Builder, 1887), p. 108:.

89. See, 'Minutes' of 6 October 1887, for '£50 to Treorchy chancel'.

90. The National School at Pentre had been closed for three years prior to the closing of the Treorchy school, the last entry in the 'Log Book' bearing

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90. (contd.) the date 26 May 1875, but a note appearing in the 'Log Book' of the Pentre British school under 12 March 1875, to the effect that, 'Pentre National school broke up on Monday, therefore children came flocking here this week', indicates that the actual closure had been earlier. Yet, during the previous year an infants' class-room had been added to the school at a cost of £175, towards which both the National Society and the Llandaff Diocesan Board had made grants. (See, 'National Society File', s.d., 5 June 1874). The new room was to accommodate 70 children. (*Ibid.*, 5 May 1874). After the closure, William Lewis lost little time in converting the building to church purposes, having it officially licensed on 8 August 1876 (See, N.L.W., LL/DS/s.d.), and obtaining a grant of £15 from the Llandaff Church Extension Society for 'fitting the National school at Pentre as a place of worship'. (See 'Minutes', s.d., 8 September 1876). Further, fairly minor, extensions were made in 1887, and 1890, with the ultimate result that the capacity of the building for public worship was increased by about 100 seats. (See, 'List of Churches and mission rooms, 1907', *op.cit.*).

91. *Ibid.*

92. In 1871 the seating was estimated at 200. (See, 'Brown covered note-book' containing parochial statistics in the parish chest). In his evidence to the Welsh Church Commission, Canon William Lewis stated that the building accommodated 300-350. (Q.5,496 ff.).

93. See, n.90.

94. *Ibid.*

95. In May 1880, William Lewis sent a series of letters to various quarters asking for advice regarding his right to demolish a building situated in a corner of the parish church-yard, which was in effect a school-room cum stable, with a view to substituting for it a new building to be used, primarily, for Sunday School purposes. The gist of the replies was that he only required the consent of the parish vestry and a Faculty from the diocesan Consistory Court. (See, the 'Parish Church' File in the parish chest, and also R.B. File 'Ystradyfodwg, "Burial ground and Church site at Treherbert", No. 34.008, s.d., 21 May 1880, when the incumbent informed the Ecclesiastical Commissioners that the building was almost in ruins, and let as a stable at a rent of a few pounds, per annum, which was devoted to current expenses). The school-room, or church hall as it came to be called, was completed by 1888. See, 'List of 1907', *op.cit.*

97. *Ibid.*, and Parish church building account in the parish chest. For the contributions, see below, 'Parish Church Rebuilding'.

98. An estimate based on personal knowledge.

99. See, The Ystradyfodwg Parish Church and Schoolroom Building Fund Account, in the parish chest file, where the item appears, 'Bishop of Llandaff's Fund towards school room, £25'.

100. See, Western Mail, 29 July 1890. The church, promoted by Griffith Llewellyn of Baglan Hall, had been a building for the best part of a year when he died in December 1888. His intention had been to provide 'the bare building', the design of which he had entrusted to F.R. Kempson of Birchyfield, Hereford, who had lately been appointed surveyor to the diocese of Llandaff, and the construction to Messrs. Thomas Collins and Co. of Tewkesbury. His decease brought on to the scene the most important by far of all the benefactors who patronised church building in the Rhondda, in the person of his widow, Madelina Georgina. By the time the church was opened she had decided to supply it with all the fittings and furnishings which were requisite, and to do it in lavish style. The press account referred to 'the magnificent peal

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100. (contd.) of bells...the very fine clock...the beautiful organ...elegant gas fittings...and everything that could be thought of for the comfort and convenience of the congregation...'. Internally, free use had been made of constructional colours in a variety of different kinds of stone, brick-work, alabaster, marbles, mosaic, tiles, and painted glass. The gates of the porch, and the entrance into the grounds were in ornamental wrought iron, and the work of W.F. Dixon. The architecture was after the style of C13 Gothic. In keeping with the comparative magnificence of such a church in the Rhondda valleys, which soon came to be spoken of as 'the cathedral of the Rhondda', the opening was on a grand scale, and to the ringing of the first peal of bells ever to be heard in the valleys.

101. See, Western Mail, 29 July 1890, and Canon Lewis' evidence to the Welsh Church Commission, Q.5,444.

102. See, R.B. File, 'Ystradyfodwg', No. 7,934, post 1890, passim, for various returns made to the Ecclesiastical Commissioners.

103. In the later fifties, the colliery pioneer Thomas Joseph, as part of his plan to open a new colliery in the upper Rhondda Fawr on the land of the Dunraven estate (hence the name 'Brynwyndham' for the locality), had proposed to build a model village for his workmen. (See, Jeffrey R. Davies, 'Bryn Wyndham Village, upper Rhondda Fawr', Morgannwg - The Journal of the Glamorgan Historical Society (1976) - Vol. XX, pp. 53 ff.). Nothing came of it, but the mining community appeared, and by 1878 William Lewis was in correspondence with the Ecclesiastical Commissioners, submitting plans for 'a plain chapel' (poverty precluding anything better) to be erected for its use. (See, R.B. File, 'Ystradyfodwg', No. 57,579, "Brynwyndham Church Site", s.d., 3 June 1878). The project was abortive, however, despite a public appeal launched in 1881, for funds to build places of worship both here and at Treorchy. (Ibid., s.d., 13 December 1881). When the project was resurrected, eight years later, services were being held, attended by a large congregation, at the Dunraven Board School-room, hired for the purpose. (See, Parish of Ystradyfodwg, Statement of Accounts - 1890). In the preliminary negotiations concerning a site on Dunraven land, the estate agent, H.J. Randall, proved most helpful and accommodating, but, although the foundation stone was laid in December 1890 (See, Western Mail, 27 November), delays, for which the incumbent held the Commissioners responsible, postponed the conveyance until the following August. The Architect was E.M. Bruce Vaughan, and the Builder, John Haines of Cardiff. The church was devoid of much architectural elaboration, beyond windows after the Early English style, but it had the peculiarity of being uniform in width from end to end, inclusive of the chancel.

104. See, Western Mail, 10 November 1891, and the bishop of Llandaff's evidence to the Welsh Church Commission, Q.48,056. The contributions from the societies amounted to 35% of the total; from landowners to 26.6% (Lord Dunraven donated £250, and Mrs. M.G. Llewellyn, £150), from Miss Olive Talbot, 6% (a contribution of £90), whilst loans to the value of £300, were the equivalent of 20% of the total. (See, a 'Memorandum prepared by William Glass, Churchwarden', and dated 1907, in the Ystradyfodwg parish chest). The deficit of c.32% was found by the usual methods within the parish.

105. The estimates vary between 293 and 350, but the incumbent, with great precision stated it to be 331. See, R.B. File, 'Treherbert', No. 70,659. "Queen Anne's Bounty", s.d., 2 December 1891.

106. See, The Church Builder, (1890), p.71, where the population of Ty Newydd, alias Brynwyndham, was estimated at 4,000, and the area said to be 'much poorer than lower down the valley'.

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107. A grant had been voted in March 1880 when a determined attempt was made to provide a church for Brynwyndham, but was later cancelled. The renewed grant was voted at a meeting held 14 March 1890. (See, 'Minutes', op.cit.).

108. See, 'Minutes', s.d., 18 February 1890 when the church was described as 'Upper Rhondda new church'.

109. The Treherbert National School had ceased to be used for educational purposes since August 1878. (See, 'National Society File', s.d. 21 December 1878). At that time, William Lewis thought of selling the building to provide money, among other things, to build a church at Treherbert, but was informed by the National Society that he had no power to sell. (Ibid. 3 December 1878). The school continued to be used as a place of worship, as it had from its earliest days, until, after the consecration of St. Alban's the incumbent realised that Treherbert would need another consecrated church before the Ecclesiastical Commissioners would agree to constituting the area into an Ecclesiastical District. The matter of a site was eventually solved (after complicated negotiations between interested parties including the incumbents and churchwardens of Ystradyfodwg, the bishop, the Education Department, the National Society, and the home secretary) by a re-allotment of a part of the school grounds in conjunction with the provision of adjoining land, by way of a free gift, by Mrs. M.G. Llewellyn. (see, William Lewis' correspondence with R.W. Llewellyn, 1892-93, passim, as a bundle in the Ystradyfodwg parish chest). The original intention of incorporating a north aisle in the building was abandoned to save expense. (See, Ibid., s.d., 4 September 1894). The Architect was E.M. Bruce Vaughan, and the Builder, John Edwards of Queen Street, Pentre. For the consecration, see, Western Mail, 25 September 1894.

110. The contract, with extras, amounted to £1,809.18s.9d.; the architect's fee was £90; two cottages which occupied part of the site and had to be demolished cost £242.15s.6d., making a total of £2,142.11s.3d. On the basis of a round figure of £2,150, grants from societies accounted for 30% of the cost; one donation of £40, from Miss Olive Talbot, of Margam, for 2%; and £1,450 from Mrs. M.G. Llewellyn for 67.4%, leaving no more than .6% still to be found. (See, 'The Ynysyfeio Church Building Fund Account' in the Ystradyfodwg parish chest, Account Book No. 1, together with the All Saints, Ynysyfeio' File).

111. See, Western Mail, op.cit.

112. An original grant of £150, voted 20 July 1893, was reduced to £120 when the decision was taken not to build a north aisle. See, The Church Builder (1893), p. 82, and the 'Ynysyfeio File' in the parish chest, s.d., 4 September 1894.

113. See, the 'Accounts' Book' in the parish chest, op.cit.

114. See, 'Minutes', s.d., 1 February 1892.

115. It was maintained that since the populous village of Ton had grown around the church, the roads had been considerably raised, so that the building and the disused burial ground (closed by Order in Council of 12 August 1875) were in a hollow, and occasionally flooded. The project involved raising the level of the whole site (inclusive of the graveyard), by four feet, adding a new north aisle of the same dimensions as the existing nave, a chapel, a vestry, and an organ chamber. (See, in the parish chest, with the Parish Church Rebuilding material, a copy of the 'Faculty', authorising the work, dated 9 June 1893). It was hoped to leave some of the existing structure intact, but the idea was abandoned when the walls were found to be in too poor a condition. Whilst the rebuilding was in progress, the newly-erected school-room was licensed for worship, the publication of banns and the solemnization of marriages. For the reopening ceremony, see 'Morien's' account in the Western Mail, 19 June 1894. The Architect was E.M. Bruce Vaughan, and the Contractor, Alban Richards, of Pentre.

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116. The construction cost amounted to £3,040. (To concrete foundations, £77.8s.6d; Contractor, £2,365.14s.10d; Architect, £122.3s.0d; Hauling soil to the churchyard, £53.0s.10d; Raising tombstones, £13.6s.9d; labour in the churchyard, £27.14s.0d). The contributions, from societies amounted to 15.78% of the total; from industry, to 3.28% ('A mineral owner', £100); from landowners, to 34.3%, (Mrs. M.G. Llewellyn, £825; Mrs. Canning, £50; Mrs. Curre, £50; T.R. Hamlen Williams, £50; Lord Dunraven, £50; Miss Thomas, Llwynmadoc, £25; Major Turberville, £10; Canon Thomas Edmondes, £10); from personal donations of £10 and over, 15% (Notably, Miss Olive Talbot, £240; Llewellyn Llewellyn of the Baglan Hotel, £25; William Jenkins, Ystrad Fyrchan, £25; the Bishop of Llandaff, £20; Lord Tredegar, £10). Various offertories added up to 3.6% of the total, and contributions of under £10 in value, in the overwhelming majority from parishioners, to 6.3%. The proceeds of specific efforts to raise money locally amounted to no more than 4% of the total, being less than £9 by way of collecting books and cards, and £104, from 'tea meetings'. If all the local contributions of whatever denomination be added, the total parish share of the effort emerges as about 15% of the total. Despite loans amounting to £280, there remained a deficiency at the date of the re-opening of nearly £500. See, the 'Ystradyfodwg Parish Church Building Fund Account', in the form of a printed sheet, dated 10 October 1894, and the 'Ystradyfodwg Parish Church Building Fund Account', in the Account Book (1), both in the parish chest, and note that the above analysis is of the accounts for the rebuilding of the school-room and the church, combined.

117. See, 'Ystradyfodwg', R.B. File, No. 7,934, post 1894, passim, for the figure in various returns to the Ecclesiastical Commissioners.

118. The grant was made as early as 1887. See, The Church Builder (1887) p. 86.

119. See, 'Minutes', s.d., 6 July 1894.

120. See, 'Minutes', s.d., 14 October 1893.

121. See, Western Mail, 22 October 1895. Since 1883, when a committee was set up to select a site, and draw up a scheme for collecting funds, it had been planned to build a new church at Treorchi. (See, n.86). A site had been obtained by May 1885, on the land of Abergorchi farm, part of the Bute estate. (See the 'St. Tyfodwg', bundle in the parish chest, for a letter from William Lewis to J.A. Corbett, Land Agent to the Bute estate, dated 29 May 1885). But all efforts were diverted towards the conversion of the National School (q.v.) until that end was achieved in 1887. Negotiations with the estate, resumed two years later, led to a leasing of the site, from 2 February 1893, for 99 years at a rental of £3 per annum, and by the following July, Messrs. Edward Davies and Sons, Treherbert were commissioned to build the church, which had been designed by Jacob Rees of Pentre. (See Ibid., 'Memorandum' of 18 July). The project was fraught with frustrations well beyond the usual for a Rhondda church, because the lease, as a church lease, was declared invalid by the Incorporated Church Building Society, and viewed with suspicion by all the other societies, the Marquess of Bute refusing to make a distinction between it and any ordinary lease. Because, also, the plan of the building itself caused bewilderment, that 'of a building which will be virtually a church', said the S.P.C.K., With no chancel at the east end, no central passage, and with seats so narrow and close together that kneeling would be impossible, it puzzled Milburn Blackiston of the Church Building Society. (Ibid. passim). But, with minor alterations the work proceeded to a conclusion, the finished building being of local stone with brick dressings, but 'after the early Gothic style', with tinted cathedral glass in the windows, and seats of red varnished deal, to quote the Western Mail.

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122. The church cost c. £1,545 to build. (contractor's account, £1,470; architect's fee, £58.10s.0d; the lease, £6.7s.0d; the boundary wall, £9.2s.6d.). The societies' contributions amounted to 22% of the total cost; landowners, represented by Mrs. M.G. Llewellyn, to 6%; private donors, represented by Miss Olive Talbot (£40), and Sir. J.T.D. Llewellyn (£5), to 3%; offertories from the churches of St. Peter's and St. David's, to 1.5%. The specific local effort was confined to collecting books, which brought in £5.10s.0d., and a tea party, which produced £3.9s.9d. for the fund, equivalent to under .6% of the total. By April 1896, more than six months after the opening of the church, the fund amounted to a little over £585, whilst a loan of £450 had been obtained, in addition, as early as December 1894. (See, the 'Building Account' in the parish chest), and the contractors were clamouring for a settlement of their account in 1897. Four reasons made the building of this church one of the most difficult of the Rhondda projects, the predominance of nonconformity within the community in the locality, the intransigence of the Marquess of Bute, the refusal of the trustees of the Bailey estate to help, ~~the misfortune of the~~ colliery company operative in the locality (Messers. Burnyeat Brown and Co.) being in the hands of industrialists and merchants from north west England who had no local sympathy. The only contribution from an industrial background was one of £3.3s.0d. from Messers. Llewellyn and Cubitt, of the Rhondda Engine Works in Pentre which, even so, was a Baglan Hall family enterprise. In November 1897, Mrs. Llewellyn, in response to the incumbent's pleading, cleared the debt on the church, remarking that she had recently successfully resisted an impudent claim made upon her for a large sum of money, and that she felt she must give the money to God's Church. See in the parish chest, 'Forward Movement' bundle, her letter dated 29 November 1897.

123. See, Western Mail, op.cit.

124. See, The Church Builder (1894), p.164, for the grant voted 17 May 1894.

125. See, 'Minutes' of 1 March 1894.

126. See the 'St. Stephen's' bundle in the parish chest. The foundation stone was laid by Mrs. Augusta Emily Curre of Itton Court, Monmouth, (who, with her sister, Clara Gordon Canning, of Hartpury Court, Gloucester, as daughters of the late Crawshay Bailey the younger were the Beneficiaries to the Bailey Estate) on 5 September 1895. (See, The South Wales Daily News, 6 September 1895). The building was opened for worship on 4 May of that year, (See, The Ystradyfodwg Church Monthly Magazine, May 1896), but not consecrated until the following July. The delay was part and parcel of the difficulties which had attended the project from the outset, being due basically to the legal complications of conveyancing a freehold site pertaining to an estate in trusteeship, and to an added suspicion on the part of both the incumbent and Mrs. Llewellyn, (at this period rapidly developing into his indispensable confidant in matters appertaining to church building) that the beneficiaries and the principal trustee, Archdeacon Griffiths, were less ^{than} zealous in their support. A grant towards the project had been voted out of the Bishop of Llandaff's Fund in 1892, even before the issue of a site had been considered, but it was not until July 1896, after intricate negotiations between the trustees, their Solicitors, Carlisle, Unna, Rider and Heaton, of London, and the Ecclesiastical Commissioners, that it became possible for the beneficiaries to buy the site from the trustees, so that it could be conveyed as a freehold. In the meantime, Mrs. Llewellyn had suggested alternatives, should the issue of the site be abortive, including that of building a church herself on another site, as long as she could employ her own architect, because she liked her churches to have a tower and a transept. In the event, her outstanding

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126. (contd.) donation towards the building fund carried with it a request that the Architect, E.M. Bruce Vaughan, should be persuaded to make the building 'as unlike a chapel as possible'. (See, the 'St. Stephen's' bundle in the parish chest, letter of 10 August 1895). The church superseded the mission church which had been in use since 1876 (q.v.), and which was retained as a church hall. The Contractor was A.J. Howell, Cardiff.

127. The contractor was paid £3,386.3s.2d., and the architect, £160.15s.0d. Adopting a round figure of £3,390 as the total cost of building, the societies contributed 13.7% of it; Miss Olive Talbot (£40), 1%; landowners, 74% (Mrs. Llewellyn, £2,200; Mrs. Canning, Mrs. Curre, and Miss Clara Thomas, Llwynmadoc, £100 each; Judge Gwilym Williams £5.) Mr. Clifford Cory, with a donation of £2.2s.0d. was the sole representative of industry. Inclusive of offertories from the other churches of the parish, the total effort amounted to c.£310 (9%), and there still remained a debt of £700 in August 1896, a month after the consecration of the church. This Mrs. Llewellyn wiped off, on being approached by the incumbent. (See, 'St. Stephen's' bundle in the parish chest for William Lewis' letter to Mrs. Llewellyn of 13 August, and her reply, by return of post, in another bundle of her 'Correspondence' with William Lewis).

128. The actual figure usually returned by the incumbent to the Ecclesiastical Commissioners was 402. See, R.B. File, 'Ystradyfodwg', op.cit., passim.

129. See, The Church Builder (1896), pp. 1 and 28. On 21 November 1895 the application was deferred, but a grant voted at a subsequent meeting held the following January. The existing mission church was described as having been 'totally inadequate for years'.

130. See the building account in the parish chest 'Accounts Book'.

131. Ibid.

132. See, 'Minutes', s.d., 1 February 1892.

133. In 1892, William Lewis, referred (in the 'Forward Movement' published appeal leaflet) to the large population that had gathered at 'Gelli Road', which he described as 'the blackest spot in the parish' (See, letter to Mrs. Llewellyn of 13 August 1896, op.cit.) four years later. The locality is on the same side of the river as St. David's church, but over a mile distant. By 1895, a site had been earmarked for a church on the land of Gelli, part of the Bailey Estate, to be covered by two separate leases, since a part of the site was to be used for a church, and the remainder for the building of three cottages. (See, 'Gelli Mission Church' bundle in the parish chest, letters of January 1895, from R.P. Morgan, and George Smith, agent and sub-agent respectively to the Bailey estate). The first of four draft plans for the church, prepared by the Architect, Jacob Rees, of Pentre, was produced in June 1895 (Ibid.) whilst amounts from St. David's offertory fund were annually paid into a 'Gelli Crossing Mission Church Building Fund', from 1893. By August 1896, William Lewis, through lack of funds and the refusal of the Bailey Estate to grant him financial help, had abandoned the idea of a stone church in favour of an iron building to cost c.£600. Within months, however, a small vestry chapel, abandoned by the Calvinistic Methodists, moving to larger premises, was purchased, a few improvements carried out, and the building, opened as St. Mark's, Gelli. (See the Welsh Church Commission Minutes of Evidence, Q.5,534). Oddly enough, the original site was presented to the Calvinistic Methodists as a free gift. In his evidence to the Commission, Canon Lewis declared, 'We gave up to them the site...it had no influence on the purchase, but I wished to mention that as showing the friendliness of feeling' (Ibid.).

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134. The room was purchased for £355.19s.10d., but extras such as a bell, and a harmonium increased the total to £387. By 1897, the Gelli Mission church Fund had little more in it than £97, comprising amounts paid in from the St. David's offertories. William Lewis, writing to Mrs. Llewellyn on 16 October 1897 said, 'Towards this (the cost of the building) we have not received a penny from any Society or Individual, and there is a debt of over £300 remaining'. (See, the 'correspondence' bundle, op.cit.). In response, she sent him a donation of £250, so that very little indeed remained to be cleared locally.

135. See, R.B. File, 'Ystradyfodwg', op.cit., passim, for returns made to the Ecclesiastical Commissioners.

136. See, Western Mail, 23 December 1896. The Architect was G.E. Halliday, and the Contractors, Messers. Knox and Wells, of Cardiff. The Western Mail Reporter's account of the consecration gives a clear impression of Mrs. Llewellyn's taste in churches. Constructed after the C15th. Gothic style, he wrote, 'It comprises chancel, nave, south aisle, porch, and a massive tower sixty feet in height, built of native stone with hard Doultling stone for the window tracery and other dressings'. A hammer beam roof of pitch pine, was left free of either stain or varnish, and the internal walls were of pointed rubble work. Green Bridgend stone was used for the pulpit and the font, whilst the reredos, richly carved, was in polished pink alabaster. The church took the place of a mission room, in the form of two newly built houses (Nos. 111 and 112 Parc Road), which Mrs. Llewellyn had also given less than two years earlier, and which was opened on 17 February 1895. (See, St. George's Church, Cwmparc - Golden Jubilee Book - Treorchy, 1946). The mission room was sold for £600, when the church came into use, and the money held in trust by Mr. R.W. Llewellyn, with a view to providing a parish hall with it in the future. (Ibid., p.7).

137. Ibid., p. 5. In a list in the parish chest entitled, 'Endowments by the late Mrs. Llewellyn', the building and site are given a value of £4,189.14s.8d., whilst the value of the site in the 'List of churches and Mission Rooms (1907)', op.cit. appears as £280. The figure of £4,500, therefore, must include the value of the furnishings, and £3,910 would appear to be nearer the cost of the church building.

138. The mission room had seated 150. See, R.B. File, 'Ystradyfodwg', op.cit., passim, for various returns made to the Ecclesiastical Commissioners.

139. See, Muriel Evans, The Story of the Parish of St. David, Ton Pentre (Pentre 1959), p.49. In August 1892, William Lewis had issued a pamphlet inaugurating a movement under the title, Church 'Forward' Movement, to provide Ystradyfodwg with an enlarged parish church and four additional churches. The rebuilding of the parish church, and the erection of St. Tyfodwg's Treorchy; All Saints, Ynysfeio; and St. Stephen's, Ystrad Rhondda, were duly completed by mid-1896. In addition to the money raised in respect of each individual venture, there existed also a fund to cover the enterprise as a whole, under the title of 'The Ystradyfodwg Church Forward Movement Fund'. The total amount paid into it, however, did not exceed £280, of which a donation of £200 (to be divided equally between the five projects), made by Miss Olive Talbot, comprised the bulk. Apart from a contribution of £25 by the incumbent himself, the remainder was made up almost entirely of offertories from the existing churches in the parish, without any activity specifically organised in aid of the fund being featured in the account. (See, the 'Accounts Book', op.cit. in the parish chest). The fifth project, a church at Gelli Road, had been abandoned by mid-1896, for lack of funds,

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139. (contd.) and because of the presumed disinterestedness of the local landlords, the Bailey estate trustees, in favour of an iron building which, in turn was put aside in favour of the vestry chapel purchased from the Calvinistic Methodists. (q.v., notes 133, 134). To finalise the 'Forward Movement' enterprise, a 'Grand Diamond Jubilee' Bazaar' was held in the Drill Hall, Pentre, over the period 28 October to 1 November 1897, with the aim of eliminating the remaining deficit of £1,500 on a total outlay, it was stated, of £14,000. (See a copy of the programme in the parish chest, and The Pontypridd Chronicle, 5 November 1897). Before the end of November, Mrs. Llewellyn had cleared what debt still remained, expressing the hope that, by so doing, she would set the incumbent's mind 'quite at rest'. (See, her letter of 29 November, in the Mrs. M.G. Llewellyn bundle of correspondence in the parish chest). Disgruntled by his failure at Gelli to round off the five church plan to his satisfaction, William Lewis refused to acknowledge defeat. In August 1900 he prepared plans for the enlargement of the existing provision. (See, the 'Account of J.Rees, Architect, Pentre', in the 'St. Mark's' bundle, op.cit.). A new idea, however, resulted in the purchasing of the dwelling house adjacent to the mission room with a view to obtaining a lease of the combined premises to enable a church to be built on the site. (See Ibid., correspondence with the agent of the Bailey estate during August 1903). The house was immediately put into use as a church hall. (See, Muriel Evans, op.cit., p. 41). The Religious Revival of 1904 fanned the flame of church extension, and in April of the following year William Lewis issued a public appeal for funds to erect a church, costing c.£2,000, on the site in question for the use of a community estimated at 3,000 souls settled in the locality. A lease of the site was granted for 99 years from July 1905 at a rental of £4.4s.0d. per annum. (See, 'Correspondence with the Bailey estate Office', op.cit.). Plans were prepared and tenders received ranging between £1,342 and £2,100, but the Bailey estate representatives proved obdurate, the terms of the lease did not satisfy the Incorporated Church Building Society, whilst the appeal in general met with a very disappointing response. The outcome was that the architect was instructed to prepare yet another set of plans, for the enlargement of the existing premises, Messrs. Blacker Bros. of Cardiff being commissioned to carry out the work.

140. See, 'St. Mark's Building Fund Account to Easter 1906'. The amount is inclusive of seats and pulpit costing £69.6s.0d. In his evidence to the Welsh Church Commissioners, Canon Lewis maintained that the people themselves had paid for the building, and that he himself had collected 'from all quarters...appealing to every generous person I could think of'. (Q.5,456). On the other hand, the building account shows that 83% of the cost came by way of donations from landowners (Miss Thomas, Llwynmadoc, £250; Mrs. C. Bailey, £50; Mrs. Curre, £20), 3% from private donations, only one of which was of a value as high as £5, and 1% from a representative of local industry in the person of W.W. Hood. The incumbent was left with c.13% of the total still to find, and the account at Easter 1906 indicated that c.9% of it had been raised. (See, 'Account Book', in the parish chest, op.cit.). The calculation, however, does not take into account the sum of £180 paid for No. 1 Union Street, and another £50 paid for its conversion into a parish room. (See, 'List of Churches, etc, 1907', and Muriel Evans, op.cit., p.41.).

141. See, R.B. File, 'Ystradyfodwg', op.cit., passim. for various returns.

142. In a letter of 20 April 1905, the Society rejected the incumbent's application for aid, and reiterated the decision when he appealed against it, declaring, 'The Committee's decision of 20 April...must be adhered to... the lease is bad.' (See, 'St. Mark's' bundle, op.cit.).

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143. On 7 July 1905, a grant of £60, towards a church to cost £2,100 and to seat 330 persons, was voted out of the Fund, but was later relinquished by the incumbent. (See, Annual Report - 1908 -, 'List of Churches etc. towards which grants voted since 1883'). To the same category of a grant not taken up because of abortive schemes seems to belong one of £10, 'per the Revd. Canon Palmer from Webb's Trust', mentioned in relation to the St. Mark's Fund, but not featured in the accounts relating to the projects that materialised.

144. See n, 138.

145. See n, 140.

146. Muriel Evans, op.cit., p.43, states categorically that the new St. Mark's accommodated 120 persons. On the other hand, the R.B. File returns made by the incumbent indicate 200 as the seating capacity. The probable solution is to allocate 80 seats to the parish room.

147. As early as 1882, Archdeacon Griffiths, in his capacity of principal trustee to the Bailey estate, had agreed with William Lewis that a parish room for St. David's was 'a great desideratum', but he refused, throughout his life, to allow any part of the church site, despite its large extent, to be used for it, safeguarding it in its entirety as the basis of a benefaction to be offered for the endowment of St. David's as a parish church at some future date. Both the church and the grounds were the private property of the archdeacon and his fellow Trustee, William Petley, into whose possession Crawshay Bailey had conveyed them. (See the 'St. David's' bundle in the parish chest for a letter, dated 21 October 1881, from the archdeacon to William Lewis). After the deaths of the two trustees (1 September 1897, and 28 May 1898, respectively) the way was paved for a conveyance of the church to the Commissioners, which was effected by a Deed dated 6 August 1902 (See Ibid., s.d.). Prior to that event, the 'Bailey Ladies' had been persuaded to spend £575 on the repair of the church, reluctantly because it had been rumoured to them that the church was practically empty of worshippers. The clamour for a hall, in view of such a statement, was incongruous, but the weightier argument was that the church was not well attended because it was private property and had fallen into such a sad state of disrepair. Even before the actual conveyance, Canon Lewis wrote to the Bailey estate solicitors about his intention of building a church hall on the church site, 'so as to reserve the church for services only'. (Ibid., s.d., 11 April 1901). Thereafter, preparations in the form of making the site ready by means of voluntary labour, and collecting money for the project, went on apace, but it was not until May 1905 that the sidesmen of St. David's advertised for tenders. The tender of J. Willis of Pentre was accepted, and the hall was built to the design of Jacob Rees, of Pentre, also the architect of the various plans for the church at Gelli, contemporaneously exercising the minds of the incumbent and these parishioners. The foundation stone was laid with great ceremony by the wife of the Boer War hero, General Buller, on 29 July 1905, (See, Muriel Evans, op.cit. pp. 28-29), and the hall officially opened in April of the following year.

148. See, the 'List of churches etc. - 1907' -, op.cit. It was resolved to borrow money from the Ecclesiastical Commissioners, £50 of the amount at least to be repaid annually. (See 'St. David's Sidesmen's Minute Book', with the 'St. David's' bundle, op.cit., s.d., 30 May 1905).

149. An estimate based on personal knowledge.

Appendix No. 5 (Ystradyfodwg, contd.)

150. The hamlet of Rhigos, which had always been an odd component of Ystradyfodwg, was separated from the remainder of the parish by the highest mountain ridge in Glamorgan. Its peculiarity by the beginning of the twentieth century is indicated by that it was an independent civil parish, making its own rates, appointing its own Guardians, and situated in another Poor Law Union from Ystradyfodwg. Ecclesiastically, by that time, it had become isolated from that portion of the old parish which still bore the name Ystradyfodwg, (though a part of it), through the creation of the Districts of Treherbert and Cwmparc, whose territories lay in between. It was, indeed, a complaint of the adjacent parish of Hirwaun, in the Rural Deanery of Aberdare, that the people of Rhigos were having to rely on the ministrations of their parish clergy, although the rectorial tithes were being enjoyed by the incumbent of Ystradyfodwg. (See in the 'Rhigos Navvy Mission Room', bundle in the parish chest, latter of the Vicar of Hirwaun, Joseph Morgan, s.d., 30 September 1908). The construction of a reservoir for Neath at neighbouring Ystradfellte in Breconshire, towards the end of 1908, brought Rhigos into an ecclesiastical limelight, through some of the navvies engaged on it being quartered there and at Hirwaun. Canon Lewis was asked to share the cost of a Navvy Missioner to work among them, but of greater moment was the development's instrumentality in bringing the issue of a church at Rhigos, leading to a District being formed for it, into the forefront. The clergy of the neighbouring parishes, including the Vicar of Aberdare (C.A.H. Green, later archbishop of Wales) expressed their views. To attain the objective envisaged would be the 'crowning action' of Canon Lewis' life, declared the Vicar of Penderyn, (See, *Ibid.*, The Revd. Llewellyn Jenkins to Canon Lewis, of 29 September 1908). Others, however, pointed out some major drawbacks. The two Nonconformist chapels at Rhigos, for instance, had been recently enlarged and restored. With a population not exceeding a thousand, how was the money to build a church to be raised? The territory belonged almost entirely to Lord Bute, and no assistance could be expected from him. All speculation was cut short at the beginning of the following year, when it became essential to provide without delay the machinery of a mission to work amongst a band of navvies to be quartered entirely at Rhigos where the Rhondda Urban District Council had decided to construct a reservoir. The gist of the communications from the Navvy Mission Society's Superintendent, R. Grimston, and its Secretary, the Revd. C.F. Ockford, was that the navvy community would become 'a great centre of evil' if something were not done at once. The responsibility was shared to a greater or less degree, by the Navvy Society, the incumbent of the parish, the Rhondda Council, and the contractor, and, between them they erected a temporary wooden hut, on a site leased from the Bute estate for five years only at a nominal rent of £5 per annum (*Ibid.*, Correspondence involving Canon Lewis; the agent to the Bute estate, Sir William Thomas Lewis; Archdeacon Edmondes; the Clerk to the Rhondda Council, Walter P. Nicholas; and the Revd. J. Budge, the Navvy Missioner at Ystradfellte). The Society estimated that c.£86 a year would need to be raised locally to maintain a missioner, towards which sum Canon Lewis had only been able to collect £5 by April 1910, a contribution not nearly large enough to attract a grant from the Society. In the event, a Curate of Ystradyfodwg, John Humphreys was given charge of the mission, with limited assistance from the Revd. J. Budge. Before the end of April 1913, the navvies' work was completed, and the hut was sold to the New British Rhondda Colliery Co. of Glynneath, Canon Lewis refusing to purchase. It was virtually the death-knell of the idea of a church for the locality, although Canon Lewis, despite being disappointed in his search for a site on the land of the other landowner at Rhigos, Captain de Winton, and although he was well on the way to becoming an octogenarian, still found it difficult to relinquish the dream.

Appendix No. 5 (Ystradyfodwg, contd.)

151. See, N.L.W.LL/DS/173.

152. The hut, 'sited in the field behind the Plough Inn', and erected by R.A. Cotterill, cost £62.10s.0d., of which the Navy Mission Society, in accordance with the usual practice, found a third, Canon Lewis collecting the remainder. Among the contributors were, Miss Thomas, Llwynmadoc, £10; the Bailey Ladies, £5; Lord Tredegar, £5; Archdeacon Edmondes, £5; J.B. Turberville, £2, all with the exception of Lord Tredegar, Ystradyfodwg landowners. A representative of industry, Sir Clifford Cory, gave £2, and the Clerk of the Rhondda Council, £3.3s.0d.

153. See, 'R.B. File, Ystradyfodwg', op.cit., application for the renewal of curates' grants, s.d., 8 April 1913.

Appendix No.6. Building Grants 1851-1920 (Summary)

Church or Building	Societies	Land owners	Industrialists	Other subs. of over £10	Deficit to be raised locally	Loans	Total Cost
<u>GLYNTAFF</u>	£	£	£	£	£	£	£
Treforest National School	395	-	-	85	370	-	850
Newbridge National School	50	?	?	?	?	?	?
St.Catherine's Pontypridd	475	2900	75	185	2765	-	6400
St.Lukes' Rhydfelin	10	-	-	-	350	-	400
<u>LLANTRISANT</u>							
Cymmer National School	540	205	-	30	95	-	870
St.John the Evangelist's	700	?	?	?	?	?	2400
Llanfair ar y Bryn, Penygraig	495	?	?	?	?	?	1500
Bryneirw Mission Room	160	?	?	?	?	?	900
St.Illtud's Williamstown	375	250	-	-	955	-	1580
Dinas Mission	75	-	-	-	255	-	300
<u>LLANWYNNO</u>							
St.David's Cwmrhondda	790	200	?	?	3175	-	4165
Llanwynno National School	442	-	-	-	323	-	765
St.Paul's, Porth	400	300	100	-	628	-	1428
Christchurch Ynysybwll	365	150	-	?	1085	-	1600
St.Gwynno's Carnetown	?	?	?	?	?	?	?
St.Donant's Abercynon	600	-	-	?			3000
Holy Innocents' Ynysybwll	-						1200
<u>YSTRADYFODWG</u>							
St.John Baptist's Parish Church	250	-	-	200	400	-	850
Treherbert National School	584	?	-	-	50	-	700
TOTAL	6706	4005	175	500	10421	-	28908

Appendix No.6 (Cont). - Building Grants 1851-1920 (Summary)

Church or Building	Societies	Land Owners	Industrialists	Other subs. of over £10	Deficit to be raised locally	Loans	Total Cost
<u>YSTRADYFODWIG (Cont.)</u>	£	£	£	£	£	£	£
Pentre National School	200	85	-	400	734	-	1419
St.Mary's Treherbert	-	4000	-	-	-	-	4000
St.Stephen's Gylfach Goch	-	-	-	-	300	-	300
Tonypandy National School	335	-	-	-	397	-	732
Treorchy National School	315	-	-	-	672	-	987
Ystrad Rhondda Mission Room	-	-	-	-	350	-	350
St.Paul's Ferndale	50	-	50	-	520	-	620
St.Andrew's Llwynypia	365	220	175	90	1110	1110	1960
St.David's Ton Pentre	-	6000	-	-	-	-	6000
Holy Trinity Tylorstown	220	500	100	75	463	-	1358
All Saints' Maerdy	340	-	200	60	397	240	997
Christchurch Ferndale	600	120	50	288	1024	700	2082
St.Matthew's Treorchy	70	-	-	-	274	290	344
Parish Church School Room	25	See "Parish church" below					378
St.Peter's Pentre	-	20000	-	-	-	-	20000
St.Alban's Treherbert	525	400	-	90	485	300	1500
All Saints' Treherbert	540	1450	-	40	120	-	2150
St.John Baptist Parish Church	505	1070	100	530	835	280	3040
St.Tyfodwg's Treorchy	340	850	-	45	310	450	1545
St.Stephen's Ystrad Rhondda	465	2505	-	40	380	-	3390
Gelli Mission Church	-	250	-	40	97	-	387
St.George's Cwmparc	-	3910	-	-	-	-	3910
St.Mark's Gelli	-	320	-	-	65	-	385
TOTAL	4895	41680	675	1698	8533	3370	57834

Appendix No.6.(Cont.) - Building Grants 1851-1920 (Summary)

Church or Building	Societies	Land Owners	Industrialists	Other subs. over £10	Deficit to be raised locally	Loans	Total Cost
<u>YSTRADYFODWG</u> (Cont.)	£	£	£	£	£	£	£
St.Mark's School Room	-	-	-	-	230	-	230
St.David's School Room	-	-	-	-	1600	?	1600
TOTAL	-	-	-	-	1830	-	1830
SUM TOTAL	11601	45685	850	2198	20782	3370	88572
PERCENT	13	52	1	2	23	4	

NOTE;

Because of certain information not being available (indicated '?' in the Schedule), the table cannot purport to be fully representative of the true pattern.

Appendix No. 7Nonconformist Places of WorshipNote 1.

The places of worship are listed according to their locations in the areas of the original Ecclesiastical Districts of Glyntaff, Llanwynno, Ystradyfodwg, and Llantrisant, without reference to their locations within the Districts which were later created out of the original areas.

Note 2.

The information relating to sources appended to 'Ystradyfodwg' is to some degree applicable to the other divisions but, whereas in The Royal Commission on the Church of England and other Religious Bodies in Wales and Monmouthshire, Vol. VI (London, 1911), 'Appendices to Minutes of Evidence: Nonconformist County Statistics', all areas within the Rhondda Urban District are included in 'Group X' (pp. 278 ff.), 'Group I', - 'The Parish (or Urban District) of Pontypridd', pp. 156 ff.; and pp. 444 ff.; and 'Group VIII' - 'Aberdare', pp. 245; and pp. 466 ff., must also be consulted.

Appendix No.7. - Parish of Glyntaff:Nonconformist Places of Worship

<u>PLACE OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>
<p>I. <u>Baptists(Welsh)</u></p> <p>Bethlehem, Rhydfelin Libanus, Treforest Tabernacl, Pontypridd</p> <p><u>Baptists(English)</u></p> <p>Calvary, Treforest Carmel, Pontypridd Temple, Pontypridd</p>	<p>1847/1867 1841/1896 1861</p> <p>1849/1896 1869/1884 1891</p>	<p>300 450 900</p> <p>550 750 480</p>
<p>2. <u>Calvinistic Methodists(Welsh)</u></p> <p>Penuel, Pontypridd Saron, Treforest Carmel, Upper Boat Bethania, Pontypridd</p> <p><u>Calvinistic Methodists(English)</u></p> <p>St.David's, Pontypridd</p>	<p>1817/1860 1832/1870 1839 1901</p> <p>1883</p>	<p>800 500 150 150</p> <p>700</p>
<p>3. <u>Independents (Welsh)</u></p> <p>Sardis, Pontypridd Ebeneser, Rhydfelin Sion, Pontypridd</p> <p><u>Independents (English)</u></p> <p>Pontypridd Congregational Pontypridd Cong.Hall Castle Square, Treforest</p>	<p>1834/1852 1846/1857 1870</p> <p>1881/88/96 1898/1905 1905</p>	<p>610 560 400</p> <p>700 400 220</p>
<p>4. <u>Wesleyans (Welsh)</u></p> <p>Pontypridd, Eglwysbach</p> <p><u>Wesleyans (English)</u></p> <p>Treforest Hawthorn Pontypridd, Town</p>	<p>1898</p> <p>1898 1866 1845/1896</p>	<p>495</p> <p>495 100 650</p>
TOTAL		10215

Appendix No. 7 (contd.)Parish of Glyntaff: Nonconformist Places of Worship

Note: The information set out in the Appendix is taken from The Welsh Church Commission, Minutes of Evidence, Vol. VI, Appendices "Nonconformist County Statistics.", pp. 155 ff; 443 ff.

The dates of the building of the places of worship do not always agree with those given in the Religious Census returns of 1851, which, especially, if the date is not far removed from 1851, should be the more accurate.

Thus; <u>Baptists</u> (Welsh)	<u>Commission</u>	<u>Census</u>
Bethlehem, Rhydyfelin.	1847	1847
Libanus, Treforest.	1841	1841
<u>Baptists</u> (English) - but surely a Welsh chapel!		
Carmel, Pontypridd	1869	1810/1831
<u>Calvinistic Methodists</u> (Welsh)		
Penuel, Pontypridd	1817	1815
Saron, Treforest	1832	1848
Carmel, Upper Boat	1839	1839
<u>Independents</u> (Welsh)		
Sardis, Pontypridd	1834	1834
Ebeneser, Rhydfelin	1846	1840
<u>Wesleyans</u>		
Pontypridd Eng. Wesleyan		1848
In the Appendices this place appears as a Welsh chapel.		

Appendix No.7. (Cont.) - Parish of Llanwynno - Nonconformist Places of Worship

<u>PLACES OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>
<p><u>I. Baptists (Welsh)</u></p> <p>Hopkinstown, Capel Rhondda 1853/1886 800</p> <p>Salem, Porth 1855 900</p> <p>Nazareth, Abercynon 1866/1902 350</p> <p>Nazareth, Blaenllechau 1867 1325</p> <p>Sion, Ynysybwł 1890/1905 600</p> <p>Sion, Porth 1904 650</p> <p>Bethania, Porth 1904 650</p> <p>Moriah, Abercynon 400</p> <p>Noddfa, Ynysybwł 750</p> <p>Bethesda, Trehafod 650</p> <p><u>Baptists (English)</u></p> <p>Tabernacle, Porth 1874 1200</p> <p>Hopkinstown 1900 250</p> <p>Penuel, Trehafod 1900 125</p>		
<p><u>2. Calvinistic Methodists (Welsh)</u></p> <p>Fanheulog, Llanwynno 1786 60</p> <p>Bethel, Abercynon 1786/1876 350</p> <p>Siloam, Gyfeillon 1849/1890 190/600</p> <p>Bethlehem, Porth 1866 750</p> <p>Carmel, Blaenllechau 1870</p> <p>Jerusalem, Ynysybwł 1888 900</p> <p>Glyn Street, Ynysybwł 1891/1896 450</p> <p>Tabernacl, Abercynon 1892/1900 560</p> <p>Zoar, Hopkinstown 1895 450</p> <p>Calfaria, Porth 1897 650</p> <p>Bethel, Ynysybwł 450</p> <p><u>Calvinistic Methodists (English)</u></p> <p>Hopkinstown, Trinity 1905 220</p> <p>Porth 500</p>		
<p><u>3. Independents (Welsh)</u></p> <p>Blaenllechau 1864</p> <p>Ynysybwł, Tabernacl 1886/1905 579</p> <p>Abercynon, Mynydd Seion 1893/1903 250</p> <p>Abercynon, Bethania 1898 700</p> <p>Abercynon 600</p>		
TOTAL		16719

Appendix No.7.(Cont.) - Parish of Llanwynno;Nonconformist Places of Worship(Cont.)

<u>PLACE OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>
<p>3. <u>Independents (Welsh)</u> (<u>Cont.</u>)</p> <p>Porth Bethel, Trehafod</p> <p><u>Independents (English)</u></p> <p>Porth Ynysybwl, Congregational</p>	<p>1870</p> <p>1882</p>	<p>550 735</p> <p>550 200</p>
<p>4. <u>Wesleyans (Welsh)</u></p> <p>Porth, Ebeneser, Old chapel Ynysybwl, Ebeneser Abercynon Blaenllechau</p> <p><u>Wesleyans (English)</u></p> <p>Porth, America Fach Hopkinstown Abercynon Trehafof</p> <p><u>Primitive Methodists</u></p> <p>Trehafof Abercynon Porth</p>	<p>1864/883,02 1892 1899</p> <p>1876 1895 1904</p> <p>1885/1904 1895</p>	<p>500 300 540</p> <p>220 250 200 250</p> <p>250 150 450</p>
TOTAL		5145
SUM TOTAL		21864

Appendix No.7.(Cont.) - Nonconformist Places of Worship

In Cymmer and Porth and in Dinas and Penygraig, but in areas originally in Llantrisant.

<u>PLACES OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>	
<p>1. <u>Baptists (Welsh)</u></p> <p>Seion, Penrhiwfer Pisgah, Cymmer</p> <p><u>Baptists (English)</u></p> <p>Williamstown</p>	<p>1884 1895 1887</p>	<p>200 310 ?</p>	
<p>2. <u>Calvinistic Methodists(Welsh)</u></p> <p>Ebeneser, Dinas Nazareth, Williamstown</p> <p><u>Calvinistic Methodists(English)</u></p> <p>Williamstown</p>	<p>1825, 47, 75 1881 1906</p>	<p>620 650 250</p>	
<p>3. <u>Independents (Welsh)</u></p> <p>Cymmer Bethania, Dinas Saron, Williamstown Caersalem Newydd, Cymmer</p>	<p>1743/1834 1869 1874 1908</p>	<p>1550 350 750 320</p>	
<p>4. <u>Wesleyans (English)</u></p> <p>Williamstown</p>	<p>1892</p>	<p>750</p>	
<p>5. <u>Primitive Methodists(English)</u></p> <p>Dinas</p>		<p>320</p>	
TOTAL		6070	

Appendix No.7.(Cont.) - Parish of Ystradyfodwg - Nonconformist Places of Worship

Baptists - (Welsh)

<u>PLACE OF WORSHIP</u>	<u>When Built</u> ¹	<u>Seating</u> ²	<u>Cost</u> ³	<u>Actual</u> ⁴
			1861, 1905 £	£
Nebo, Ystrad	1786/1877	800	4629	3500
Soar, Penygraig	1832/1858 1875/1903	870	7983	1800
Libanus, Treherbert	1839/1858	550	1974	2200
Soar, Blaenycwm	1866/1870	450	823	2300
Jerusalem, Llwynypia	1867/1872	900	7904	1608
Nazareth, Blaenllechau	1867	1325	5925	
Calfaria, Blaenrhondda	1867/1875	250	600	300
Noddfa, Treorchy	1868/1876	1450	9408	7408
Hebron, Ton	1870	900	4500	1400
Bethel, Cwmparc	1873	600		1600
Moriah, Pentre	1874	800	3086	2500
Salem, Cwmparc	1874	800	7196	
Horeb, Tylorstown	1877	800	2076	1280
Salem Newydd, Ferndale	1877	660	2528	2430
Hermon, Pontygwaith	1877	500	1800	
Calfaria, Clydach Vale	1877/1881	700	2225	1320
Bethlehem, Treallaw	1878	750	2500	2100
Seion, Maerdy	1882	600	3370	1600
Ainon, Ynyshir	1884	750	2471	
Siloam, Gelli	1886	750	2240	
Noddfa, Blaenclydach	1890/1893	750	5000	3000
Calfaria, Wattstown	1894	600	3100	
Ainon, Treorchy	1896	500	2521	
Moriah, Tonypany	1898/1905	700	7217	4895
Beulah, Ty'n Tyla	1905	350		744
Caersalem, Llwynypia	1908			2000
Ainon, Treallw	1914			
<u>TOTAL</u>		18105	91075	

Appendix No.7. (Cont.). - Parish of Ystradyfodwg - Nonconformist Places of Worship
Baptists - (English)

<u>PLACES OF WORSHIP</u>	<u>When Built</u> ¹	<u>Seating</u> ²	<u>Cost</u>	
			<u>1861, 1905</u> ³ £	<u>Actual</u> ⁴ £
Zion, Pentre	1870/1879	500	1780	1290
Bethel, Tonypandy	1870/1879	700	2000	2600
Bethany, Treherbert	1870/1873	500	4650	1600
Bethel, Ferndale	1873	550	400	750
Horeb, Treorchy	1874	500	3000	1240
Tabernacle, Ystrad Rhondda	1875	300	700	340
Bethany, Ynyshir	1885	350	1500	
Hope, Treherbert	1890	350	500	
Bethany, Blaenclydach	1894	350	550	
Carmel, Maerdy	1895	250	1600	
Beulah, Tylorstown	1895	260	496	
Hope, Gelli	1898	980	3900	
Zion, Ferndale	1901			
Bethel, Cwmparc	1904	600		
Providence, Ynyswen	1910			
TOTAL		6190	21075	

Appendix No.7.(Cont.) - Parish of Ystradyfodwg - Nonconformist Places of Worship

Independents - Welsh

<u>PLACE OF WORSHIP</u>	<u>When Built</u> ¹	<u>Seating</u> ²	<u>Cost</u>	
			<u>1861,1905</u> ³ £	<u>Actual</u> ⁴ £
Carmel, Treherbert	1859/1868	900	7000	1850
Bodrhingallt, Ystrad Rhondda	1861/1878	900	5732	2600
Trerhondda, Ferndale	1864/1868	800	6030	2500
Siloah, Pentre	1868/1877	1140	6970	2700
Ebeneser, Tonypany	1868	850	7501	2900
Ebeneser, Tynewydd	1872	630	2958	1400
Tabernacl, Blaenrhondda	1876	300	1720	353
Soar, Cwmparc	1876	550	2849	1700
Bethesda, Ton	1876	650	2646	2350
Salem, Llwynypia	1877	650	3035	2300
Bethania, Treorchy	1877	1200	6645	4900
Hermon, Treorchy	1877	700	3961	1700
Saron, Ynyshir	1878/1885	705	3415	2190
Zoar, Clydach Vale	1881	552	3009	1420
Siloe, Maerdy	1881	800	3972	1500
Tabernacl, Ferndale	1886	630	4535	2000
Bethany, Tylorstown	1887	350		
Ebeneser, Tylorstown	1878/1883	750	3781	1900
Gosen, Clydach Vale	1892	600	2215	
Sardis, Pontygwaith ⁵	1894	150		
Soar, Pontygwaith	1895	300	4007	
Bryn Seion, Gelli	1895	700	2300	
Tabernacl, Trealaw	1896	650	2800	
Carmel, Wattstown	1903	200	1840	
Ramah, Treorchy	1903	1000	2824	
Saron, Clydach Vale ⁶		1000	2600	
Tabor, Penygraig	1909			
TOTAL		16657	94372	

Appendix No.7.(Cont.) - Ystradyfodwg - Nonconformist Places of Worship

Independents - (English)

<u>PLACE OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>	<u>Cost</u>	
			1861-1905	Actual
Ton Pentre	1870	430	1632	430
Ferndale	1881	450	1198	600
Llwynypia	1883	400	3690	1300
Treherbert, Emanuel	1884	250	1241	850
Ystrad	1891	250	500	
Tylorstown ⁷		350	1650	
Pontygwaith ⁷		150	550	
TOTAL		2280	10461	
<u>Calvinistic Methodists - (English)⁸</u>				
Ferndale		620	2792	
Tonypandy		250	510	
Gelli		500	1940	
Treherbert		300	1243	
Pontygwaith		450	1500	
Treorchy		450	2253	
Cwmparc		300	1212	
TOTAL		2870	11450	

Appendix No.7 (Cont.) - Parish of Ystradyfodwg - Nonconformist Places of Worship

Calvinistic Methodists - (Welsh)

<u>PLACE OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>	<u>Cost</u>	
			1861-1905 £	Actual £
Bethel, Ystrad	1858/ 1870 ¹⁸⁹⁴	600	2740	1500
Jerusalem, Ton	1867/1880	920	6409	2500
Bethlehem, Treorchi	1869/1881	850	9000	2458
Horeb, Treherbert	1867	768	4257	1400
Pisgah, Penygraig	1868	600	3150	1600
Carmel, Ferndale	1870	450	1944	
Seion, Trealaw	1873	500	1750	2500
Parc, Cwmparc	1873	500	2761	1830
Bethesda, Blaenrhondda	1875	650	3283	1740
Bethania, Llwynypia	1875	500	3567	1400
Nazareth, Pentre	1877	860	5219	4000
Penuel, Ferndale	1878	680	2700	2100
Bethania, Maerdy	1880	700	7106	1750
Moreia, Ynyshir ¹⁰	1881			
Libanus, Tylorstown	1882	550	3500	355
Tabernacl, Ynyshir	1883	500	1563	1400
Libanus, Clydach Vale	1890	600	3191	
Seion, Pontygwaith	1894	500	2170	
Gosen, Treorchi	1899	650	4187	
Penuel, Pontrhondda	1905	300	700	
Ebeneser, Maerdy	1910			
Horeb	1911			
Penuel	1917			
Nebo, Wattstown ¹¹		220	-	
TOTAL		11298	66047	

Appendix No.7 (Cont.) - Parish of Ystradfydwyg - Nonconformist Places of Worship

Wesleyans- (Welsh)

<u>PLACE OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>	<u>Cost</u>	
			<u>1861-1905</u> £	<u>Actual</u> £
Saron, Treherbert	1870	300	873	320/750 ¹²
Calfaria, Treorchy	1875	450	1710	1014/1750
Seion Penygraig	1878	450	1343	1096
Capel Wesley, Ferndale	1879	620	6850	3147/4250
Caersalem, Ton	1889	399	1144	-/1196
Tabernacl, Clydach Vale	1889	300	1066	¹³ /720
Bethel, Ynyshir	1892	260	1154	/850
Moriah, Tylorstown	1893	280	1300	/950
Shiloh, Tonypany	1895	400	1282	/1150
Horeb, Ystrad Rhondda	1895	350	1093	/1061
TOTAL		3359	16372	
<u>Wesleyans- (English)</u>				
Tonypany	1873 ¹⁴	400 ¹⁵ 310	1052	1800/1000 ¹⁶
Jerusalem, Ystrad(Gelligaled)	1876	400 400	1358	900/977
Tabernacle, Treorchy	1878	500 484	1265	800/1430
Trealaw	1880/1903	350 350	1039	300/850
Treherbert	1885	425 350	1580	820/800
Ynyshir	1889	120 130	396	4000/400
Clydach Vale	1892	250 270	752	1000/850
Pentre	1875/1892	450 445	3192	2500/1800
Maerdy	1889/1901	279 279	2431	1100/1038
Ferndale	1893	362 350	4305	3000/2500
Blaenrhondda	1894	230 200	561	520/500
Llwynypia ¹⁷	1903	250 300	800	/800
Pentre House ¹⁸	1901			/550
TOTAL		4016/4068	18731	

Appendix No.7 (Cont.) - Parish of Ystradyfodwg - Nonconformist Places of Worship

Primitive Methodists - (English)

<u>PLACE OF WORSHIP</u>	<u>When Built</u>	<u>Seating</u>	<u>Cost</u>	
			<u>1861-1905</u> £	<u>Actual</u> £
Llwynypia	1873	400.400 ¹⁹	- 20	1100 ²¹
Ystrad		500.500	-	1200
Pentre		400.400	-	1200
Trealaw		200.200	-	400
Tonypandy (Wain Court)		220.250	-	-
Sherwood		225.225		600
Cwm Clydach.		150.150	-	-
Gilfach Goch		.120	-	300
TOTAL		2095.2245		4500
SUM TOTAL 'Ystradyfodwg'		67072		
SUM TOTAL 'Deanery'		105221		

Appendix No. 7 (contd.)

Parish of Ystradyfodwg: Nonconformist Places of Worship

1. The date adopted is the one seemingly accurate after consulting a variety of documents. The second date denotes the time of an enlargement or a rebuilding.
2. The figures are those given in the Welsh Church Commission's Appendices to Minutes of Evidence, Vol. VI (Nonconformist County Statistics), The Rhondda Urban District. pp. 277 ff.
3. Ibid. The column in the tables is entitled 'Money spent in building, repairing etc. Church property 1861-1905'.
4. The figure is taken from M.O. Jones, A History of the Parish of Ystradyfodwg Glamorgan (Bangor National Eisteddfod, 1902 - N.L.W. Ms.4383E) pp. 108 ff., a column headed 'Cost of chapel'.
5. For 'Bethany, Tylorstown', See, M.O. Jones, op.cit., p. 117, 'Welsh Congregationalists 1901', where Sardis Pontygwaith, and Bethany Tylorstown are bracketed with T. Evans as Minister. The names do not appear in the Welsh Church Commission's appendices.
6. 'Saron, Clydach Vale', appears in the Welsh Church Commission's appendix, but not in the other sources.
7. See, Ibid. In M.O. Jones, op.cit., p. 118 'Tylorstown (branch Pontygwaith - Thomas Evans, Minister)' is the entry. With it, cf.n.5.
8. No English Calvinistic Methodist chapels appear in M.O. Jones, op.cit., pp. 110 ff., 'Nonconformist chapels in Ystradyfodwg, 1884', and he has no list of them under the year 1901. The schedule as it stands is an exact copy from that found in Welsh Church Commission Appendices, Vol. VI, op.cit., p. 288.
9. 'Carmel, Ferndale', is omitted from M.O. Jones, op.cit.
10. 'Moreia, Ynyshir', appears only in Undeb yr Annibynwyr Cymraeg Cyfarfodydd Canol Rhondda. Llawlyfr (Mehefin 1948), of the sources consulted.
11. 'Nebo, Wattstown', appears only in the Welsh Church Commission appendix, op.cit., of the sources consulted.
12. The first figure is taken from M.O. Jones, op.cit., the second, from Welsh Church Commission Appendices, Vol. VIII, p. 41, 'Statistics of the Welsh Wesleyan Methodist Church in the South Wales District'.
13. In M.O. Jones, op.cit., 'The Board school' is stated to be the place of meeting in 1884.
14. See, Appendices, op.cit., Vol. VII, Appendix X. 'Statistics of the Rhondda Circuit... of the Ferndale Circuit', pp. 55-56. The dates are taken from a column headed 'When acquired'.
15. The second accommodation estimate is taken from Ibid. 'Number of Sittings'; the first from Appendices Vol. VI, as heretofore.
16. The first estimate appears in M.O. Jones, p. 118, 'English Wesleyan Chapels: 1901'; the second is taken from Appendices, Vol. VIII, op.cit., pp.55-56, the column being headed 'Estimated value'.
17. In M.O. Jones, op.cit., 'Llwynypia school' appears in the 1901 list.
18. 'Pentre House' is found only in Appendices, Vol. VIII, of the sources consulted.
19. The first estimate is taken from Vol.VI, p.286, and the second from Vol. VIII, p.86 of the Appendices, op.cit.

Appendix No. 7 (contd.)

Also consulted;-

David Watkin Jones, ('Dafydd Morganwg'), Hanes Morganwg (Aberdare 1874) pp. 151 ff.

'Nathan Wyn', 'Crefydd Yng Nghwm Rhondda' Cymru (1897) Cyf. XII, pp. 80, 152, 239, 274, 329.

Various Chapel Histories .

Incumbents of the Original Rhondda Benefices 1851-1920

Benefice	Incumbent	Academic Qualifications	Duration of Incumbency	Previous Experience
Glyntaff	John Griffiths	Literate ¹	24 June 1848 ² to 17 April 1875 ³ 27 years	Curate of Rhymney ⁴ Curate of Merthyr Tydfil
	William Watkins ⁵ deacon 1861 priest 1861	Caius College Cambridge B.A., ⁵ 1860 M.A., 1862.	20 May 1875 to ⁶ 29 November 1877 2 years	Assistant Master, Eton. 1860-61 ⁷ Warden, Llandovery College 1861-75
	Samuel Rowland ⁸ Jones d. 1866, p. 1867	Caermarthen Presbyterian Coll. ⁸ Queen's College, Birmingham 1864. -	20 April 1878 to ⁹ 19 September 1905 27 years	C. Hindley, Lancashire 1866-68; Rhymney, 1868-69; Hirwaun 1869-71; P.C. St. John's juxta Swansea 1871-73; Chaplain Cardiff gaol 1873-78.
	John Gower Jones ¹¹ d. 1891 p. 1892	Jesus College Oxford. ¹¹ B.A., 1891.	November 1905 to ¹² 1937 32 years	C. Tredegar 1891-94; Mountain Ash ¹³ 1895-98; Penmaen 1898-1900; St. Woolo's 1900-1905.
Llanwynno	William Davies ¹⁴ d. 1848 p. 1849	Literate ¹⁵	30 July 1850 to ¹⁶ 19 February 1876 26 years	C. Llanfabon, 1849. ¹⁴
	Bickerton Augustus ¹⁷ Edwards d. 1864, p. 1865	Jesus College Oxford. ¹⁷ B.A., 1861 (Mods.) 1864 (Lit. Hum.).	6 May 1876 to ¹⁸ May 1886 10 years	C. Chirk and Llangollen 1864-68; ¹⁷ Chatteris, Bowmanville, Ottawa 1868-69; Llanelli 1869-70; V. Llandeilo'r Fan w. Llanfihangel Nantbran 1871-76.
	Moses Lewis ¹⁹ d. 1869, p. 1875	Queen's College ¹⁹ Birmingham	26 June 1886 to ²⁰ 28 February 1890 2 years 8 months	C. Ystradyfodwg 1869-74; Llantrisant ¹⁹ 1874-86.
	Llewellyn Lloyd ²¹ Davies d. 1885, p. 1886	Jesus College Oxford ²¹ B.A., 1883 (Math. Mod.), 1885 (Theol. Sch.) M.A., 1888.	18 April 1890 to ²² 8 October 1903 13 years	C. Llantrisant 1885-90. ²¹
	Thomas Harries ²³ d. 1885, p. 1886	St. David's College, Lampeter ²³ B.A., 1895.	13 November 1903 ²⁴ to 9 November 1909 6 years	C. Llanddeusant dio. Bangor 1885-87; ²³ Aberavon 1887-91; Cadoxton j. Neath 1891-93 Newcastle, Bridgend 1894-96; Ystradyfodwg 1897-98; P.C. Cwmparc w. Treorchy 1898-1903
	Thomas Evan ²⁵ Griffiths d. 1896, p. 1897	S.D.C. Lampeter ²⁵ B.A., 1896	16 February 1910 to ²⁶ 1929 19 years	C. Rhymney 1896-1901 ²⁵ V. Dinas and Penygraig 1901-1910.
Ystradyfodwg	David Watkin ²⁷ Williams d. 1841, p. 1842	Trinity College Cambridge ²⁷ B.A., 1840	18 October 1842 ²⁸ 6 May 1858 ²⁹ 16 years	-
	William Morgan ³⁰ d. 1850, p. 1852	Abergavenny Theological ³¹ School	30 November 1858 ³² to 1869 ³³ 10 years	C. St. Mary's, Cardiff 1855-58. ³⁰
	William Lewis ³⁴ d. 1862, p. 1863	Abergavenny Theological ³⁴ School, 1860.	5 April 1869 to ³⁴ 27 January 1922 53 years	C. Nantyglo 1862-64; Pentrebach 1864-68; ³⁴ P.C. St. John Baptist, Llantrisant 1868-69.

Appendix No.8.Incumbents of the Original Rhondda Benefices 1851-1920

1. There is no reference in any document where his name appears to any academic qualifications, or training establishment.
2. See 'Bishops' Register' (Crđ.Ms.3.468, or Facsimile at N.L.W.), s.d.
3. See 'R.B.File, 'Glyntaff' No.2,888, s.d., 21 April 1875.
4. See Crockford's (1874), s.n.
5. See Ibid. (1888)
6. See R.B.File, op.cit., s.d.
7. See Crockford's, op.cit.
8. Ibid.(1900)
9. R.B.File, 'Glyntaff', op.cit.
10. See Crockford's (1900). Thomas Rogers came as a curate to Glyntaff on 14 February 1875. (See N.L.W.LL/PB5.s.n. 'Glyntaff'), but in Crockford's (1878) and also in the Llandaff Diocesan Church Calendar (1877), he is described as 'Vicar of Glyntaff'. William Watkins resigned as incumbent on 29 November 1877, so that during the ensuing interregnum of c.5 months, some confusion arose.
11. See Crockford's (1910)
12. See R.B.File 'Glyntaff', op.cit.
13. See Crockford's (1910).
14. See Ibid. (1868).
15. cf.n.I above.
16. See R.B.File 'Llanwynno' No.4,263, s.d.
17. See Crockford's (1888)
18. See R.B.File, op.cit. A Certificate of Value for the purposes of Stamp Duty dated 15 March 1876, indicated that the new incumbent was John Cunnick (See R.B.File, op.cit.) But another such certificate dated 28 April 1876, contained the information that Mr. Cunnick 'was not to be presented to the living, and that Mr. Edwards was to be the new incumbent'. (Ibid.) B.A. Edwards moved to the diocese of St. Asaph, to be Vicar of Betws yn Rhos.
19. See Crockford's (1888).
20. See R.B.File, op.cit.
21. See Crockford's (1903)
22. See R.B.File, op.cit., s.d.
23. See Crockford's (1905)
24. See R.B.File, op.cit., s.d.
25. See Crockford's (1910)
26. See R.B.File, op.cit., s.d. Also Official Handbook of the Church in Wales (1936), s.n.
27. See Crockford's (1860). Also 'Bishops' Register' op.cit., s.d.
28. See R.B.File 'Ystradyfodwg' No. 7,934, s.d., 29 February 1844, where D.Watkin Williams stated that he was 'admitted' to the incumbency on this date. The information of the 'Bishops' Register', op.cit., is that he was to be licensed on 20 December 1842. (s.d., 22 November).
29. R.B.File, op.cit., s.d., 1 December 1858.

Appendix No.8 (cont.)

30. See Crockford's (1868)

31. See the Cambrian newspaper, 23 February 1866, where the rector of Merthyr Tydfil, under the pseudonym of 'Leoline Jenkins' in a letter advocating the extension and improvement of the Llandaff divinity schools, referred to William Morgan as one of nine prominent Llandaff clergy whose training had been at Abergavenny.

32. See R.B.File, op.cit , s.d. 1 December 1858

33. William Morgan vacated the benefice 'a few weeks' after 2 December 1868. (See R.B.File, op.cit. s.d. 2 December 1868)

34. See T.J.Jones, William Lewis (Dolgellau 1926), op.cit., passim. For the short interlude between William Morgan and William Lewis as incumbents, when David Griffiths was the perpetual curate, see above n.660.

Date	Q.A.B. Interest	Q.A.B. Land	Patron	Eccl. Comms.	Volunt. Societies	GLYNTAFF		Fees	Pew Rents	Easter Offering	Tithe Rent Charge	Other Sources	Gross Stipend	Net Stipend
						Dean & Chapter	Endowm. Fund							
1851	£ -	£ -	£ -	£ -	£ 110	£ 20	£ 16	£ 4.5.0.	£ 12.5.0.	£ 4.5.0.	£ -	£ -	£ 166.15.0	£ 144.15.0
1861	12 ²	-	-	10 ³	60	20 ⁴	14 ⁵	12.0.0. ⁶	10.0.0.	-	-	-	138.0.0	111.0.0
1865	12	-	-	243 ⁷	- ⁸	20	10.7.1	13.0.0	8.0.0	-	-	30 ⁹	306.0.0	279.0.0
1868	12	-	-	243	-	-	12	13.5.0.	8.0.0	- ¹¹	27.10.0 ¹⁰	-	315.15.0	288.0.0 ¹³
1913 ¹⁴	12	-	-	243	-	-	20	30.0.0.	-	9.0.0. ¹²	18.10.0	-	332.10.0	187.0.0 ¹⁵
LLANWYNNO														
1851 ¹⁶	47.10.4	40	10	-	-	-	-	5.0.0.	-	-	-	-	102.10.0	55.10.0 ¹⁷
1860	47.10.4.	43	10	-	-	-	-	6.0.0.	-	-	-	-	106.10.4	94.0.4. ¹⁸
1862	47.10.4.	127.4.2 ¹⁹	10	-	-	-	-	16.8.6.	-	- ²³	-	-	191.3.0.	156.3.0 ²⁰
1865	47.10.4.	127.4.2.	10	100 ²¹	-	-	-	16.8.6. ²²	-	-	-	-	301.3.0.	266.0.0
1915	170.7.8 ²⁴	-	10	100	-	-	-	25.0.0	-	-	25.10.0 ²⁵	-	330.7.8	292.0.0 ²⁶
YSTRADYFODWG														
1851 ²⁷	37.14.0	35.0.0	10	36	-	-	-	- ²⁸	-	-	-	-	118.14.10	113.4.10 ²⁹
1857	37.14.0	35.0.0	10	36	-	-	-	12.0.0	-	-	-	-	130.14.0 ³⁰	125.4.0
1864	37.14.0 ³¹	- ³²	10	36	-	-	-	4.0.0 ³³	-	-	-	-	87.14.0	83.0.0 ³⁴
1868	37.15.2	30.0.0 ³⁵	10	36	-	-	-	22.18.0 ³⁶	-	-	-	-	136.13.2	126.0.0 ³⁷
1874	37.15.2	30.0.0	10	200 ³⁸	-	-	-	16.5.4	-	- ³⁹	-	-	294.0.6	291.10.0 ⁴⁰
1889	37.15.2	30.0.0	10	60	-	-	-	16.5.4	-	-	151.2.9 ⁴¹	17.2.3 ⁴²	322.15.6	282.12.3 ⁴³
1902	36.6.8	32.10.0	10	60	-	-	-	24.0.0	-	-	149.0.0	109.6.4 ⁴⁴	421.3.0	342.16.3 ⁴⁵
1920	61.17.4	23.12.0	10	60	-	-	-	12.0.0 ⁴⁶	-	-	175.15.7 ⁴⁷	270.0.4 ⁴⁸	626.18.8 ⁴⁹	c.490.0.0 ⁵⁰

Appendix No.9 - Glyntaff

1. For the whole of this column, see pp.10 ff. of the text.
2. Two grants of £200 each were made to meet benefactions of equal value in 1851 and 1860, respectively. The former benefaction, made by Benjamin Hall, was in the form of land, and the latter in the form of £100 cash contributed by a Mr. Kidman, together with a sum of £100 granted by the Llandaff Church Extension Society. (See Christopher Hodgson, An Account of the Augmentation of Small Livings by Queen Anne's Bounty - London 1826 'Supplemental list of benefactions, 1 January 1845 to 31 December 1863'). In a speech at a public meeting held in support of the Church Extension Society, Bishop Ollivant explained that endowments of this kind were not among the original aims of the society, but that an exception had been made 'in order to add to the miserable endowment of Glyntaff'. (See: ; Crd. Ms.W.484, for 'Substance of speeches made...in 1863...').
3. The Ecclesiastical Commissioners, by Order in Council Gazetted 15 October 1861, made an unconditional grant of a capital sum of £300 out of the Common Fund, to produce a revenue of £10 per annum, in accordance with the policy of raising the incomes of livings with populations of over 2,000 to £150. See Annual Report of the Ecclesiastical Commissioners. No.14 (1861) Appendix 14 p.34; and for the policy G.F.A.Best, op.cit., p.445.
4. The C.P.A.S. grant, which had been allowed to remain as a component of the incumbent's stipend, ceased to be paid after 1853. See Annual Reports of the C.P.A.S. No.18 (1852-53), and No.19 (1853-54).
5. See R.B.File 'Glyntaff' Q.A.B., No.I.891, s.d., 17 May 1860. The endowment consisted of an amount contributed by private benefactors which, in 1837 had been used to purchase £400 of G.W.R. stock. The interest fluctuated considerably over the years. (See Cardiff and Merthyr Guardian 18 August 1849).
6. The entitlement to the surplice fees of Glyntaff became a lively issue in the 1850s. Neither the bishop nor the incumbent were certain as to who had a claim on them. The incumbents of Eglwysilan and Llantwit Faerdre, respectively, maintained that, when the District was formed in 1848, it had been agreed that, by way of compensation for loss of territory to the new District (and consequently, fees), they should enjoy the fees during the period of their incumbencies. The Ecclesiastical Commissioners knew of no such agreement, and stoutly maintained that, since it was the Church Building Commissioners who were responsible for the creation of the District, their sole responsibility was to uphold the law, in default of documentary proof to the contrary, allowing the fees to the incumbent of the District, since the Church Building Commissioners had since ceased to exist as a separate body. By 1859, the aggrieved incumbents had engaged a Cardiff solicitor to recover their fees from the incumbent of Glyntaff, but the Ecclesiastical Commissioners held firm. (See R.B.File 'Glyntaff' No.2,888 s.d. 30 January 1861, and Ibid. File No. 13,655, correspondence initiated by a letter from the Incumbent of Glyntaff, John Griffiths, to the Ecclesiastical Commissioners, dated 24 September 1850). The incumbent of Llanwynno's absence from this scene, appears to be explained by a statement made by him about twenty years later. Writing to the Ecclesiastical Commissioners, he declared 'When I accepted this living, my predecessor and the Patron assured me that not an inch of the parish of Llanwynno was allotted to form the District of Glyntaff'. (Ibid., s.d., 13 March 1873). It was an astonishing statement to make, if only in view of the fact that St.Catherine's, Pontypridd, a church of Glyntaff on Llanwynnos' territory was already in existence. But, simultaneously, even the bishop was again quering the issues of both the patronage and the fees of Glyntaff with the Commissioners, indicating the confusion that existed over the formation of the District. (See Ibid., s.d., II March 1873)

Appendix No.9 - Glyntaff (Cont.)

7. By an Instrument, dated 7 August 1865, the Ecclesiastical Commissioners endowed the parish 'in consideration of a population of 6,000 and upwards' with an annual grant of £233, to augment the stipend to a total of £300, the Order being retrospective to 1 May. (See Annual Report No.18 (1865) Appendix No.3). Since the publication of the 1861 Census Report, the Incumbent of Glyntaff, aided by the Registrar of the District of Glyntaff, and the Rural Dean, John Griffiths of Merthyr Tydfil, had argued with the Ecclesiastical Commissioners that the Glyntaff population total of 7,443 was incorrect, and that the totals for some of its component portions had been included in those for the mother parishes. It was necessary to prove a total of 10,000 to qualify for the Commissioners' augmentation. The Registrar General, George Graham, however, adhered to the published figure and Glyntaff became eligible with the Commissioners' lowering of the qualifying total to 6000.
8. The A.C.S. grant which, like the C.P.A.S. grant, had been allowed to remain after the minister at Glyntaff had become the incumbent, ceased to be paid in 1863 'it being inconsistent with the design of the Society to supplement the income of the incumbent with annual grants', as it was stated in the minutes of the committee of the A.C.S.(s.d., 17 March 1863). The last payment was of £45.
9. Apparently, to tide over a lean period between the cancellation of the voluntary societies' grants and the augmentation by the Ecclesiastical Commissioners, Baroness Windsor (a landowner) and Richard Fothergill (an industrialist), contributed £10 and £20 respectively towards the incumbent's stipend. (See R.B.File No.2,888, s.d., 10 April 1865)
10. The Dean and Chapter of Llandaff made a first payment of £20 towards the salary of the curate at Glyntaff in 1840, which was contributed thereafter as a payment towards the incumbent's stipend, although no formal minute or order existed authorising it. (See R.B.File Ibid., s.d. 29 April 1861). Upon application to the Board of the Ecclesiastical Commission, the Dean and Chapter, in 1861, were permitted to legalise the payment. The money was part of a reserved rent payable to the Chapter under a lease of the Rectory of Eglwysilan. By an Instrument dated 28 November 1868, the Commissioners substituted for the annual amount of £20 a tithe rent charge then valued at £27.10.0. (See Annual Report No. 22 1870 Appendix No.4), which formed part of a total of £434, formerly belonging to the Dean and Chapter of Llandaff that had come into the Commissioners' possession in June 1867. (See R.B.File No.2,888, op.cit., s.d. 6 February 1868). The value of the tithe diminished annually, whilst the incumbent was obliged to pay for its collection.
11. Both Easter offerings, (averaging £4.5.0. from 1846-52-See Ibid., s.d. 28 March 1853) and pew rents were being received by the incumbents at one period, although the Incumbent, Samuel Rowland Jones, claimed that he had abolished pew rents, and substituted for them an Easter offering. (Ibid., s.d., 25 October 1894). On the score that some of the parishioners were querying the legality of pew rents, he had, during his first few years in the parish, approached the Ecclesiastical Commissioners who, however, assured him that they had computed pew rents as averaging £8. per annum when augmenting Glyntaff to the level of £300 in 1865, and that they were certainly legal. By 1889, nevertheless, all the seating in St.Mary's church was free. (Ibid., s.d., 5 December).
12. See Ibid., return of 20 February 1913.
13. The average outgoings from 1851 to 1905 amounted to £27. even

Appendix No. 9 - Glyntaff (Cont.)

13. (Cont.) when inclusive of a contribution of £10 towards the curate's salary. (See e.g. R.B.File No.2,888, op.cit., s.d., 2 November 1898; 16 March 1901; 30 November 1903).

14. See Ibid., s.d., 20 February 1913, for the particulars appearing in this column.

15. To the outgoings had been added, from 1905, upon the resignation of the Incumbent S.R.Jones, £85, by way of a pension to him under the Incumbent's Resignation Act (1871), which allowed a retention to the retiring clergyman of a sum not exceeding one third the value of the benefice. (See F.Warre Cornish. A History of the English Church in the Nineteenth Century (Cambridge 1910), Chapter 15). From 1911, there had been added the repayment, with interest, of a loan from the Governors of Queen Anne's Bounty of £64 for ten years, towards repairing the parsonage house. (See R.B.File 'Glyntaff' Q.A.B., "Mortgage Payments"). There were no further significant changes to the end of the period.

Appendix No. 9 Llanwynno

16. q.v. pp 10 ff. of the text.

17. The outgoings comprised repairs to the Bounty farm (£5) rent of the house where the incumbent lodged, and taxes (£30) maintenance of a horse (£12), totalling £47. (See R.B.File 'Llanwynno', No.4,263, s.d. 20 September 1850.

18. In a letter to the Ecclesiastical Commissioners, dated 24 July 1862, William Davies stated that, during the eleven years of his incumbency, his stipend had not averaged £90 a year. On 22 September 1862, however, in a return of the circumstances of the cure, he declared that the gross income from 1855 to 1861 had been £106.10.4., and the average outgoings, £12.10.0., which left a net amount of £94.0.0.

19. The Bounty Farm, Caerlan, Llantrisant, originally purchased for £1,200 in 1829, was sold by public auction in August 1861, to John Bruce Pryce of Duffryn for £3,900. (See R.B.File 'Llanwynno', Q.A.B. for a copy of the Indenture). The capital was invested in the purchase of 3% annuities to produce an annual return of £127.4.2. (See R.B.File 'Llanwynno' No.4,263, s.d., 5 April 1864)

20. The outgoings were stated to be £10 towards the maintenance of the parsonage house, and £25 for the keep of a horse.

21. An Order in Council, dated 2 August 1864, calculated to bring the income of the living up to £300, entitled Llanwynno to a perpetual annuity of £100 from that day. (See Ibid., s.d., 12 May 1864).

22. When applying for the above-mentioned augmentation, William Davies argued that his surplice fees were about to be diminished, inasmuch as in the previous years the Pontypridd Poor Law Union had come into existence. He foresaw future marriages being solemnised in the Union by the Registrar, or in the Dissenting chapels, all of which were licensed for marriages. His existing fees averaged £16.8.6. (See Ibid., s.d., 5 April 1864)

23. No Easter offerings were made. (See Ibid.)

24. See R.B.File 'Llanwynno' Q.A.B., "Various Correspondence", s.d., 30 July 1915. The Bounty dividends are given in a single amount. The incumbent claimed (R.B.File 'Llanwynno' No.4,263, s.d., 19 August 1890) that this revenue had diminished as a result of Mr.Goschen's Conversion Scheme, to the extent of £16. per annum. Mr. Goschen being at the Exchequer in Salisbury's ministry of 1880-92.

Appendix No. 9 - Llanwynno (Cont.)

15. By an Order Gazetted 10 August 1878, the total tithe rent charge of £42.0.8. pertaining to Llanwynno, which had fallen in to the Ecclesiastical Commissioners on the expiration of the Dean and Chapter of Gloucester's lease on 29 September 1875, was annexed to the parish as from 1 April 1878. (See Ibid., s.d., 10 April 1878) It was the intention to substitute the tithe rent charge in lieu of £30 of the annual grant being paid to the parish by the Commissioners. The Incumbent, B.A. Edwards, however, dissuaded the Commissioners from their purpose, strongly arguing that he was the loser to a considerable degree because of the portions of the parish that had been separated to form Mountain Ash, and Glyntaff, and that his circumstances would be still further straitened by the projected severance of Cymmer and Ferndale. (See Ibid., s.d., 7 March 1878) The rentcharge was, thereupon, added on without any diminution of the existing grant.

26. The outgoings, totalling £38.13.0. were listed as Rates and taxes (£21.15.0.), Repairs to glebe premises (£15), Cost of collection of income (£1.18.0.). See R.B. File No.4,263, op.cit. s.d. 29 March 1913.

No further changes of any note occurred to 1920, the net income for that year appearing in the C.P.A.S' Annual Report No.85, as £331.

Appendix No. 9 - Ystradyfodwg

27. For this column see pp.10 ff. of the text.

28. No surplice fees were demanded, excepting fees for marriages by licence, said the Incumbent D. Watkin Williams in 1853 which, even then, 'from the poverty of the parish', he added, 'are very rare'. (See R.B. File 'Ystradyfodwg' No.7,934, s.d. 21 March).

29. The sole item mentioned by way of outgoings was a house rent of £5.10.0. (Ibid.).

30. See Ibid., a return of 4 August 1858.

31. The Bounty Farm, Cwm Trychan, in the parish of Llanafan Fawr, in the diocese of St.David's purchased originally with an augmentation of £200 made in 1777 (See 'Correspondence with Q.A.B.' in the parish chest) was sold in 1861 for £480. (See R.B. 'Ystradyfodwg', Q.A.B. File correspondence beginning with a letter from the Incumbent William Morgan, to the Secretary Christopher Hodgson, making enquiry about the prospect of selling this property, dated 30 March 1857). With the proceeds of the sale £514.15.0. stock at 3% was purchased. This investment was in addition to stock already held to the benefit of the parish since 1830, which had been purchased out of Bounty augmentations, but had been diminished by £297.1.3. in 1860 when the money was required to help pay for the new parsonage house, leaving, however, stock valued at £743.19.1. The combined investments, in 1864, yielded £37.14.0. See R.B. File 'Ystradyfodwg' Q.A.B., "Secretarial" s.d., 16 February 1907, "Full statement of Queen Anne's Bounty, dealings with Ystradyfodwg".

32. The other Bounty Farm, Pantglas, in the parish of Bedwas, Monmouth purchased originally with augmentation of £200 made in 1735, was also placed on the market, resulting in an agreement dated 4 October 1861, binding William Price and the Ruddry and Bedwas Colliery and Patent Fuel Co., Ltd., to pay to the Treasurer of Queen Anne's Bounty, on or before 1 February 1862, the sum of £3,000, being the agreed purchase price of Pantglas. In default, Price was bound to pay interest from that date at the rate of 5%. In the event Price erected machinery preparatory to sinking a mining shaft on the land but did not honour the agreement, paying

Appendix No.9 - Ystradyfodwg (Cont.)

32. (Cont.) the interest nevertheless, to 1 October 1863. On 18 January 1864, the incumbent filed a Bill in the Court of Chancery praying for a Specific Performance, which led to a series of decrees and orders being issued, all of which Price was able to avoid, having hidden himself away in London. Said Messrs. Burder and Dunning, their solicitors, to the Governors of Queen Anne's Bounty, 'Price is a man of straw, and if we had enforced the decree...he would at once have made himself a bankrupt'. Ultimately, by means of a Writ of Assistance, directed to the Sheriff and Monmouth, and personally served on Price's solicitor, the incumbent was, once more, placed in possession of the premises, early in 1868. (See R.B.File 'Ystradyfodwg' Q.A.B., No. 63,939 "Glebe Mining Lease" and Ibid., "Proposed sale of Pantlgas Farm", passim). The Incumbent, William Morgan, left the parish in the early months of 1869 with a debt of c.£300 due to him as a result of these developments. (See 'Q.A.B. correspondence re.Pantglas' in the parish chest, s.d., 7 December 1878). From 1861 to 1868, no rental was paid, whilst he was also involved with the cost of the legal proceedings.

33. The amount is, comparatively very low, but is the figure appearing in an application made by the incumbent to the Commissioners for an augmentation to his stipend in 1864. (See R.B.File No.7,934 op.cit., s.d., 9 December).

34. In the correspondence of this period £83 was often quoted as the amount of stipend available to the incumbent after the payment of outgoings.

35. See, in the parish chest, a note-book in which the Incumbent William Lewis has itemised the gross income of the benefice from 1866 to 1872. The rental for Pantglas Farm appears first in this series under the year 1868.

36. Ibid., where the fees appear as 'Marriages by banns £18.18.0. , marriages by licence - £3.0.0. Burial fees - £1'.

37. The amount is based on the difference between gross and net in 1871 of £10. (See R.B.File No.7,934, op.cit., s.d., 26 April).

38. The Ecclesiastical Commissioners, pursuing the policy of raising the stipends in parishes with populations of 4,000, made a grant, Gazetted 20 June 1873, of £164. per annum, to Ystradyfodwg. (See Ibid., s.d., 20 June 1873).

39. It was specifically stated that no Easter offering was made, in a return of 17 April 1873. (Ibid.).

40. The amount is based on the statement that the outgoings in 1873 were £2.10.0. (See Ibid., for a return of 19 April).

41. As from 29 September 1875, when the tithe rent charge pertaining to Ystradyfodwg valued at £186.13.0. came into the possession of the Ecclesiastical Commissioners, they substituted it for £140 per annum of the grants made by them in aid of the endowment of the living. In effect, bearing in mind the collection of the tithe which the incumbent had to pay for, the net addition to the stipend was c.£9. and William Lewis expressed the opinion that he would have preferred the Commissioners £140 'in hand, with no risk of losses'. At the same time, he submitted to them, with the agreement of the Patron the Vicar of Llantrisant, a proposal to annex the vicarial tithes also to Ystradyfodwg, thereby constituting it a rectory. (Ibid., 12 April 1876)

42. See Ibid., for a Church property and revenues' return of 25 January 1888, where this amount appears as the dividend on £603.17.4. derived from the royalties on minerals worked under the Bounty Farm land, and invested in 3% Metropolitan Consolidated stock. Subsequent to the abortive

Appendix No. 9 - Ystradyfodwg (Cont.).

42. (Cont.) negotiations of the sixties, a number of proposals to purchase the Bounty Farm came to nothing. (See R.B. File, Q.A.B., "Proposed sale of Pantglas Farm", op.cit.). All of them were made with a view to profiting from the working of the Bedwas seam of coal underlying the land, and, by the early seventies, William Lewis was treating with a colliery company for a lease of the minerals. (See Ibid., s.d., 21 December 1871). Eventually, a lease (dated 16 October 1884) was granted to James Thomas, colliery proprietor of Porth, Rhondda, and John Davies, a merchant of Cardiff, as Trustees for the Diamond Llantwit Coal Co., for 14 years from 1 January 1884, at an annual rent of £60, with royalties and wayleaves. (See in the parish chest, a copy of the lease with "Correspondence relating to the augmentation of Ystradyfodwg by Queen Anne's Bounty").

43. On an Augmentation Form of 1889 (See R.B. File No. 7,934, op.cit., s.d.) the outgoings were stated to be £40.3.0. A return of revenues in the previous year (Ibid.), listed them as 'Land Tax on Bounty Farm 5s.5½d., Repairs - £2.10.0; collecting the tithe rent charge - £12; poor, highways, school-board, local board, and rates - £24.8.2.', making a total of £39.3.7½d. Omitted seems to have been the annual payment on a mortgage (included on other occasions), covering a loan from Queen Anne's Bounty of £200 at 4% interest, over thirty years, made in 1884 to help pay for the repair of the parsonage house. (See a copy of the Deed, dated 21 February 1884, with the 'Q.A.B. correspondence' in the parish chest.).

44. The rentals accruing from the mineral lease, although the land involved was 'Bounty' land, was payable to the Ecclesiastical Commissioners and, years before the granting of the lease, the solicitor to the Governors, S. Dunning, had advised William Lewis against it, since he considered that the Commissioners might use some of the proceeds for their general purposes rather than to the benefit of the parish. (See 'Q.A.B. correspondence' in the parish chest, s.d., 27 May 1878). The Commissioners, however, in 1890, and 1898, for instance, took steps to safeguard the stipend of the incumbent when it appeared from the state of the money market that their investment might suffer a diminution in its yield. Thus, on the latter occasion, an indication that the rate of interest on 2³/₄% Consolidated stock would fall to 2½% by 1903, led them to change to Metropolitan Consolidated Stock at 3%, irredeemable until February 1941, so as to ensure that any apprehension as to a reduction in the rate of interest would be removed for more than 40 years. (Ibid., s.d., 13 August 1898). The lease had already been terminated in January 1892, because of water troubles, the high rate of wages, and a fall in the price of coal. (See R.B. File 'Ystradyfodwg' 'Q.A.B.', No. 63,939, op.cit.), but in 1902, this stock stood at £3,643.19.5. and was adding to the stipend £109.6.4. by way of interest. (See File No. 7,934, op.cit., 'Augmentation Form' of 24 April 1902).

45. Ibid.

46. Although it was stated that no Easter Offerings were taken in 1873 (See n.39 above), Easter offerings and fees were coupled together in a return of April 1889. (Ibid.).

47. The tithe rent charge diminished progressively in value, from £186.13.0. in 1876, to £124.13.3. in 1900, but in 1919, it had increased in value to £175.15.7. Since February 1914, nevertheless, the Bailey estate had redeemed the tithe chargeable on their lands in the parish, amounting to an annual sum of £22.14.0. The Redemption money which came to £567.10.0. was invested by the Governors, the interest being added to the stipend. (See 'Welsh Church Act correspondence', in the parish chest, s.d., 4 April 1916).

48. Around the turn of the first decade of the century two other

Appendix No. 9 - Ystradyfodwg (Cont.)

48. (Cont.) developments had occurred to render the Bounty property more lucrative still. Both followed a proposal to sink a new colliery to the steam coal seams in the vicinity of Pantglas. The former was a lease of a portion of the glebe for building purposes, granted for 999 years from 29 September 1909, at an annual rental increasing from £8 in the first year to £115 in the fifth and thereafter, to a syndicate composed of three men. By September 1913, two of them had died, and the third was bankrupt, but others stepped into their shoes as parties to a new lease dating from 2 April 1914. By that time, six shops had been erected and ten dwellinghouses roofed in, with the foundations of ten more laid, but then the war intervened and stifled progress. By 1920, £317.8.6. 5% war stock, and £95, 4% funding stock, was producing an annual yield of £19.3.0. (See R.B. File No. 63,939, op.cit., passim; and 'Q.A.B. correspondence', in the parish chest, passim.) The other was a lease of the deep minerals, for sixty years from 1 January 1910, to the Bedwas Navigation Colliery Co.Ltd., the rents and royalties from which, invested in London County 3½% stock were yielding c.£30 per annum by 1920. The records of the period show, in addition, rents from the building lease, and wayleaves from the mining lease being included as direct payments under the heading of 'Clerical Income', and amounting in 1920 to £107.2.0., and £20. respectively. (See 'Welsh Church Act Correspondence', "Annual Returns" in the parish chest). A minor adjustment necessitated by these later developments was a reduction in the rental of the tenant of Pantglas, amounting to £10 per annum, to compensate him for the loss of 5.3/4 acres of farmland alienated for building purposes. The sum of £62.6.11. of the Metropolitan 3% stock was deducted in 1913 to pay for the establishment of a claim to some of the land and a road-way leading to the house at Pantglas. On the other hand, £92.12.0. was paid to the incumbent by the Rhymney Valley Sewerage Board, by way of compensation for constructing a sewer through the land in 1914. (See the R.B. 'Ystradyfodwg' "Bounty" farm files and the 'Q.A.B. correspondence' in the parish chest, passim).

50. In April 1913, the outgoings, including £50 towards curates' salaries, totalled £130.11.5. (See R.B. File No.7,934, op.cit.) By 1920 the annual payments on two mortgages, one dating from 1884 and obtained to improve the parsonage house, and the other, from 1901 obtained to rebuild the homestead at Pantglas, had ceased, the Deeds having been cancelled on 1 April 1915, and 5 October 1916 respectively. In addition, to the contribution of £50 being made by the incumbent towards the curates' salaries, he was also paying the full salary of one curate, amounting to £150 per annum, and £20 towards the salary of a woman worker, who was paid in all £60 a year. These payments, however, he related rather to the £350 he was receiving from his canonry (minus £25 subtracted for Chapter dues), than to his stipend as incumbent. (See Ibid., return of 8 April 1913).

In Office	Curate	Grants								
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED	
1851 to 1854	FC David Jenkins SDC d.1851 p.1852 (at Pontypridd)	1	£ -	£ 100	£ -	£ -	£ -	1851		
			-	100	-	-	-	1852	I	
			-	100	-	-	-	1853	I	
1855 to 1856	FC John David Jones SDC d.1855 p.1856 (at Pontypridd)	2	-	100	-	-	-	1854	I	
			-	100	-	-	-	1855	I	
			-	100	-	-	-	1856	I	
1857 to 1860	Thomas Davies ----- (At Pontypridd)	3	-	100	-	-	-	1857	I	
			-	100	-	-	-	1858	I	
1860 to 1863	Daniel Evans ----- (at Pontypridd)	4	-	100	-	-	-	1859	I	
			-	100	-	-	-	1860	I	
			-	100	-	-	-	1861	I	
1863 to 1869	Daniel Thos.Davies Jesus Oxford BA(1857) MA(1862) d.1860 p.1861 (at Pontypridd)	5	-	100	-	-	-	1862	I	
			-	100	-	-	-	1863	I	
1864 to 1865	Henry Jones Evans ----- (at Glyntaff)	6	12 50	100	-	13 30	14 20	1864	2	
			50	100	-	30	-	20	1865	2
			50	100	-	-	-	-	1866	I
1869 to 1876	Pryce Wilson Jones SDC d.1864 p.1867 (at Pontypridd)	7	60	60 ¹⁵	-	-	-	1867	I	
			60	60	-	-	-	-	1868	I
1870 to 1871	John Bowen Christchurch Oxon. BA(1858) MA(1865) d.1859 p.1860 (at Glyntaff)	8	60	60	-	-	-	1869	I	
			60	60	-	-	-	100 ¹⁶	1870	2
			60	60	-	-	-	100-	1871	2
1872 to 1875	Thos.David Griffiths St.John's Cantab. BA(1868) MA(1872) d.1870 p.1871 (at Glyntaff)	9	17 120	60	-	-	-	60	1872	2
			120	60	-	-	-	60	1873	2
			120	60	-	-	-	60	1874	2
1876 to May 1878	David Powell Davies Glasgow University MA(1870) d.1871 p.1872 (at Pontypridd)	10	60 ¹⁸	60	-	-	-	60	1875	I
			60	60	-	-	-	60	1876	2
	TOTAL		930	2200	-	60	-	480		

In Office	Curate	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL-OYED
1876 to 1880	Thomas Rogers SDC.BA.(1872) d.1873 p.1874	£ 26 120	£ 60	£ -	£ -	£ -	£ 90	1877	2
		120	120 ²⁷	-	-	-	30	1878	2
		120	120	-	-	-	30	1879	2
1877 to 1879	Thomas Harries Williams SDC.(1871)LD(1885) d.1872 p.1878 (Welsh Curate)	120	110 ²⁸	-	-	-	30	1880	2
		120	110	-	-	-	10	1881	I
		120	110	-	-	-	10	1882	2
1880 to 1882	FC Thomas Parry SDC (1877) d.1880 p.1881 (Welsh Curate)	120	110	-	-	-	10	1883	2
		120	110	-	-	-	10	1884	2
		120	110	-	-	-	10	1885	2
1880	Henry Morris -----	60 ²⁹	60 ³⁰	-	-	-	-	1886	I
		60	60	-	-	-	-	1887	I
		60	60	-	-	-	-	1888	I
1882 to 1892	FC Thomas Davies Hartland Hall Durham BA(1879) MA(1882) d.1882 p.1883	60	60	-	-	-	-	1889	I
		60	60	-	-	-	-	1890	I
		60	60	-	-	-	-	1891	I
1884	David Gth.Davies Queen's Coll.Cantab BA(1878) MA(1881) d.1880 p.1882	60	60	-	-	-	-	1892	I
		60	60	-	-	-	-	1893	I
		60	60	-	-	-	-	1894	I
1892 to 1895	FC David Bevan Evans Queen's Coll.Cantab BA(1891) MA(1895) d.1892 p.1893	60	60	-	-	-	-	1895	I
		60	60	-	-	-	-	1896	I
		60	60	-	-	-	-	1897	I
1897 to 1899	FC Thomas Lewis Jones SDC.BA.(1896) d.1897 p.1899	60	60	-	-	-	-	1898	I
		60	60	-	-	-	-	1899	I
		60	60	-	-	-	-	1900	I
1899 to 1901	John Rees Jones 'Univ.of Oxford' BA(1892) MA(1897) d.1892 p.1893	60	60	-	-	-	-	1901	I
		60	60	-	-	-	-	1902	I
		60	60	-	-	-	-		
1901 to 1905	Gwilym Rees ----- d.1899 p.1902	60	60	-	-	-	10		
		60	60	-	-	-	10		
		60	60	-	-	-	10		
	TOTAL	2100	1980	-	-	-	250		

In Office	Curate	Grants							EMPL- OYED	
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR		
1905 to 1906	John Richard Goodridge SDC d.1903 p.1904	£ 60	£ 60	£ -	£ -	£ -	£ 10	1903 ³⁶	I	
		60	60	-	-	-	10	1904	I	
		60	60	-	-	-	20	1905	I	
1907 to 1911	Wilfred Griffith SDC.BA.(1896) SMC.(1899) d.1899 p.1900	60	60	-	-	-	20	1906	I	
		60	60	-	-	-	30	1907	I	
		60	60	-	-	-	5	1908	I	
1911 to 1916	Henry Rees SDC.BA. d.1900 p.1901	60	60	-	-	-	5	1909	I	
		60	60	-	-	-	10	1910	I	
		60	60	-	-	-	10	1911	I	
1915 to 1917	FC David Jones St.Catherine's Cambridge BA(1914) d.1915 p.1916	60	60	-	-	-	10	1911	I	
		60	-	36 ³⁷	-	-	54 ³⁸	1912	I	
		60	-	36	-	-	54	1913	I	
1917 to 1919	FC Thos.Powell Davies ----- d.1917 p.1918	60	-	36	-	-	54	1914	I	
		60	-	36	-	-	184	1915	2	
		60	-	36	-	-	184 ³⁹	1916	2	
? to 1918	D A Lewis	60	-	36	-	-	204	1917	2	
		60	-	36	-	-	214	1918	I	
		60	-	36	-	-	84	1919	I	
1919 to 1922	Sidney William Ernest Williams SDC.BA(1906) SMC. (1906) d.1906 p.1908	60	-	36	-	-	84	1920	I	
		TOTAL		1080	540	324	-	-	1236	
		SUM TOTAL		4110	4720	324	60	-	1966	

Appendix No.10 - The Assistant Curates (Glyntaff)

1. David Jenkins was licensed 21 December 1851, at a salary paid entirely by the C.P.A.S. (See N.L.W.LL/PB/3).
2. John David Jones, following upon his curacy at Glyntaff was P.C. of Llangorwen, Aberystwyth (1857-59), the church built by the Tractarian, Issac Williams. (See Crockford's, 1874).
3. Thomas Davies was licensed 15 March 1857. (LL/PB/5). There is no other evidence available concerning him.
4. Daniel Evans was licensed 19 April 1860 (Ibid.), but there is no further evidence concerning him.
5. D.T. Davies, licensed 18 March 1863 (Ibid.), was curate of Ystradmynach in the diocese 1860-68 and after his sojourn at Glyntaff Vicar of Whitchurch near Cardiff. He contributed £20 in 1864 and 1865 to augment the L.C.E.S.'s grant towards the payment of a second curate. (See R.B. File, 'Glyntaff' op.cit., s.d., 15 April 1864). There are other indications that he was financially well endowed.
6. Henry Jones Evans, licensed 30 October 1864 was the first 'second' curate of Glyntaff, but his stay was short, as he resigned 21 November 1865. (See R.B.File, op.cit., s.d., 26 October) He had been engaged so that services at Pontypridd might be held both in English and Welsh. (See the application for a grant from the E.C.made by the Incumbent, John Griffiths, R.B.File, op.cit., 15 April 1864). No second curate was engaged to succeed him, however, until 1870.
7. Price Wilson Jones was licensed 20 December 1869, to succeed D.T. Davies, who had resigned 5 April. (See R.B.File, s.d., 20 April 1869).
8. John Bowen, licensed 28 June 1870 (LL/PB/5), to be second curate at a salary of £100, was paid by the incumbent out of his own income. (See C.P.A.S. Annual Reports Nos. 37 and 38, of 1872 and 1873 respectively). The original E.C. grant made towards the payment of a second curate, in the meantime, having been applied towards the payment of the only curate. (See R.B.File op.cit., s.d., 18 October 1866).
9. T.D.Griffiths, also employed as a second curate, was licensed 9 February 1872, in succession to John Bowen. (See LL/PB/5), but a grant from the E.C. for the year from 1 May 1872 helped the incumbent in the payment of his salary.
10. D. Powell Davies was licensed 7 March 1876 (Ibid.).
11. The C.P.A.S., paying a grant towards the incumbent's stipend until 1853 also paid the whole of the stipend of 'a Welsh curate' from 1851 to 1866. (See Annual Reports, passim.)
12. The incumbent applied for a grant towards employing another curate 'at Pontypridd', in order that bilingual services might be held, on 15 April 1864, and was informed at the beginning of the following August that a grant had been voted for the year ending 1 May 1865. (See R.B. File, op.cit., passim).
13. A grant was voted by the L.C.E.S. towards the payment of a curate at Pontypridd on 31 March 1864. (See 'Minutes' op.cit.). It was renewed 9 March 1866, but on 8 March 1867 it was stated that the grant had not been required for the past year. (Ibid.). On the following 25 April, the grant was transferred to Ystradyfodwg. (Ibid.)

Appendix No. 10 - The Assistant Curates (Glyntaff - contd.).

14. A contribution to augment the L.C.E.S. grant was made by the existing curate. (q.v. n.5 above).
15. When the C.P.A.S. reduced the grant, the E.C. increased theirs to £60, and made it payable towards the stipend of the first curate. (See R.B. File, s.d., 18 October 1866).
16. See n.8 above.
17. On 19 June 1872, after he had been employing two curates for two years, John Griffiths applied to the E.C. for a grant towards the payment of the second curate, the E.C. responding with a grant for the year ending 1 May 1873. (See R.B. File op.cit.).
18. The Incumbent, John Griffiths, died 17 April 1875, and was succeeded by William Watkins on the 20th of the following month. (See R.B. File, op.cit.). On 8 May, prior to his collation, he applied to the E.C. for a renewal of the one grant being paid. For one grant only being paid during 1875 and 1876, see also, E.C. Annual Reports.
19. Thomas Rogers, licensed 9 February 1872 (LL/PB/5), resigned 30 April 1880 on his appointment to the new benefice of Llwynypia. (See R.B. File, 'Glyntaff', s.d., 27 May 1880). In Crockford's (1878) he is described as 'Curate of Glyntaff 1876-77, and Vicar of Glyntaff 1876' (sic), whereas in Ibid. (1892), he appears during the years 1876-80 as 'Curate of Pontypridd'. The error may be accounted for by the death of the Incumbent, John Griffiths, on 17 April 1875, occurring during the period of his curacy, although the new Incumbent, William Watkins was instituted as soon as 20 May 1875 after that occurrence.
20. T. Harries Williams, on leaving Glyntaff, became a curate of Ystrad-yfodwg, a post which he held until 1900, 28 years after his ordination to the diaconate.
21. T. Parry was licensed 22 February 1880 (LL/PB/5), and resigned 5 March 1882 to take up the curacy of Llanbadarn Fawr, diocese St. David's. (See R.B. File, op.cit., 6 March 1882).
22. No information is available concerning Henry Morris, beyond that he was licensed 19 September 1880. (LL/PB/5).
23. During the curacy of Thomas Davies, the District of St. Catherine's Pontypridd was separated by Order in Council dated 9 September 1884.
24. By January 1885, D.G. Davies had been instituted as the first incumbent of St. Catherine's. (See, R.B. File 'Pontypridd St. Catherine's' No. 41,867, s.d., 21 January 1885).
25. J. Rees Jones came to Glyntaff after holding curacies in the diocese of Bangor. Subsequent to holding other curacies in Llandaff he returned to Bangor in 1909 as rector of Llandanwg w. Llanbedr. (See, D.Y.B. 1925, op.cit.s.n.).
26. When the Incumbent, William Watkins, applied for a grant towards employing a Welsh curate on 9 April 1877, the parish had only one curate, D. Powell Davies having terminated his curacy 8 May 1876. See R.B. File 'Glyntaff', s.d. The grant was voted for the year ending 1 May 1878.
27. The C.P.A.S. made an additional grant of £60 towards the salary of a curate at Pontypridd, to meet the grant of the same value from the E.C. and £30 out of the net income of the incumbent. (See Report No. 43, 1878).

Appendix No.10 - The Assistant Curates (Glyntaff - Cont.)

28. The grant was reduced, presumably because the newly appointed curates were being paid a lower salary than Thomas Rogers who, according to LL/PB/5, was paid £150 per annum.

29. The grant paid towards the stipend of the new incumbent of Pontypridd in due course, was renewed to the incumbent of Glyntaff to 1 November 1885. The new Incumbent, D.G. Davies, was still curate of Glyntaff when the E.C. announced the renewal. (See R.B.File 'Glyntaff', s.d., 24 November 1884).

30. After 1885, the C.P.A.S. paid one grant only to Glyntaff. See Reports.

31. J.R. Goodridge was curate of Treherbert, 1903-05. His Incumbent J.Gower Jones, described him as 'a monoglot Englishman'. (See R.B. File 'Glyntaff' s.d., 4 January 1906), and after his stay at Glyntaff he took up curacies in the diocese of Bath and Wells. (See Crockford's 1912).

32. Henry Rees, whose first curacy was at Cwmparc (1900-02), was appointed the first curate in charge of the Conventional District of St.Stephen's, Ystrad Rhondda, in 1917. (See Appendix No.10 'Ystradyfodwg', n.116.).

33. David Jones was licensed 30 May 1915, (See R.B.File, 'List of Clergy' 1915)., at a salary of £130. After the incumbent's departure to serve as chaplain to the Forces in December 1915, Henry Rees was appointed curate in charge with a salary of £150, with David Jones as curate, with a salary of £130. (See Ibid., 'List of Clergy', February 1916). David Jones resigned his curacy, 30 May 1917. (See Ibid., s.d. 31 May 1917).

34. Thomas Powell Davies, commenced his duties at Glyntaff on 3 June 1917. He was married, with four children and was paid a salary of £150, together with a war bonus of £10. (See Ibid., 7 June 1917).

35. When the incumbent left a second time to serve in the Forces in February 1918, he left D.A. Lewis as curate in charge with a salary of £160. (See Ibid., s.d., 11 February 1918). D. A. Lewis resigned because of ill-health, 4 September 1918. (Ibid., s.d., 14 January 1919.).

36. S.W.E. Williams was in office from 1 May 1919, at a salary of £180., whilst it remained unchanged in May 1920. Ordained deacon in 1908, he was still an assistant curate in 1938. (See 'The Directory and Year Book of the Church in Wales (1925), s.n.)).

37. The figures in this column represent the amounts indicated in the C.P.A.S. Reports, to be paid over and above the grant payable by the Society and the E.C. grant.

38. The Incumbent, J. Gower Jones, explained to the E.C. that the C.P.A.S. had withdrawn their grant 'because I discovered that the Eastward position was not consistent with the Society's principles'. 'I was unaware of the fact' he continued, 'until I received the Society's circular explaining the position'. As a result, an exchange was made with an A.C.S. parish. (See R.B.File, op.cit., s.d.20 February 1913).

39. See Ibid, for the constituent amounts of the curate's salary, including, Collections in church, £10, and subscription, £44.

40. During the incumbent's periods away from the parish as chaplain to the forces, a curate in charge and a curate were employed at salaries increasing during the war years to reach a maximum of £180 in 1918. (See R.B.File, op.cit., passim).

In Office	Curates		Grants							
			EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL-OYED
1852 to ?	David Morgan	1	£	£	£	£	£	£	1851	-
			-	-	-	60 ¹¹	-	20	1852	I
			-	-	-	60	-	20	1853	1
1855 to 1857	Isaac Humphreys Edwards	2	-	-	-	60	-	20	1854	I
			-	-	-	60	-	20	1855	I
			-	-	-	80 ¹²	-	20	1856	I
1857 to ?	Timothy David Hughes	3	-	-	-	105 ¹³	-	60	1857	2
			-	-	-	130 ¹⁴	-	50	1858	2
			-	-	-	130	-	50	1859	2
1858 to 1859	David Evans	4	-	-	-	130	-	50	1859	2
			-	-	-	130	-	50	1860	2
			-	-	-	130	-	50	1861	2
1859 to 1861	FC Herbert Williams Davies SDC d.1859 p.?	5	-	-	-	130	-	50	1862	2
			50 ¹⁵	-	-	50 ¹⁶	-	-	1863	2
			50	-	-	40 ¹⁷	-	10	1864	I
1861 to 1862	FC Daniel Leigh ----- d.1861 p.1862	6	50	-	-	40	-	10	1865	I
			60 ¹⁸	-	-	30	-	-	1866	I
			60	-	-	40	-	20	1867	I
1862 to ?	Edward Meredith Griffiths Queen's Coll.B'ham d.1852 p.1871	7	60	-	-	40	-	20	1868	I
			60	-	-	40	-	20	1869	I
			60	-	-	40	-	20	1870	I
1864 to 1866	FC John Alfred Morris St.Beas d.1864 p.?	8	60	-	-	40	-	20	1871	2
			60	-	-	40	-	20	1872	2
			120 ¹⁹	-	-	80 ²⁰	-	40	1873	2
1866 to 1870	John Bowen Queen's Coll.B'ham d.1864 p.?	9	120	-	-	80	-	40	1874	2
			120	-	-	80	-	40	1875	2
			120	-	-	80	-	40	1876	2
1870 to 1872	FC Evan Thos.Davies SDC.BA.(1869) d.1870 p.1871 (at Ferndale)	10	120	-	-	80	-	40	1877	2
			120	-	-	80	-	40	1878	2
			120	-	-	80	-	40	1879	2
	TOTAL		1170	-	-	1875	-	750		

In Office	Curate	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL-OYED
1871 to 1874	Thos. William Jones SDC.BA.(1868) d.1868 p.1870	£ 27 60	£ 28 20	£ 27 -	£ 40	£ -	£ -	1877	I
		60	20	-	40	-	-	1878	I
		60	20	-	40	-	-	1879	I
1872 to 1876	FC Thomas Thomas St.Edmund's Hall d.1872 p.? (at Ferndale)	60	- ²⁹	-	40	-	20 ²⁹	1880	I
		60	20	-	40	-	-	1881	I
1874 to 1875	Lewis Lewis SDC d.1866 p.1871 (at St.David's)	120 ³⁰	20	-	80 ³¹	-	20	1882	2
		120	20	-	80	-	20	1883	2
		120	20	-	80	-	20	1884	2
1876 to 1879	FC Walter Rees Queen's Coll.B'ham d.1868 p.? (at St.David's)	120	20	-	80	-	20	1885	2
		120	20	-	80	-	20	1886	2
		120	20	40 ³²	80	40 ³²	50	1887	3
1880 to 1889	Thos.Melville Jones ----- d.1865 p.1868 (at Ynysybwll)	120	20	80	80	40	50	1888	3
		120	20	80	80	40	50	1889	3
1882 to 1883	David Walter Lewis (at St.David's)	120	20	80	80	40	50 ³³	1890	3
		120	20	80	80	40	50	1891	3
		120	20	80	80	30 ³⁴	30	1892	3
1883 to 1884	J.Harris Jones (at St.David's)	120	20	80	80	30	30	1893	3
		120	20	50 ³⁵	75 ³⁵	50 ³⁵	45	1894	3
1884 to 1886	FC John Francis Jones Jesus Coll.Oxford BA.(1884) d.1884 p.1885 (at St.David's)	120	80 ³⁶	50	75	50	-	1895	3
		120	80	50	75	45	-	1896	3
		120	80	50	75	35	-	1897	3
1886 to 1889	FC Evan Lodwick Ellis St.Aidan's (1884) d.1886 p.1887 (at Porth)	120	80	50	75	35	-	1898	3
		120	80	50	75	35	-	1899	3
1887 to 1891	FC Richard Jones St.Aidan's (1885) d.1887 p.1888 (at St.David's)	120	80	45 ³⁷	75	35	25	1900	3
		120	95 ³⁷	-	75	35	55	1901	3
		120	120 ³⁷	-	75	35	10	1902	3
	TOTAL	2820	1035	865	1835	615	565		

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL-OYED
1889 to 1894	FC Thomas Phillips SDC.LD.(1889) d.1889 p.1893 (at Ynysybwll)	£ 120	£ 120	£ -	£ 75	£ 25 ⁴³	£ 10	1903	3
		120	120	-	75	25	20	1904	3
		120	120	-	80 ⁴⁴	25	20	1905	3
1890 to 1894	Philip Morgan Queen's Coll.B'ham (1878) d.1881 p.1883 (at Porth)	120	120	-	80	25	20	1906	3
		120	120	-	80	25	20	1907	3
		180 ⁴⁵	120	-	75 ⁴⁶	25 ⁴⁶	110 ⁴⁷	1908	4
1891 to 1905	John James ----- d.1879 p.1885 (at St.David's)	180	120	-	20 ⁴⁸	-	100	1909	3
		180	120	-	20 ⁴⁸	-	100 ⁴⁸	1910	3
		240 ⁴⁹	120	-	35	-	85	1911	3
1891 to 1900	David Jesse Evans St.Bees d.1880 p.1885 (at St.David's and at Abercynon)	240	120	-	35	-	165	1912	4
		240	120	-	35	-	165	1913	4
		240	120	-	35	-	165	1914	4
1894 to 1896	FC Arthur Simon Thomas SDC.BA d.1894 p.1895 (at St.David's)	120	60	-	35	-	65	1915	2
		120	60	-	35	-	65	1916	2
		120	60	-	35	-	85	1917	2
1894 to 1901	FC Gomer Davies SDC.BA.SMC.(1893) d.1894 p.1895 (at Ynysybwll)	120	60	-	35	-	105	1918	2
		120	60	-	35	-	145	1919	2
		120	90	-	35	-	155	1920	2
1901 to 1904	Daniel Ellis Jones ⁴⁰ SDC.LD.SMC d.1894 p.1895 (at Abercynon)	120	60	-	35	-	145	1919	2
		120	90	-	35	-	155	1920	2
		120	90	-	35	-	155	1920	2
1901 to 1904	FC John Wm.Jones St.John's Camb. BA.(1901)MA(1905) Ridley Hall d.1901 p.1902 (at Ynysybwll)	120	60	-	35	-	105	1918	2
		120	60	-	35	-	145	1919	2
		120	90	-	35	-	155	1920	2
1904 to 1914	John Richard James SDC.LD(1900) ⁴¹ BA(1912)d.1900p1901 (at Ynysybwll)	120	60	-	35	-	145	1919	2
		120	90	-	35	-	155	1920	2
		120	90	-	35	-	155	1920	2
1906 to 1909	David Davies ⁴² (at Trehafod)	120	60	-	35	-	105	1918	2
		120	60	-	35	-	145	1919	2
		120	90	-	35	-	155	1920	2
	TOTAL	2820	1830	-	855	150	1600		
	SUM TOTAL	6810	2865	865	4565	765	2915		

In Office	Curate
1908 to 1914	John Matthias ⁵⁵ Raymond SDC d.1889 p.1890 (at St.David's)
1909 to 1914	Sidney Heber Jones ⁵⁶ SDC.BA. d.1906 p.1908 (at Trehafod)
1911 to 1915	John Richards Pugh, ⁵⁷ SDC.BA. d.1908 p.1909 (at Holy Innocents)
1914 to 1921	FC Griffith Humphreys Pembroke Coll.Oxon. BA(1913) MA(1917) d.1914 p.1919 (at St.David's)
1915 to 1924	FC John Williams SDC.LD.SMC d.1915 p.1916 (at Holy Innocents)

Appendix No.10. The Assistant Curates - (Llanwynno)

1. David Morgan licensed 19 December 1852 (N.L.W., LL/PB/3) does not feature in Crockford's.
2. Isaac H. Edwards, licensed 23 September 1855 (LL/PB/3), does not appear in Crockford's associated with Llanwynno, or with Ystradyfodwg, to which he was licensed 25 April 1857 (Ibid.). One of the name, however, was curate of Swansea from 1862. (See Crockford's 1874). His salary in the Rhondda parishes was £80 a year.
3. Timothy D. Hughes, not appearing in Crockford's, was licensed to Llanwynno at £80 a year 15 March 1857. (LL/PB/3).
4. David Evans, not appearing in Crockford's, was licensed 7 August 1858, at £80 a year. (LL/PB/3).
5. Herbert Williams Davies was licensed 25 September 1859, at £80 a year. (See LL/PB/3).
6. Daniel Leigh, licensed 24 February 1861 (Ibid.), does not appear in association with Llanwynno in Crockford's, but one of the name is described as curate of Merthyr Tydfil, 1861-63. (Ibid., 1874).
7. Meredyth Griffiths, licensed 21 September 1862. (LL/PB/5). The date is corroborated by R.B.File, Llanwynno, op.cit., s.d., 16 April 1863, although in Crockford's (1874), one of the name appears as curate of Llanwynno in 1854, and Curate of Aberdare, 1854-70, he was probably at Mountain Ash.
8. J.A. Morris had his licence, granted 28 September 1864 (LL/PB/5), revoked, 1 February 1866 (Ibid., and R.B.File, op.cit. 20 November 1866).
9. John Bowen was licensed 23 April 1867, at a salary of £80 a year, but prior to his licensing, he had served the parish 'on trial'. (See R.B.File, op.cit., s.d., 23 April 1866).
10. Evan Thomas Davies was the first curate at Ferndale, licensed 1 May 1871. (See Ibid., s.d., 20 April 1871). After serving another curacy at Bettws, in the same diocese, he was appointed P.C. of St. David's Liverpool in 1875. (See, Crockford's 1878).
11. The grant was voted 14 September 1852, towards the salary of a curate at 'Cwmrhondda'. (See 'Minutes', op.cit.).
12. The original grant was increased to £70. (See 'Minutes', op.cit., 21 April 1855), and then to £80 (Ibid., 11 April 1856).
13. A grant of £25 was voted towards the salary of a curate at Mountain Ash. (See 'Minutes' 10 March 1857).
14. The grant in favour of Mountain Ash was increased to £50, with Mr. Bruce Pryce and others making up the stipend to £100. (See Report 1860). The Duffryn National School, where church services were also held was opened in 1860. The curate at Mountain Ash was described as acting 'as curate to the Vicar of Aberdare', although the grant in aid of his salary was paid to Llanwynno. (Ibid.).
15. The grant was made to meet one of equal value for the year from 1 November 1862. (See R.B.File, op.cit., s.d., 4 November 1862).
16. Due to the lack of public support, the L.C.E.S. reduced the grant being paid, with others also, declaring 'Congregations must be taught that curates' maintenance ultimately rests in a large measure upon themselves'. (See 'Minutes', 12 September 1862, and Annual Reports No.13.1863).
17. Mountain Ash was created an Ecclesiastical District by Order in Council dated 28 April 1863. In the industrial era, it had always had a closer alignment with Aberdare than with Llanwynno.
18. In May 1866, the E.C. announced that their grant would be

Appendix No. 10 - The Assistant Curates - (Llanwynno-Cont.)

18. (Cont.) increased to £60 on condition that it was met with a like amount. In the following November, the Incumbent, William Davies, informed the E.C. that he had not succeeded in raising the required £20. Between February 1866 and April 1867, however, the parish did not have a licensed curate (q.v., nn.8, and 9), but, thereafter, the E.C. grant was paid. (See R.B. File, op.cit., passim.).
19. In response to a joint application made by the incumbents of Llanwynno and Ystradyfodwg for a grant towards the payment of a curate at Ferndale, the E.C. voted a grant for the year beginning 1 May 1870. (See Ibid., s.d. 28 April 1870). On 20 April 1871, William Davies explained to the E.C. that he had, until then, failed to engage a suitable man for the post, but that he would be taking up the grant from 1 May. (See Ibid.).
20. A grant of £40 was voted towards the salary of 'a permanent curate at Ferndale'. (See 'Minutes' 10 December 1869).
21. Lewis Lewis was curate of Treherbert 1872-74. (See Crockford's 1878).
22. D. Walter Lewis, licensed 13 March 1882 (LL/PB/5), does not feature in Crockford's.
23. Although the name of J. Harris Jones does not appear in Crockford's he is attested by R.B.File, op.cit., November 1883, and Ibid., 16 January 1884, when his incumbent stated 'he had ceased to do duty'.
24. In 1886, J. Francis Jones went as a missionary under the auspices of the S.P.G. to Holy Trinity, Suva. (See Crockford's 1890).
25. E.L.Ellis was, to begin with, curate at St.David's, but was moved in Porth, to become the first curate to serve in that area, on 5 June 1887. (See R.B.File, op.cit., s.d., 15 July 1887).
26. Richard Jones was licensed 6 June 1887. (Ibid.).
27. From January 1877, the curate at Ferndale was transferred from being assistant to the incumbent of Llanwynno to being assistant to the incumbent of Ystradyfodwg, (q.v.Appendix No. 10. 'Ystradyfodwg' n.35) and the grants pertaining to the curacy were also transferred.
28. For the grant, the first from the C.P.A.S. towards the salary of a curate, at Llanwynno, see, Annual Report No. 42 (1877).
29. The only grant in the Report for 1880 is designated as towards the payment of 'a lay-assistant' and in support of the correctness of the entry is a return to the E.C. from the incumbent, dated 24 December 1880, indicating that the curate was paid with £60 from the E.C., £40 from the L.C.E.S., and £20 from the incumbent himself. (See R.B.File, op.cit.)
30. The grant, voted from 1 November 1881, was to be used to pay a curate at St.David's, where the incumbent resided. The existing curate had been working in the area of the parish church. (See R.B.File op.cit. s.d., 13 July 1881).
31. The L.C.E.S. made an additional grant of £40 towards the payment of a curate at St.David's. (See 'Minutes' s.d., 9 December 1881).
32. When the incumbent's application to the E.C. for a grant in support of a curate at Porth was declined (See Ibid., 8 February 1887), the A.C.S. voted a grant to that end, the first ever made to Llanwynno, (See Report 1887), on the recommendation of the Society's diocesan committee, and with the proviso that the stipend be no less than £100. (See N.L.W., LL/Misc./494). Another grant, from the B.L.F. was made with the same intent. (See 'Minutes' s.d., 18 February 1887).

Appendix No.10 - The Assistant Curates - (Llanwynno - Cont.)

33. In a return of 19 August 1890, the incumbent included among his 'outgoings,' £20 towards curates' salaries. (See R.B.File, op.cit.).
34. The amount was reduced, 1 February 1892. (See 'Minutes', op.cit.).
35. When the District of Cymmer and Porth was created (Order in Council Gazetted 2 February 1894), the area of Porth, hitherto in Llanwynno, was incorporated in it. The development did not affect the E.C. grants to Llanwynno, inasmuch as none had been made in support of the curate at Porth. The A.C.S. grant had been voted specifically towards the salary of a curate there, as had also the B.L.F. grant. Contemporaneously, however, the need of a curate at Abercynon was becoming a pressing issue, in view of which the A.C.S. made a grant towards the payment of a curate there. (See Report 1894), as did also the B.L.F. (See 'Minutes' s.d., 1 March 1894 for a grant towards a curate at 'Carnetown'). The L.C.E.S., furthermore, voted £35. (See 'List of Grants' Crd.W.484), in addition to a grant of £40 which was being continued.
36. The C.P.A.S. made an additional grant of £60. (See Report No.60 1895).
37. No A.C.S. payments are recorded subsequent to the Report of 1900. It is noticeable, however, that the C.P.A.S. grants were increased correspondingly.
38. John James died 4 January 1905. (See R.B.File, op.cit., s.d. 7 February 1905). No regular curate was engaged to succeed him, but one. John Morgan, served 'under permit' which, however, was withdrawn 12 September 1905, when he was moved for treatment to 'an inebriate home'. (Ibid., 4 November 1905).
39. D. Jesse Evans, following upon his curacy at Llanwynno, 1891-94, was curate at St.Peter's Hoxton, 1894-96, but returned as curate to Llanwynno from 1896 to 1900, whereupon he was appointed rector of Henllys with Bettws, in Monmouth. (See Directory and Year Book of the Church in Wales, 1925.).
40. Daniel Ellis Jones as a layreader had charge of the congregation at Williamstown until he took up his studies at Lampeter in 1892. He became the first vicar of Abercynon in 1908. (See Ibid., s.n.).
41. J. Richard James was curate at Cwmparc (1902-04) prior to becoming curate at Llanwynno. Following upon his sojourn at Llanwynno he was appointed curate in charge of Cilfynydd in 1914. (Ibid., s.n.).
42. The name does not appear in Crockford's, but is included in the Llandaff Diocesan Church Calendar.
43. The grant was reduced 2 February 1903. (See 'Minutes', op.cit.).
44. In a return of 10 February 1905, the Incumbent, Thomas Harries, indicated that the L.C.E.S., were making two grants to the parish of £45 and £35 respectively.
45. In response to an application from the bishop of Llandaff, the E.C. made a third grant to the parish, for the year ending 1 November 1908. (See R.B.File, op.cit., s.d., 11 June 1907).
46. The District of Abercynon was created by Order in Council Gazetted 3 March 1908, and the grants to Llanwynno were adjusted accordingly.
47. A return of 27 March 1908 shows that Llanwynno still had four curates whose salaries amounted in the aggregate to £510. After grants and a payment of £5 towards the salaries by the incumbent, the parish was left to find £105. (See R.B.File, op.cit.).
48. A return of 29 April 1910 indicated that three curates were being employed at a salary of £140 each which, in addition to the grants,

Appendix No. 10 - The Assistant Curates - (Llanwynno - Cont.)

48. (Cont.) required an augmentation of £100 from church collections. (See R.B.File, op.cit.).

49. The E.C. made a grant towards the salary of a fourth curate for the period 2 November 1910 to 1 November 1913. (See Ibid., s.d., 17 October 1910). The curates were required to serve the churches of Ynysybwł, St.David's Gyfeillon, (but originally 'Cwmrhondda'), Trehafod (earlier, Bryneirw), and the Welsh church of the Holy Innocents (opened 26 January 1911) at Ynysybwł.

50. A return of 29 March 1913 indicated four curates being paid at the rate of £140 each, with the aggregate grants falling short of the required amount for their payment by £165. The L.C.E.S. grant was divided into £20 towards the salary of the curate at Trehafod and £15 towards the curate at Holy Innocents, Ynysybwł.

51. When the District of Llanddewi Rhondda was formed (Order in Council of 9 March 1914), one E.C.grant was transferred to the new District at the end of 1913, the second not until 1 November 1914. (See Ibid., 29 October 1914.).

52. The reduced grant, because of the new District, appears first in the Annual Report No.80 (1915).

53. An additional grant of £30 is listed in Report No.85 (1920).

54. Between 1915 and 1920, the curates' salaries went up in stages from £140 to £200. (See R.B.File, passim.).

55. J. M. Raymond, licensed 1 February 1908 (See R.B.File, 27 March 1908), had been curate of Ystradyfodwg from 1891 to 1908, and was again curate of Caerphilly 1914-1916, before being appointed P.C. of Rudry in the diocese, after being non-beneficed for 27 years. (See D.Y.B. 1925 op., cit., s.n.).

56. S. Heber Jones held curacies at Stockport and Shrewsbury prior to his curacy at Llanwynno, after which he spent three years as curate of Marshfield in Monmouth, before returning as curate of St.Catherine's, Pontypridd from 1920-1921.

57. J. Richards Pugh, licensed 2 November 1911, had his first curacy at Dinas and Penygraig (1908-11). He was appointed vicar of Llwynypia in 1917, and rector of Merthyr Tydfil in 1921. He was a canon of Llandaff 1928-41, vicar of Caermarthen St.Peter 1941-55, canon of St.David's 1948-50, and archdeacon of Caermarthen 1950. (See Official Handbook of the Church in Wales, 1959).

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	Empl oyed
1857 to 1858 ²	Isaac Humphreys Edwards ----- (at Treherbert)	£ -	£ -	£ -	£ -	£ -	£ -	1851	I
		-	-	-	-	-	-	1852	I
		-	-	-	-	-	-	1853	I
1860 to 1862	FC John Gower ----- d.1860 p.1861 (at Treherbert)	-	-	-	-	-	-	1854	I
		-	-	-	-	-	-	1855	I
		-	-	-	-	-	-	1856	I
1862 to 1865	FC John Cunnick ----- d.1862 p.1864 (at Treherbert)	-	-	-	-	-	-	1857	I
		-	-	-	-	-	-	1858	I
1865 to 1872	Samuel Pryse ----- d.1861 p.1870 (at Treherbert)	-	-	-	-	-	¹¹ 100	1859	I
		-	90 ¹¹	-	-	-	10	1860	I
		-	90	-	-	-	10	1861	I
1866 to 1871	Watkin Davies Abergavenny school d.1862 p.1864 (at Rhigos)	-	90	-	-	-	10	1862	I
		20 ¹²	90	-	-	-	10	1863	I
1866 to 1868	David Jones ----- (at parish church)	20	90	-	-	-	-	1864	I
		20	90	-	-	-	-	1865	I
		¹³ 180	60	-	-	-	¹⁴ 100	1866	3
1867 to 1871	Adam Rowland ----- d.1865 p.1869 (at Tonypany)	240 ¹⁵	60	-	25 ¹⁶	-	155 ¹⁷	1867	4
		240	60	-	18 ¹⁸ 65	-	95 ¹⁹	1868	4
1868 to 1869	FC William Johns ----- d.1868 p.1873 (at parish church)	240	60	-	65	-	95	1869	4
		300 ²⁰	60	-	65	-	175 ²⁰	1870	5
		300	60	-	65	-	175	1871	5
1869 to 1871	FC John Rees SDC.BA d.1869 p.1870 (at Gilfach Goch)	360 ²¹	120	-	65	-	175 ²²	1872	6
		360	120	-	65	-	175	1873	6
1869 to 1874	FC Moses Lewis Queen's Coll.B'ham d.1869 p.1875 (at parish church)	420 ²³	120	-	65	-	235 ²⁴	1874	7
		420	120	40 ²⁵	65	-	195	1875	7
		420	120	40	65	-	195	1876	7
	TOTAL	3540	1500	80	610	-	1910		

[illegible]

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED
1874 to 1877	John Wilson Evans St.Aidan's (1866) d.1866 p.1869 (at parish church)	£	£	£	£	£	£		
1876 to 1878	FC Thomas Evan Jones Queen's Coll.B'ham (1874) d.1876 p.1881 (at Treherbert)								
1879 to 1900	Thos.Harris Williams ⁴⁵ SDC.LD.(1885) d.1872 p.1878 (at Ystrad Rhondda)	420	100	40	80 ⁵⁰	-	180	1882	7
		480 ⁵¹	120	40	80 ⁵²	-	120	1883	8
		540 ⁵³	120	40	80	-	300 ⁵⁴	1884	9
1879 to 1887	John Rees Queen's Coll.B'ham (1870) d.1872 p.1877 (at Treherbert)	540	120	100 ⁵⁵	80	10	230	1885	9
		540	200 ⁵⁶	100	80	10	150	1886	9
1878 to 1882	FC William Rhydderch Queen's Coll.B'ham (1875) d.1878 p.1883 (at Ferndale)	540	120	100	130	40 ⁵⁷	95	1887	9
		420 ⁵⁸	120 ⁵⁹	155 ⁶⁰	-	25	80 ⁶¹	1888	9
1880	Thomas Rogers ⁴⁷ SDC.BA.(1873) d.1873 p.1874 (at Tonypandy)								
1886 to 1887	William Williams ⁴⁸ -----								
1879 to 1881	Eusebius Rees Queen's Coll.B'ham- (1872) d.1874 p.1880 (at Tynewydd)								
1881 to 1884	Henry Morgan ⁴⁹ SDC.BA.(1881) d.1881 p.1882 (at Treorchi)								
1876 to 1882	John Lewis Morgan SDC d.1873 p.1874 (at parish church)								
	TOTAL	3480	900	515	530	85	1155		

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED
1881	FC Henry Morris -----	£	£	£	£	£	£		
to	d.1883 p.1884								
1886	(at Pentre)								
1882	David Thomas St.Edmund's Hall								
to	BA(1873) MA(1877)								
1884	d.1878 p.1879 (at Treherbert)								
1882	FC Daniel Felix								
to	St.Beas (1880)								
1886	d.1882 p.1884 (at Treherbert)								
1883	FC Thomas Enoch								
to	SDC.BA.(1883)								
1886	d.1883 p.1884 (at Tylorstown)								
1884	James Thomas Queen's Coll.B'ham								
to	(1865)								
1886	d.1867 p.1872 (at Treherbert)								
1886	FC 62	420	120	75 ⁶⁵	-	25	80 ⁶⁶	1889	6
to	William Thomas	420	120	75	-	25	80 ⁶⁷	1890	6
1890	SDC.LD.(1885) d.1886 p.1888 (at Ferndale)	420	120	75	-	55 ⁶⁹	95	1891	7
1884	FC	420	155 ⁶⁸	75	30 ⁷⁰	55	80 ⁷¹	1892	6
to	David Owen Morgan	300 ⁷²	95 ⁷³	60 ⁷⁴	- 75	25 ⁷⁶	-	1893	4
1897	SDC.LD.(1885) d.1884 p.1886 (at Treorchy)								
1884	FC 63								
to	David John Rees								
1890	Univ.Coll.Durham L.Th.(1884) d.1884 p.1886 (at St.David's)								
1885	FC 64								
to	Lewis Roderick								
1893	SDC (1883) d.1885 p.1887 (at Treherbert)								
1886	FC								
to	John David Evans								
1891	St.Beas (1884) d.1886 p.1887 (at Treherbert)								
	TOTAL	2100	610	360	30	185	280		

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED
1886	FC	£	£	£	£	£	£		
to	Wm.Llewellyn Rees								
1889	St.John's Cambridge BA(1884) d.1886 p.1888 (at Tylorstown)								
1887	John Rees 77								
to	SDC (1879) d.1881 p.1884								
1893	(at parish church)								
1890	FC								
to	Lewis Davies Thomas								
1892	St.Aidan's (1888) d.1890 p.1891 (at Ynysyfeio)								
		300	35 ⁸⁰	35	-	25	85	1894	4
1890	Gomer Price								
to	SDC.LD.(1888) d.1888 p.1889	300	35	75 ⁸¹	-	25	45	1895	4
1899	(at St.David's)	300	95 ⁸²	85 ⁸³	-	25	95	1896	5
1891	John Matthias	300	95	85	40 ⁸⁴	25 ⁸⁵	175 ⁸⁶	1897	6
to	Raymond								
1908	SDC.(1887) d.1889 p.1890 (at parish church)	300	120 ⁸⁷	85	40	25	150	1898	6
		240 ⁸⁸	- 89	85 ⁹⁰	-	25	110	1899	4
1893	FC								
to	Ebenezer Lloyd	240		77 ⁹¹	-	15 ⁹²	110	1900	4
1895	SDC.BA.(1893) d.1893 p.1895 (at Tynewydd)								
1895	FC								
to	Reuben Eustace								
1897	Jones								
	St.Catherine's Camb. BA(1895) MA.(1900) d.1895 p.1896 (at Pentre)								
1897	FC								
to	Thos.William Welch								
1901	SDC.LD(1895) d.1895 p.1896 (at Pentre)								
1887	FC 78								
	Morgan Powell								
	SDC.BA.(1886) d.1887 p.1888								
1897	Thomas Harries 79								
to	SDC.BA.(1885) d.1885 p.1886								
1898	(at St.Peter's)								
	TOTAL	1980	380	527	80	165	770		

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED
1898	James Evans Davies ⁹³	£	£	£	£	£	£		
to	SDC.BA								
1900	d.1893 p.1894								
	(at Cwmparc)								
1898	David Lewis								
to	SDC.BA.(1896)								
1900	d.1896 p.1897								
	(at Cwmparc)								
1900	John Chas.Beynon	240	-	82 ⁹⁶	-	15	228	1901	5
to	SDC.BA.(1893)								
1909	d.1893 p.1894	360 ⁹⁷	100 ⁹⁸	-	-	15	60	1902	4
	(at St.David's)	360	100	-	-	15 ⁹⁹	125	1903	5
1901	FC								
to	Charles James Hamilton	360	100	-	-	-	260	1904	6
1902	Fox								
	Queen's Coll. B'ham.	360	100	-	-	-	270 ¹⁰⁰	1905	6
	d.1900 p.1901								
	(at Pentre)	360	100	-	-	-	270	1906	6
1900	Henry James								
to	SDC.LD.(1896)	360	100	-	-	-	270	1907	6
1906	d.1896 p.1898								
	(at St.Stephen's)	360	140	-	-	-	320 ¹⁰¹	1908	6
1902	FC								
to	Frank John Talbot	360	140	-	-	-	320	1909	6
1904	Stock								
	Univ.London BA(1892)								
	d.1902 p.1903								
	(at St.Mark's)								
1902	David Hopkin Evans								
to	SDC.LD.(1900)								
1906	d.1900 p.1903								
	(at St.Peter's)								
1904	FC								
to	John Price Davies								
1909	SDC.BA.(1903)								
	d.1904 p.1908								
	(at St. Mark's)								
1904	FC								
to	Richard Wilson Phillips								
1907	St.John's Cambridge								
	BA(1874) MA(1912)								
	d.1904 p.1905								
	(at St.Peters)								
1908									
to	Daniel Davies ⁹⁵								
1909	SDC.LD.(1889)								
	d.1891 p.1892								
	(at parish church)								
	TOTAL	3120	800	82	-	45	2123		

Appendix No.10 - The Assistant Curates (Ystradyfodwg - Cont.)

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED
1907	Isaac Jas.Williams	£	£	£	£	£	£		
to	Univ.London (1899)								
1909	MA.Lambeth (1904)								
	SDC.LD.(1901)								
	d.1901 p.1902								
	(at St.David's)								
1906	Daniel Tydfylyn								
to	Griffiths								
	Univ.Oxford BA(1902)								
	MA(1909) SMC.Aberdare								
	(1902)d.1903 p.1904								
1913	(at St.Peter's)								
1907	FC								
to	Josiah Gilread Plummer								
	SDC.LD.(1906)								
	d.1907 p.1910								
1911	(at St.Mark's)	360	100	-	-	-	280	1910	6
1908	William Smith 102								
to	St.Edmund's Hall	360	100	-	-	-	150	1911	5
	BA.(1897)								
1910	d.1896 p.1899	360	100	-	-	-	370	1912	6
	(at St.David's)								
		360	100	-	-	-	370 ¹⁰⁸	1913	5
1909	FC								
to	Edmund Pillifant 103								
	SDC.LD.(1909)								
	d.1909 p.1910								
1913	(at St.Stephen's)								
1909	Ebenezer Carston 104								
to	-----								
?	d.1907 p.1908								
?	(at Parish church)								
1910	John Humphreys 105								
to	SDC.BA.(1897)								
	d.1897 p.1898								
1913	(at St.David's)								
1911	FC								
to	Albert Morgan								
	Jesus Oxford								
	BA(1903) MA.(1907)								
1915	d.1911 p.1912								
	(at St.Stephen's)								
1909	Wm.Henry Hopkin 106								
to	Downing Coll.Camb.								
	BA(1907) Ridley Hall								
	(1907) d.1907 p.1909								
1910	(at St.David's)								
1911	FC								
to	Edward Rome Oxby 107								
	St.Aidan's								
	d.1911 p.1912								
1913	(at St.Mark's)								
	TOTAL	1440	400	-	-	-	1170		

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL-OYED
1913 to 1914	FC Hugh Grismond Phillips Wycliffe Hall d.1913 p.1914 (at St.Marks)	£	£	£	£	£	£		
1913 to 1916	FC George Warner SDC.LD.(1913) d.1913 p.1914								
1914 to 1917	FC William Edwin Lewis ----- d.1914 p.1915 (at St.David's)	360	100	-	-	-	60 ¹¹²	1914	4
		360	100	-	-	-	60 ¹¹³	1915	3
		360	60 ¹¹⁵	-	-	-	60 ¹¹⁴	1916	3
1916 to 1917	Edgar John Lawrence London Coll.of Divinity (1915) d.1915 p.1916 (at St.Peter's)	420 ¹¹⁶	60 ¹¹⁷	-	40 ¹¹⁸	-	60 ¹¹⁹	1917	3
		420 ¹²¹	60	-	40	-	80 ¹²⁰	1918	3
		420	120 ¹²²	-	40	-	80	1919	3
1917 to 1918	FC Alfred Thos.Jenkins SDC.LD.(1917) d.1917 p.1918 (at St.David's)	420	120	-	40	-	200 ¹²³	1920	4
1919 to 1920	Arthur Sturdy SDC.BA.(1911).SMC D.1912 p.1914 (at St.David's)								
1917 to 1918	Henry Rees SDC.BA.(1899) d.1900 p.1901 (at St.Stephen's)								
1918 to 1920	George Ernest Carpenter Univ.Camb.BA.(1901) MA.(1905) d.1901 p.1902 (at St.Stephen's)								
1919 to 1921	Gwilym Isaac SMC(1911) d.1913 p.1914 (at St.Peter's)								
1920 to 1921	FC Joseph Charles Payne ----- d.1920 p.1921 (at St.Mark's)								
	TOTAL	2760	620	-	160	-	620		
	SUM TOTAL	21000	5770	1764	1880	480	8738		

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg)

1. I.H. Edwards was licensed 25 April 1857. (See N.L.W.LL/PB/3).
2. I.H. Edwards' last signature in the parish registers appears under 18 July 1858.
3. John Gower was licensed 1 July 1860, at a salary of £90. From 1862 to 1868 he was a diocesan Home Missioner. (See Crockford's 1878).
4. J. Cunnick was licensed 29 December 1862. (See N.L.W. LL/SL/4, s.d.) It is of interest that the Ecclesiastical Commissioners were informed on 15 March 1876 that John Cunnick was the new incumbent of Llanwynno, in succession to William Davies, but that on 28 April 1876, they were again told that 'Mr. Cunnick...is not to be presented to the living but Mr. (Bickerton Augustus) Edwards is the new incumbent'. (See R.B.File, 'Llanwynno', op.cit.).
5. Watkin Davies was employed by the Llandaff Home Mission Society to serve the area of Rhigos and the adjoining territory of Aberdare. The Society met the E.C. grant out of its own funds.
6. D. Jones was employed from 17 December 1866 to 1 January 1868. (See R.B.File, 'Ystradyfodwg', op.cit.). He does not appear in Crockford's.
7. Adam Rowland took up his duties at Ystradyfodwg on 5 October 1867, at £110 per annum. (See Ibid., 7 October). Although the name appears in various issues of Crockford's, the information is confused, whilst 'Ystradyfodwg' does not feature in any of the entries.
8. W. Johns was licensed 15 March 1868 at a salary of £100 per annum. (See R.B.File, op.cit., s.d., 16 April). He was curate of Aberdare 1869-73. (See Crockford's 1888).
9. John Rees took up his duties at Gilfach Goch on 3 December 1869, after a lengthy search for a curate on the part of the incumbent, so that he could take advantage of an E.C. grant made to meet a benefaction offered to the Revd. Richard Prichard, the landowner in that locality.
10. Moses Lewis served as curate from 7 May 1869 to 19 July 1874. (See R.B.File, op.cit., s.d., 15 September 1874).
11. It is stated in the C.P.A.S. Annual Report No. 25 (1860), that the incumbent was paying the curate his salary of £100 'out of nett income'.
12. The Incumbent William Morgan wrote to the Ecclesiastical Commissioners stating that the archdeacon had drawn his attention to the availability of assistance under the Act.23 and 24 Vict.c.124 s.15. (See R.B.File, op.cit., s.d. 6 November 1862). He explained that he was able to pay a curate at Treherbert no more than £80 a year contributed by the C.P.A.S., together with £10 collected locally. He had succeeded D.Watkin Williams in November 1858. The grant was voted from 1 November 1862.
13. From 1 November 1865, the E.C. increased their grant to £60 and in addition, voted another grant towards a curate to serve the area 'to the south of the parish church' from 1 May 1866. Furthermore, a grant had been made from 1 November 1865 to meet the Home Mission Society's benefaction towards a curate at Rhigos. At first, there was some confusion as to whether the grant should be paid to Ystradyfodwg or to Aberdare, settled eventually in favour of Ystradyfodwg. (See R.B.File, op.cit., passim.). Watkin Davies began his curacy on 19 July 1866. (See Ibid., 2 October).

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg - Cont.)

14. The amount includes the Home Mission's benefaction of £60 and £40 from parish sources.
15. The E.C. made a grant of £60 towards the payment of a curate at Tonypany, from 1 May 1867. (See R.B.File op.cit., s.d., 23 May 1867).
16. The L.E.C.S. grant of £25 towards the salary of a curate at Tonypany was made with the condition that the amount be made up to £60 by local landowners, and met by the E.C. with another £60 grant.
17. The amount includes £35 from the local landowners towards the salary of a curate at Tonypany.
18. The L.C.E.S. grants were designated as £40 towards the payment of the Ystradyfodwg curate, serving the area south of the parish church, and £25 towards the Tonypany curate's salary.
19. William Morgan informed the E.C. that his curates, until priested, would be paid at the rate of £110 per annum. (See R.B.File, op.cit., s.d. 28 October 1868)., hence the smaller parish contribution.
20. A grant towards the payment of a curate to serve in the Ogmere valley area of the parish at Gilfach Goch, where, in fact, the two other parishes of Llantrisant, and Llandyfodwg met Ystradyfodwg, was voted for the year ending 1 November 1867. It was made in response to an offer coming from the Revd. Richard Prichard, of Newbold Rectory, Shipston-on-Stour, and his brother, representatives of the local family of Collenna, who were landowners receiving royalties from coal mining in that locality. (See Ibid., s.d., 16 November 1866). In the event, however, no curate was appointed until 3 December 1869, when John Rees was licensed to Gilfach Goch. Hereafter, the amount in the 'other' column includes the benefaction, as well as that made by the Home Mission Society, and the contribution of the landowners of the Tonypany area.
21. On 1 June 1870, William Lewis applied to the E.C. for a grant of £55 towards the employment of a curate at Treorchy, explaining that it would be met by a sum of £15 contributed by two landowners, and £40 promised by the A.C.S. To this the Commissioners replied that 'having regard to the number of grants already made' to Ystradyfodwg, they were declining the application. But, on the application being renewed, a grant was eventually voted for the year ended 1 May 1873. (See Ibid., s.d., 11 May 1874). An A.C.S. grant voted in 1870 was kept in being until 1873, when, in view of the declined application to the E.C. it was discontinued. (See A.C.S. 'Minutes'.).
22. The Marquess of Bute contributed £10 towards the salary of the curate at Treorchy, as did also the incumbent, until both withdrew their support in 1876. (See R.B.File., 3 November 1876).
23. The E.C. made a grant towards a curate to serve in the locality of Tynewydd, Blaenrhondda, and Blaencwm, for the year ending 1 May 1875. (See R.B.File. op.cit., s.d., 11 May 1874).
24. Included in the amount is an annual subscription of £20 from the Earl of Dunraven towards the salary of the Blaenrhondda curate. (See Ibid., s.d., 3 November 1876).
25. The A.C.S. grant discontinued in 1873 (q.v., n.21). was renewed from 1875 and earmarked for 'Tynewydd, Blaenrhondda, and Blaencwm hamlets'. (See A.C.S. Annual Report).

Appendix No. 10 - The Assistant Curate - (Ystradyfodwg - Cont.)

26. John Lewis, brother to the incumbent of Ystradyfodwg, took up the curacy of Tonypandy on 5 March 1871, but died in August 1877. (See R.B.File, op.cit., s.d., 3 August 1871, and Ibid., 10 August 1877)
27. R.J.Jeffreys succeeded Watkin Davies, the Home Missionary in the Rhigos area, who terminated his employment on 8 March 1871, from 1 January 1872. He resigned on 16 June 1873. (See Ibid., passim.).
28. Edward Stephens was employed from 5 March 1872 (See Ibid., 1 May).
29. The name appears in the Llandaff Diocesan Church Calendar. 1873-75 but not in Crockford's.
30. W.Jones was curate of Ystradyfodwg, stationed at Ystrad Rhondda, from 17 October 1872. (See R.B.File, s.d., 5 November). Upon the resignation of John Williams in 1874, he became a Diocesan Home Missioner, but remained as curate at Ystrad Rhondda.
31. John Williams succeeded R.J. Jeffreys at Rhigos on 2 July 1873. (See Ibid., s.d., 1 November 1874). He does not appear in Crockford's.
32. Evan Davies became Home Missioner at Abertillery on retiring from Ystradyfodwg. He was the author of An Address on Church Defence Sunday (1884) (See Ibid. 1888).
33. William Davies was placed in charge of the school-churches at Treherbert, Treorchy, and Tonypandy. (See, Llandaff Diocesan Church Calendar, (1880).
34. Thomas P. Lewis was curate at Blaenrhondda from 1875 to 1876, whereupon he was transferred to Ferndale, remaining there until 1878. According to his incumbent, he resigned on 2 June 'without giving any notice' and without leaving a forwarding address. (See R.B.File, op.cit., 29 June 1878).
35. By an Instrument Gazetted 26 May 1876, a permanent grant of £120 per annum was made towards the payment of a curate, on condition that one of the temporary grants made for the year ending 1 May 1876 be not renewed. (See Ibid., 6 March 1876). Also, the grant towards the salary of a curate at Ferndale, hitherto paid to Llanwynno, was transferred to Ystradyfodwg from January 1877. (See Ibid., 24 January 1877). William Lewis misunderstood the intention of the E.C. thinking that they were withdrawing two temporary grants in exchange for the permanent one and removed T.P. Lewis to Ferndale (q.v.n.34) on that assumption. (Ibid., 18 December 1876).
36. The L.C.E.S. grant towards the salary of the Ferndale curate was transferred to Ystradyfodwg from the quarter ending 1 February 1877. (See 'Minutes' op.cit., s.d., 9 March 1877).
37. The Diocesan Home Missionary Society made an annual contribution of £30 towards the salary of the curate at Ferndale. (See Annual Reports.).
38. A new grant of £30 was voted towards the salary of a curate at 'Ty'n y Bedw' (Pentre) on 13 December 1878, but the grant of £40 hitherto paid to 'Ystradyfodwg' was not renewed. The total received from the Society, therefore, included £30 for Ty'n y Bedw, £40 for Ferndale, and £25 for Tonypandy. (See 'Minutes' op.cit., s.d. 20 April 1880).

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg - Cont.)

39. The first District to be separated from Ystradyfodwg, Llwynypia, was constituted by an Order in Council dated 5 December 1879. The grant hitherto paid towards the salary of the Ystradyfodwg curate serving the area, however, was not transferred until 1 November 1880. (See R.B.File, op.cit., s.d., 13 January 1881). The grant towards the payment of the curate at Gilfach Goch, within the new District, was transferred at the same time. During the interim from the creation of the District, the incumbent of Ystradyfodwg was still responsible for the salaries of the curates involved, one of whom, Thomas Rogers, was, in due course, licensed to the perpetual curacy of Llwynypia.
40. The C.P.A.S. decreased the grants, for Treherbert and Treorchy, respectively, from £60 to £50 each from 1880 to 1882 inclusive.
41. The Tonypany grant of £25 was transferred to Llwynypia.
42. The Prichard contribution (q.v.n.20) went with the other Gilfach Goch grant to Llwynypia.
43. J. Wilson Evans had served curacies in the diocese of Bangor before moving to the Gower in 1871, whence he came to Ystradyfodwg in 1874.
44. Thos. E. Jones' curacy terminated on 14 December 1878. (See R.B.File op.cit., s.d., 21 December).
45. Thomas Harris Williams was the author of Poems and Essays (1869). Priested in 1878, after a six years' diaconate, he obtained a L.D. in 1885. After serving a curacy at Maesteg, he was at Glyntaff from 1877 to 1879, but, thereafter, the Home Mission maintained curate at Ystrad Rhondda.
46. John Rees whilst curate at Treherbert lived at the National School House. In 1887, he became the first incumbent of the District of Tylorstown with Ferndale.
47. Thomas Rogers, having served a curacy at Glyntaff, was appointed the first incumbent of the new District of Llwynypia. He was, however, paid a salary as curate of Ystradyfodwg during an interim period prior to his licensing. (q.v.n.39).
48. There is no entry relating to W.Williams in Crockford's.
49. Henry Morgan succeeded William Davies as the curate responsible for the school-churches.
50. The grant towards the payment of the curate at Ferndale was renewed (£49), and another towards the salary of a curate at Ty'n y Bedw, added to it. (£40).
51. The E.C. voted a seventh temporary grant to Ystradyfodwg for the year ending 1 May 1884, towards the salary of a curate at Tylorstown. (See R.B.File, op.cit., s.d., 28 June 1883).
52. The grant originally voted towards a curate at Ty'n y Bedw was transferred to Tylorstown. (See 'Minutes' op.cit., s.d., 8 June 1883).
53. Crawshay Bailey the Second agreed to contribute £60 annually towards the payment of a curate at his church of St.David, Ton. The E.C. had voted a grant towards the salary of a curate there from 1 November 1881. (See R.B.File, op.cit., s.d., 2 February 1882). It was not used, nevertheless, until a curate was appointed in October 1884. After the premature death of Crawshay Bailey in 1887, there followed a period of uncertainty concerning the contribution which, eventually, culminated in it being made a permanent annuity back-dated to the time of Crawshay Bailey's decease. For the part played by Archdeacon Griffiths in securing the annuity, see the 'St.David's' bundle in the parish chest from October 1884, passim.

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg - Cont.)

54. The amount in this column, henceforward, includes the Bailey Estate's annuity of £60.
55. A grant towards the salary of a curate at Maerdy was added to the existing grant towards the salary of the curate at Tynewydd. (See Annual Report - 1885.)
56. A grant of £80 towards the salary of a curate at Maerdy was voted in addition to the existing grants in aid of salaries for Treherbert and Treorchy. (See Annual Report No.52 - 1887.)
57. A grant of £10 was voted towards the salary of a curate at Maerdy on 12 September 1885, and in February 1887, another grant of £30 was added in favour of the curate at Ferndale. (See 'Minutes' op.cit., s.d., and Ibid., 18 February 1887).
58. On the creation of the District of Tylorstown with Ferndale, (Order in Council Gazetted 15 July 1887) two grants, hitherto paid towards curates in that area at Ferndale and Tylorstown were transferred to the new District, from 1 November 1887. (See R.B.File op.cit., s.d., 15 December 1887).
59. The grant hitherto paid towards the Maerdy curate was transferred.
60. The A.C.S. grants paid in 1888 were towards the salary of a curate at Tynewydd (£60), and, for the first time, towards the salary of a curate at Heol Fach (Ystrad Rhondda) (£35). The grant towards a curate at Maerdy had been transferred.
61. The Home Missionary Society was wound up in 1887, but the E.C. allowed its grant to be continued in aid of the curate at Heol Fach. (See R.B.File, op.cit., s.d., 17 November 1887).
62. William Thomas left Ystradyfodwg to be curate of Barmouth, diocese of Bangor, but returned to be the first incumbent of Cymmer and Porth in 1894.
63. David J. Rees was the first curate to be appointed to the church of St.David. After subsequent curacies at Worcester and Southampton, he became a C.M.S. missionary in East Africa. (See Crockford's 1900.)
64. Lewis Roderick, after leaving Ystradyfodwg held a curacy at Briton Ferry before becoming chaplain to the Welsh London Mission in 1898. (See Crockford's 1900.)
65. The 'Tynewydd' grant was decreased from £60 to £40. (See A.C.S.Report 1889.)
66. The amount in this column includes the Bailey estate contribution of £60 per annum and the Earl of Dunraven annual subscription of £20 towards the salary of the curate at Tynewydd.
67. In a return of 10 August 1890, William Lewis stated that he contributed £50 'towards curates' salaries and church expenses'. (See R.B.File, op.cit.).
68. An additional grant of £35 appears in the Annual Report No. 57 (1892), the existing ones of £60 each being in aid of curates at Treherbert and Treorchy.
69. A grant of £30 was voted towards the salary of a curate at Treherbert on 12 December 1890. (See 'Minutes' op.cit.)
70. A grant of £30 was made towards the salary of a curate at Treherbert on 11 December 1891. (See 'Minutes', op.cit.).
71. The incumbent's contribution towards curates' salaries was stated to be £25 in a return of 27 September 1892. (See R.B.File, op.cit.).

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg - Cont.)

72. At the formation of the new District of Treherbert (Order in Council Gazetted 3 February 1893), two E.C.grants were transferred.

73. After the transference of the Treherbert grant to the new District, the two left were towards the salaries of curates at Treorchy (£60), and at 'Ystradyfodwg' (£35).

74. In the A.C.S. Annual Report (1893), the grant towards a curate at Heol Fach, always otherwise listed as of £35, is stated to be £60. The Treherbert grant had been transferred.

75. This grant was transferred to the new Treherbert District.

76. Only the grant of £25 towards the payment of a curate at Heol Fach was retained, after the transference of the other grant to the new District of Treherbert.

77. John Rees spent all his working life in the area, his first curacy at Llwynypia being followed by a curacy at Llantrisant, after which he came as curate to Ystradyfodwg in 1887, whence, in 1893, he was preferred to the new benefice of Treherbert.

78. Morgan Powell, licensed to Ystradyfodwg 6 March 1887, was curate of Hirwaun before the end of the year. (See Crockford's 1900).

79. Thomas Harries whose first curacy was at Llanddeusant in Anglesey, became the first incumbent of Cwmparc in 1898.

80. The C.P.A.S. Reports of 1894 and 1895 have no record of a grant towards a curate at Treorchy, although a grant of £60 was paid for years up to 1894, and the payment was resumed in 1896.

81. The A.C.S. grants listed in 1895 were of £35 towards a curate at Heol Fach, and of £40 towards a curate at Cwmparc.

82. A grant of £60 towards the payment of a curate at Treorchy, paid since 1872, was discontinued in 1894, but restored again two years later, the grant then being described as coming from 'Special parishes fund'. (See Report No.61.).

83. The Cwmparc grant was increased from £40 to £50.

84. In a schedule of curates' salaries dated February 1897, William Lewis includes one payment of £40 from the L.C.E.S. towards the salary of a curate at Cwmparc. (See R.B.File, op.cit.).

85. See Ibid., for a grant being paid by the B.L.F. of £60 in value towards the salary of the curate at Heol Fach. The Society's Reports however, do not include it.

86. The 1897 schedule includes, in addition to grants from societies, the £60 annuity from the Bailey estate, £20 from collections made locally, and £50 from Mrs. Llewellyn towards the payment of the curate at St.Peter's, Pentre, assisted by another £10 by way of a local collection.

87. In 1898 (See Report), two grants were paid of £60 each, designated 'Ystradyfodwg' and 'Treorchy'.

88. When the new District of Cwmparc was created (Order in Council dated 19 May 1898), the grant thitherto paid towards a curate at Treorchy was transferred as from 1 November 1898. (See R.B.File op.cit., s.d., 22 October 1898).

89. The two grants designated 'Ystradyfodwg' and 'Treorky' were transferred to the new District of Cwmparc.

90. Two grants continued to be paid to Ystradyfodwg, although up to 1898 the second had been earmarked 'For 6th curate for Cwmparc'. In 1899, this grant was designated 'For 4th curate'. The other grant to 1895 indicated as being for 'Ystrad Rhondda' thereafter was listed as for St. Stephen's'.

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg - Cont.)

91. The two A.C.S.grants were reduced from £35 and £50 to £32 and £45 respectively.
92. At a meeting held 20 April 1900, the curates' grants voted by the B.L.F. were reviewed, with the result that the amount of the grant towards the salary of a curate at Heolfach was reduced from £25 to £15. (See 'Minutes' op.cit.).
93. James Evans Davies, after leaving Ystradyfodwg was curate of Whitchurch for ten years, before being appointed to the living of Ynyshir in 1910. (See Crockford's 1915).
94. F.J.T.Stock, leaving Ystradyfodwg in 1904, spent the remainder of his life in England.
95. Daniel Davies spent his early ministerial years in Canada and the U.S.A., returning to take up curacies in England. After his sojourn at Ystradyfodwg, he became rector of a parish in the diocese of Norwich. (See Crockford's 1918).
96. The A.C.S. grants in 1901 were used to pay the curates at St.David's (£32), and at St.Peter's (£50). (See R.B.File, op.cit., s.d., 5 September). Ystradyfodwg did not feature in the A.C.S.Reports after 1901.
97. A cash benefaction of £2,000, offered by Mrs. Llewellyn was met by the E.C. to provide a sum of £120 per annum, towards the salary of the curate at St.Peter's, Pentre, payable from 2 May 1902. (See The Ecclesiastical Commissioners' Annual Report No.55 - 1903). Since the appointment of a curate to St.Peter's in 1895. Mrs. Llewellyn had been contributing £50 annually towards his salary. (See, the bundle of 'Llewellyn correspondence' in the parish chest, s.d. 7 October 1901).
98. The Report No.67 (1902), shows two grants of £40 and £60 respectively being paid to Ystradyfodwg. Although in the following year the latter grant was listed as 'from a special fund for a limited period only', the two grants continued to be paid until 1915.
99. The grant was not renewed after 1903. (See Report 1903).
100. In 1905, six curates were being paid salaries of £140(1), £130(3) and £120(2) respectively, amounting in the aggregate to £770. The E.C. provided £360, the C.P.A.S. £100, and the Bailey estate £60 towards these salaries. In addition, the incumbent paid one whole salary of £120 out of the income he derived from a canonry in Llandaff cathedral which he held from 1902. Church offertories made up the balance. (See R.B.File, op.cit., s.d., 26 April 1905).
101. In 1908, the six curates employed were receiving salaries of £150 (2), £140, £130(2), and £120 respectively, totalling £820. Towards this amount the incumbent was paying £140 out of his canonry income, whilst the other amounts contributed were as in 1905 (q.v., n.100). A balance of £160 came from church offertories. (See Ibid., s.d., 14 March 1908).
102. William Smith had held four curacies in England prior to coming to Ystradyfodwg, whence he went to Newton Nottage, dio.Llandaff, again as curate. (See Crockford's 1915).
103. E.Pillifant on leaving Ystradyfodwg took up a curacy in Hereford. (Ibid.).
104. Ebenezer Carston was still curate of Ystradyfodwg in 1920.
105. John Humphreys, after holding curacies at Aberaman, Llantrisant, and Dinas and Penygraig in the diocese, was the incumbent of livings in New Zealand from 1906 to 1910 whereupon he returned to be curate of Ystradyfodwg 1910-13, and vicar of Tylorstown w.Ferndale thereafter. (See Crockford's 1915).

Appendix No.10 - The Assistant Curates - (Ystradyfodwg - Cont.)

106. William Henry Hopkin had his first curacy at Runcorn. After his curacy at Ystradyfodwg, he held another at Swansea before returning to England in 1911. (See Crockford's 1915).

107. E.R. Oxby's only curacy in Wales was at Ystradyfodwg. Thereafter he moved to England. (Ibid.)

108. Six curates were employed in 1913, of whom four were receiving a salary of £150, one of £140, and one of £130, making a total of £870. The incumbent paid £50 towards the salaries, and one whole salary of £150 in addition out of his canory income. The amount contributed out of offertories was £130. (See R.B. File, op.cit., s.d., 8 April 1913).

109. Arthur Sturdy remained at St. David's as the first incumbent when it was assigned a District in 1920.

110. Henry Rees' first curacy was at Cwmparc (1900-02), then, after serving three other curacies in the diocese, he returned to be curate of Glyntaff (1911-16), whence he moved to St. Stephen's, Ystrad Rhondda, as the first curate in charge of the Conventional District. (See Directory and Year Book of the Church in Wales-1925).

111. J.C. Payne, from May 1917, served as a layreader in the Ystrad Rhondda area, and by 1920, was a full time stipendiary. He was ordained deacon 27 February 1920, and licensed as curate 1 May 1920. (See R.B. File op.cit., passim.).

112. During 1914, four curates were employed, Carston at the parish church, Phillips at St. Mark's, Morgan at St. Stephen's and Warner at St. Peter's, their aggregate salaries amounting to £580. necessitating the raising of £60 by the parish to augment the grants. (See R.B. File, op.cit.).

113. During 1915, three curates were employed. Humphreys' departure from St. David's was followed by an interregnum of eighteen months terminating on 31 December 1914, when he was succeeded by Lewis. Their salaries totalled £440, so that the grants available were ample.

114. During 1916, Carston and Lewis were the only two curates remaining but Lewis departed after May 1917, not to be succeeded until the end of the following September. Meanwhile, Lawrence had come as curate to St. Peter's in February 1916.

115. The two grants of £60 and £40 terminated in 1915, but a grant of £60, earmarked for St. Stephen's, was paid from 1917. (See Report).

116. The Commissioners voted a grant of £60 towards the payment of a curate at St. Stephen's, which was constituted a 'Conventional District' in December 1916, a curate in charge, Henry Rees, taking up his duties from 1 January 1917, at a salary of £180. (See R.B. File op.cit., s.d., 6 February 1917). Although the grant was made to Ystradyfodwg, the curate in charge's salary, as was customary, was paid through the archdeacon.

117. In the Annual Report No.82 (1917), it is explained that the £60 which had been paid to Ystradyfodwg in the past had been 'resigned', and that the existing grant paid in favour of St. Stephen's was out of the Ladies Home Mission Union Fund.

118. The L.C.E.S. made a grant towards the salary of the curate in charge of St. Stephen's. (See the 'St. Stephen's' file in the parish chest, s.d., 15 April 1917). The Llandaff Poor Benefice Fund, accustomed to be used in aid of Conventional Districts, also granted £20 a year. The incumbent of Ystradyfodwg agreed to surrender all fees, with the exception of marriage fees, deriving from St. Stephen's. (See Ibid., 9 December 1916). The church was not licensed for marriages until 1921.

Appendix No. 10 - The Assistant Curates - (Ystradyfodwg - Cont.)

119. Carston, Lewis and Lawrence were the curates in 1917, until Lewis left after May of that year. To fill the gap left by his departure, until the engagement of Jenkins in September, John Griffith did full duty, 'with Bishop's permission'. The author of an esteemed study, Edward II in Glamorgan (1903), he was vicar of Llangynwyd, in the diocese from 1907 to 1914, whereupon he took on the role of 'Special Service Clergyman' to 1917, thereafter returning to normal parish life as incumbent of a parish in Monmouth.

120. During 1918 and 1919, the churches left within Ystradyfodwg, the parish church, St. Peter's Pentre, St. David's and St. Mark's Gelli, were served by the two curates, Carston and Jenkins, assisted by a paid Layreader in the Ystrad locality, J.C. Payne. In addition, a former curate of the parish, officiating 'with Bishop's permission', D. Tydfilyn Griffith, having resigned his parish of St. Bridge's Major, was helping out on Sundays. He was paid at the rate of £100 per annum, in May 1918, increased to £180, during the ensuing year. The curates' salaries were also advanced from £150 to £180, and from £160 to £200 respectively, and from 1917 they were paid a war bonus made up of a maximum contribution from the E.C. of £8. (corresponding to a temporary grant of £120), and the remainder, to bring the amount up to £10 per person, from the diocese.

121. The grant, originally made towards the salary of a third curate of Ystradyfodwg (q.v.n.116), when St. Stephen's became a conventional district was, in technical terms, transferred towards the salary of the curate in charge there who, from the standpoint of salary, was treated separately from the curates of Ystradyfodwg. The grant, together with one of equal value from the C.P.A.S., £40 from the L.C.E.S., and £20 from the Poor Benefice Fund of the diocese made up the annual amount paid to him through the archdeacon.

122. A grant of £60 was voted to Ystradyfodwg, in addition to the grant being paid towards the salary of the curate in charge at St. Stephen's. (See Annual Report No.84 (1919)).

123. Towards the end of 1919, Sturdy and Isaac were licensed as curates to Ystradyfodwg. By 1920, they were receiving salaries of £200 as was also the perennial Carston. Excluding St. Stephen's from the calculation, there were grants amounting to £420, and the Bailey estate annuity of £60 to meet the total of £600 required for the salaries. It is only of interest that the Layreader, Payne, was ordained deacon, and licensed to the parish in May 1920, because the date falls outside the period under review. Within it, however, occurred the creation of the parish of St. David's (inclusive of St. Mark's). It became apparent that the benefit accruing to parishes in existence prior to the appointed day, 31 March 1920, when the Welsh Church Act became effective, should not be forfeited, so that an atmosphere of emergency facilitated the solution of problems, involving patronage, endowment and the church's consecration that had hitherto proved intractable. Consequently, the parish of Ton Pentre came into existence with the Gazetting of an Order in Council on 26 March 1920. (See the 'St. David's' bundle in the parish chest, s.d.).

In Office	Curates	Grants							
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED
1859 to 1865	FC John Williams ----- d.1859 p.1863 (at Cymmer)	I £ -	I £ -	I £ -	I £ -	I £ -	I £ -	1858 1859 1860	I I I
1867 to 1874	William Jones ----- d.1861 p.1867 (at Cymmer)	2 - 50 ⁸	- - -	- - -	50 50 50	- - -	30 - -	1861 1862	I I
1874 to 1886	Moses Lewis Queen's Coll.B'ham. (1867) d.1869 p.1875 (at Cymmer)	3 50 50 50	- - -	- - -	50 40 ⁹ 40	- - -	- 10 10	1863 1864 1865	I I I
1878 to 1883	Edward Stephens St.Aidan's d.1871 p.1876 (at Dinas & Penygraig)	4 50 50 50	- - -	- - -	40 40 ¹⁰ -	- - -	10 10 50	1866 1867 1868	I I I
1883 to 1887	John Rees SDC (1879) d.1881 p.1884 (at Dinas & Penygraig)	5 60 ¹¹ 60	- - -	- - -	- - -	- - -	60 60	1869 1870	I I
1886 to 1890	FC John Nathan Evans SDC.BA. d.1886 p.1887 (at Cymmer)	60 60 60	- - -	- - -	- - -	- - -	60 60 60	1871 1872 1873	I I I
1886 to 1888	FC William Morgan SDC.BA.(1886) d.1886 p.1888 (at Dinas & Penygraig)	60 60	50 ¹² 50	- -	- -	- -	10 10	1874 1875	I I
1888 to 1897	FC Isaac Rees d.1888 p.1893 (at Dinas & Penygraig)	60 60 120 ¹³	50 60 100 ¹⁵	- - -	- - -	- - -	10 - 20 ¹⁴	1876 1877 1878	I I 2
1890 to 1894	Lewis Hughes Univ.of Glasgow MA.(1883) d.1884 p.1885 (at Cymmer)	120 120	90 90	- -	20 ¹⁶ 20	- -	10 10	1879 1880	2 2
1890 to 1900	FC Daniel Fisher SDC.BA.(1890) d.1890 p.1891 (at Dinas & Penygraig)	120 120 120	90 90 90	- - -	20 20 20	- - -	10 10 10	1881 1882 1883	2 2 2
	TOTAL	1610	750	-	510	-	580		

In Office	Curates	Grants									
		EC	CPAS	ACS	LCES	BLF	OTHER	YEAR	EMPL- OYED		
1888 to 1892	FC John Williams SDC.LD.(1888) d.1888 p.1889 (at Williamstown) 17	£120	£90	£	£20	£	£10	1884	2		
		120	90	-	20	-	10	1885	2		
		120	90	-	20	-	10	1886	2		
1892 to 1913	FC Charles Roach SDC.LD.(1892) d.1892 p.1894 (at Williamstown) 18	120	90	-	30	-	-	1887	2		
		120	90	50 ²⁰	30	50 ²¹	20	1888	3		
		120	90	50	-	50	50	1889	3		
1900 to 1906	John Humphreys SDC.BA.(1897) d.1897 p.1898 (at Dinas & Penygraig) 19	120	90	50	-	50	50	1890	3		
		120	90	50	-	50	50	1891	3		
		120	90	50	-	50	50	1892	3		
		120	90	50	-	50	50	1893	3		
		120	90	50 ²⁴	-	50	50	1894	3		
		60 ²²	90 ²³	-	65 ²⁵	70 ²⁶	75	1895	3		
		60	90	-	65	70	75	1896	3		
		60	90	-	65	50	95	1897	3		
		60	90	-	65	50	95	1898	3		
		60	130 ²⁷	-	65	50	55	1899	3		
		60	130	-	65	50	55	1900	3		
		60	130	-	65	20 ²⁸	85	1901 ²⁹	3		
		60	130	-	65	20	85				
		TOTAL		1680	1780	300	640	680	920		
		SUM TOTAL		3290	2530	300	1150	680	1500		

Appendix No. 10 - The Assistant Curates - (Llantrisant Rhondda area)

1. John Williams was licensed to Llantrisant as a curate to serve in the Cymmer locality on 25 July 1859, at a salary of £80 increasing to £100 at his priesting. (See N.L.W.LL/SL/3, s.n.). The only Crockford's entry relating to him is a mixed up affair, giving his address as Dinas Rectory, Pontypridd, and describing him as 'Rector of Dinas.dio. of St. David's since 1858'. (Ibid.1874). He left Cymmer to be the vicar of Pennal, dio. of Bangor on 20 February 1865. (See, R.B. File, 'Llantrisant', No. 13,973, s.d.).
2. According to LL/PB/5, William Jones was licensed to Llantrisant 24 February 1861, but the Crockford's entries are confused. In the 1874 volume he is described as curate of Cymer 1871, 'formerly of Llantrisant 1867-70', and in the 1878 volume as 'curate of Cymmer 1871-74'. In the R.B. File he appears as the successor to John Williams at Cymmer. He was appointed rector of Clocaenog, diocese of St. Asaph in 1874. (Ibid.)
3. Moses Lewis' first curacy was at Ystradyfodwg (1869-74). He was licensed to Llantrisant, 27 July 1874. (See LL/PB/5). He died in February 1890, having spent all the years of his ministry in the Rhondda.
4. Edward Stephens' first curacy was at Gilfach Goch (1872-1878). He was licensed to Llantrisant 21 June 1878 (Ibid.), and was the first curate to be assigned to the area of Dinas and Penygraig acting in addition to the curate at Cymmer. He became the p.c. of St. John's, Llantrisant on 6 June 1883 (See, The Llandaff Diocesan Church Calendar), and, like Moses Lewis, spent his whole ministry in this area.
5. John Rees, like Moses Lewis and Edward Stephens, spent his years as a clergyman in the Rhondda. His first curacy at Tonypany (1881-83), was followed by the curacy at Llantrisant (1883-87), after which he became a curate of Ystradyfodwg (1887-93), and incumbent of the new District of Treherbert in 1893. (See Crockford's, 1900).
6. The grant was made 11 December 1857 (See 'Minutes', op.cit.), 'for additional services at Cymmer by a curate'. Services began to be held at the National School on 20 June 1858. (See the L.C.E.S. Annual Report No. 8, 1859).
7. The Vicar of Llantrisant, Evan Morgan, failed to raise a local response to the L.C.E.S.'s gesture in voting a grant, so that he himself contributed the £30 needed to make up a salary of £80. At the same time, he was paying out of his own income the salary of a curate at Llantrisant in full. (See R.B.File 'Llantrisant', op.cit.,s.d., 22 October 1862).
8. Evan Morgan applied for a grant under the terms of 23 & 24 Vict. c.124 s.15 on 22 October 1862, the incumbents of Llanwynno and Ystradyfodwg making simultaneous applications since Cymmer incorporated some territory from all three benefices. A grant was voted on condition that it was met by an equal amount from the L.C.E.S., for the year ending 1 November 1863. (See Ibid.s.d.).
9. The grant was reduced in consequence of a sub-committee resolution of the L.C.E.S. that, because of the exhaustion of the Society's resources, congregations had to be taught that 'the curate's maintenance must ultimately rest in a large measure upon themselves'. (See Annual Report No.13, 1863).
10. The Vicar of Llantrisant, John Powell Jones, explained to the Ecclesiastical Commissioners that he had used the L.C.E.S. grant to secure a clergyman at Talygarn, in another area of Llantrisant, meanwhile meeting the E.C.grant out of his own income. (See R.B.File op.cit., 23 April 1866). His intention for Talygarn, however,

Appendix No. 10 - The Assistant Curates - (Llantrisant - Cont.)

10. (Cont.) misfired when the Patrons, Jesus College Oxford, appointed the vicar of an adjoining parish to the curacy. (Ibid.s.d., 10 September 1867). As a result the L.C.E.S.grant, falling into abeyance was transferred to Ystradyfodwg, being lost to Llantrisant through the incumbent's negligence in not applying for its renewal. (See L.C.E.S.'Minutes', s.d., 8 March 1867).

11. The Curate, William Jones, remained a deacon for six years. When he was eventually priested his incumbent offered the E.C. to increase his salary to £120, on condition that they raised the value of their grant correspondingly. (See R.B.File, op.cit., s.d., 2 June 1869).

12. The first C.P.A.S. grant made to Llantrisant was to meet a like sum raised locally towards the payment of the curate at Cymmer, whilst the incumbent was contributing out of his own income, £160. (See Annual Report No. 39, 1874).

13. After repeated applications had been made to the E.C. even supported by an 'Assistant Overseer's' Certificate to the intent that the population of the area of Dinas and Penygraig was approaching 4,300, a grant was voted towards the employment of a curate in that area for the year ending 1 May 1878. (See R.B.File op.cit., s.d.).

14. The incumbent of Llantrisant was still paying half the stipends of two of his curates, and applied to the E.C. for the payment in full of the salary of the curate at Cymmer, because of the local claim on rectorial tithes. The E.C. declined, reiterating that 'having regard to the amount of the income of the benefice', they could not consider it. The incumbent persisted with his argument that the income of the living was being taxed for curates' stipends, eventually, a fourth grant was voted to Llantrisant for the year ending 1 May 1880.

15. The C.P.A.S., added a grant of £40 towards the payment of a curate in 'Llantrisant district' (i.e. Dinas and Penygraig). (See, Report No. 43, 1878). From the following year the grant paid was £30.

16. The L.C.E.S.grant was specifically voted towards the salary of a curate in the 'Ely Valley' district. (See Report No.28, 1879).

17. John Williams ministered to a congregation at Williamstown gathered together by Edward Stephens and meeting for worship at the Board school there, after a Layreader, Daniel Ellis Jones, had left to train for ordination. (See Appendix No. 10 'Llanwynno' n.40 for D.Ellis Jones as curate of Llanwynno and vicar of Abercynon). He continued to serve as a curate of Llantrisant, in the area of the town after Charles Roach had been appointed the curate at Williamstown, until 1898, when he was appointed rector of Sully. (See D.Y.B., op.cit.).

18. Charles Roach died in harness in 1913.

19. For John Humphreys, see above 'Ystradyfodwg' n.105.

20. The A.C.S. grant, which was the first to be voted to Llantrisant was the result of a recommendation made by the Society's diocesan committee on 3 February 1887. (See N.L.W. LL/Misc.494). It was earmarked for the payment of a curate at 'Dinas and Williamstown', who however, in the person of John Williams, was not appointed until 1888.

21. The grant was voted at a meeting held 3 August 1886, towards the payment of a curate at 'Dinas...from the date of licence'.

Appendix No. 10 - The Assistant Curates - (Llantrisant - Cont.)

21. (Cont.) (See 'Minutes op.cit.'). When in September 1886, the Vicar of Llantrisant, Joshua Pritchard Hughes, claiming that trade was depressed so that there was little hope of raising money locally, applied to the E.C. for a grant towards a curate to replace a layreader at Williamstown, his application was delined. (See R.B. File op.cit., s.d., 20 September).

22. When the District of Cymmer and Porth was created by Order in Council Gazetted 2 February 1894, one E.C.grant was transferred to it. (See R.B.File 'Cymmer and Porth' No.50,233 s.d.30 September 1893).

23. Although, after the separation of Cymmer and Porth, the C.P.A.S. continued to pay the same grants to Llantrisant until 1897, the records do not indicate how the two amounts of £60 and £30 were used within the parish of Llantrisant as a whole. Since Cymmer and Porth was an A.C.S. parish from the outset, it may be reasonable to suppose that the grants were still used to pay the curates in the Rhondda area of the parish.

24. The A.C.S. grant was discontinued after the separation of Cymmer and Porth.

25. The L.C.E.S. made two grants, one of £40 towards the salary of a curate at Dinas and Penygraig, and one of £25 in aid of the salary of a curate at Bryneirw. Bryneirw was a locality to the south of Cymmer, by 1894 requiring a curate of its own. (See, the table, 'Grants to Curates': Crd.W.484).

26. A grant of £20 was voted towards the payment of a curate at Bryneirw. (See 'Minutes' op.cit., 1 March 1894). In 1896, however, the grant of £50 towards the salary of the curate at Dinas was reduced by £20. (See 'Minutes').

27. In 1898, the C.P.A.S.introduced a third grant, of the value of £40. (See Report No.63).

28. At a meeting held to review the curates' grants being paid out of the Fund on 20 April 1900, the Dinas grant was reduced to £20 and the grant towards the curate at Bryneirw was withdrawn. (See 'Minutes' op.cit.).

29. With the separation of Dinas and Penygraig by Order in Council Gazetted 8 February 1901, and the transference of Bryneirw to Llanwynno, by Order in Council Gazetted 4 July 1901. (See R.B.File 'Llantrisant' op.cit., s.d.), the parish of Llantrisant ceased to have any territory pertaining to it in the area of the Rhondda valleys.

Appendix No.11. - The New Ecclesiastical Districts

Parish of Origin	New District with Date of Formation	Population		Existing Buildings with Seating
		In District	Left In Parish	
GLYNTAFF	Pontypridd St.Catherine's 9 September 1884 (Gazetted 16 Sep)	I c.6000	I c.6000	23 St.Catherine's (569)
PONTYPRIDD ST.CATHERINE'S	Pontypridd St.Matthew's 28 June 1909 (Gazetted 2 July 1909)	2 c.7500	3 c.8000	St. Matthew's (500) Sundy School room Church Rooms (400) Institute (250)
LLANWYNNO and LLANTRISANT	Cymmer and Porth 29 January 1894 (Gazetted 2 Feb)	4 c.8000	5 In Llan- wynno c.15000	Cymmer National school (400) St.Paul's Porth (350) St.John's Cymmer (500)
LLANWYNNO and Treharris	Abercynon 22 February 1980 (Gaz. 3 March)	6 7920 c.12000	6 In Llan- wynno	St.Gwynno's mission room (100) St.Donat's (500)
LLANWYNNO	Llanddewi Rhondda 9 March 1914	7 7828	7 7260	St.David's (530) Llanwynno Nat- ional School (124) St. Barnabas' Bryneirw (250)
YSTRADFYFODWG	Llwynypia 29 Novem.1879 (Gaz.5 December)	8 8000	9 c.30000	St.Stephen's Gilfach Goch (150) Tonypandy Nat- ional School (300) St.Andrew's (430)

Appendix No.11 - The New Ecclesiastical Districts (Cont.)

Parish of Origin	New District with Date of Formation	Population		Existing Buildings with seating
		In District	Left in Parish	
YSTRADYFODWG and LLANWYNNO	Tylorstown with Ferndale 12 July 1887 (Gaz. 15 July)	10 From Y'fodwg. LL'wynno 2700	11 30000 c.8000	St.Paul's Ferndale (260) Holy Trinity Tylorstown (320) All Saints Maerdy (440) Christchurch Ferndale (365)
YSTRADYFODWG	Treherbert 30 January 1893 (Gaz.3 February)	12 9300	13 26223	National School Room (300) St. Mary's (350) St.Alban's (330) All Saints' (350)
YSTRADYFODWG	Cwmparc 17 May 1898 (Gaz.20 May)	14 c.10000	14 c.21000	St.Matthew's Treorchy (280) St.Tyfodwg's (400) St.George's Cwmparc (359)
YSTRADYFODWG	Ton Pentre 23 March 1920 (Gaz.26 March)	15 10985	15 16775	St.David's (550) St.Mark's Gelli (200) St.Mark's School Room (80) St.David's School Room (350)
LLWYNYPIA and LLANWYNNO	Ynyshir 29 December 1887 (Gaz.6 January 1888)	16 4865	16 Ll'pia 12450 17 Ll'wynno c.8000	St.Anne's (500)
LLWYNYPIA	Clydach Vale 21 December 1907 (Gaz.24 December)	18 9000	19 20000	St.Thomas' (424) St.Thomas' Room (300)

Appendix No.11 - The New Ecclesiastical Districts (Cont.)

Parish of Origin	New Districts with Date of Formation	Population		Existing Buildings with Seating
		In District	Left in Parish	
LLWYNPIA and LLANTRISANT	Dinas and Penygraig 30 January 1901 (Gaz. 8 February)	20 9701	20 Ll'pia 22285	Llanfair at y Bryn, Penygraig (300) St. Illtud's Williamstown (310) Dinas mission (250) St. Barnabas' Penygraig (255)
TYLORSTOWN with FERNDALE	Ferndale Christchurch 15 May 1900 (Gaz. 22 May)	21 14000	22 c.7000	St. Paul's Ferndale (260) All Saints' Maerdy (440) Christchurch Ferndale (365) St. Luke's Maerdy (213)
CYMMER and PORTH	Porth St. Paul (25 March 1920)	24 4400	25 c.8000	St. Paul's (560) Parish Room (700)

Appendix No. 11. - The New Ecclesiastical Districts.

1. See the C.P.A.S. Annual Reports (1884-1886)
2. See R.B. File 'Pontypridd St. Matthew's' No. 78,891, s.d., 14 February 1910.
3. The population of St. Catherine's in 1911 was 8,449.
4. The C.P.A.S. Reports show the population of Llantrisant diminished by 3,000 between 1894 and 1895, and the population of Llanwynno by 3,500 in between the same years. The vicar of Llantrisant suggested that Cymmer and Porth would take c.4,000 inhabitants from his parish, (See R.B. File s.d., 30 November 1893), whilst the incumbent of Cymmer and Porth himself, insisting that the figure was c.15,000. (See R.B. File No. 50,233, s.d., 6 July 1894 and Ibid. 20 July 1896), whereas the 1901 Census total was only 11,138, was certainly exaggerating.
5. See R.B. File 'Llanwynno' op.cit., s.d., 23 August 1894.
6. See Ibid., s.d., 27 March 1908.
7. See Ibid., return of 10 February 1914.
8. See R.B. File 'Llwynypia' No. 50,479, s.d., 25 February 1879.
9. The population of Ystradyfodwg in 1881 was 33,015, and of Llwynypia, 12,037.
10. See R.B. File 'Tylorstown with Ferndale' No. 63,787, s.d., 27 April 1886.
11. See C.P.A.S. Annual Reports (1887-1889).
12. See R.B. File 'Treherbert' No. 70,659, s.d., 2 December 1891 - 'District Chapelries', application form.
13. See R.B. File, 'Ystradyfodwg' op.cit., s.d., 30 November 1893.
14. See R.B. File Ibid., s.d., 22nd October 1898.
15. The totals appearing are those given in the Census returns of 1921.
16. Of this total, 3,541 persons were from Llwynypia. (See R.B. File 'Llwynypia' op.cit., s.d., 3 May 1888.
17. See C.P.A.S. Annual Report (1888).
18. See R.B. File 'Clydach Vale' No. 74,029, s.d., 7 February 1907.
19. See R.B. File 'Llwynypia' op.cit., s.d., 12 February 1908.
20. The totals are those appearing in the Census Report (1901).; c.8,000 of the population of the new District were in the Llantrisant portion. (See R.B. File 'Dinas and Penygraig' No. 66,613 s.d., 15 February 1898).
21. See R.B. File 'Ferndale, Christchurch' No. 77,775, s.d., 17 January 1899. The 1901 Census figure for the parish was 15,351.
22. The 1901 Census figure for Tylorstown with Ferndale was 7,564.
23. For this column, see Appendix No. 6.
24. The census total in 1921 was 4,451 (See Appendix No. 1)
25. The census total for Cymmer and Porth in 1921 was 8,178. (Ibid.)

Appendix No.11 - New Districts - Building Grants

District and Building	Cost £	Seats	ICBS £	LCBS £	LCES £	BLF £	SITE
<u>Pontypridd St.Catherine's</u>							
St.Matthew's ¹ Coedpenmaen O.15 December 1887 LDW 13 December 1887	250 ²	250 ³	-	-	25 ⁴	80 ⁵	L ⁶
St. Matthew's ⁷ Sunday School Room O.October 1889	150 ⁸	200 (est.)	-	-	-	50 ⁹	
St.Catherine's ¹⁰ Parish Rooms O.19 October 1891	1500 ¹¹	200 ¹²	-	-	-	100 ¹³	G ¹⁴
St.Mark's ¹⁵ Pwllgwaun D.November 1891 LDW.24 Feb.1892	850 ¹⁶	200 ¹⁷	30 ¹⁸	-	40 ¹⁹	50 ²⁰	G. ²¹
St.Luke's ²² Cilfynydd D.13 February 1893 LDW.28 Feb.1893	2500 ²³	550 ²⁴	20 ²⁵	-		450 ²⁶	G. ²⁷
St.John the Evang ²⁸ elist's, Graig. D.15 August 1895 LDW 8 August 1895	500 ²⁹	350 ³⁰	-	-	-	100 ³¹	G. ³²
St.Matthew's ³³ Church Rooms O.17 February 1908	500 ³⁴	400 ³⁵	-	-	-	50 ³⁶	37
St.Matthew's ³⁸ Church O.5 October 1908	4325 ³⁹	500 ⁴⁰	200 ⁴¹	-	-	300 ⁴²	G. ⁴³
St.Matthew's ⁴⁴ Institute O.19 April 1909	180 ⁴⁵	250	-	-	-	-	46
<u>Pontypridd St.Matthew's</u>	-	-	-	-	-	-	
<u>Cymmer and Porth</u> ⁴⁷ St.James' O. May 1902	350 ⁴⁸	400 ⁴⁹	-	-	-	-	50
St.Luke's ⁵¹ Llwynceilyn O.14.November 1907	700 ⁵²	400 ⁵³	-	-	-	-	G ⁵⁴
TOTAL	11805	3700	250	-	65	1180	

Appendix No.11. - New Districts - Building Grants (Cont.)

District and Building	Cost £	Seats	ICBS £	LCBS £	LCES £	BLF £	SITE
<u>Cymmer and Porth</u> <u>(Cont.)</u> 55	56	57				58	
St.Paul's Porth North aisle O. 1910	2000	210	-	-	-	100	G.
59	60	61					
St.John's Parish Hall O. 1910	1000	440	-	-	-	-	G.
<u>Abercynon</u>	-	-	-	-	-	-	-
<u>Llanddewi Rhondda</u>	-	-	-	-	-	-	-
62	63	64	65		66	67	68
<u>Llwynypia</u> St.Anne's Ynyshir C.19 August 1886	2500	500	200	-	100	400	G.
69	70	71					
Dewi Sant Tonypany O.1894 & 1904	60	200	-	-	-	-	
72	73						
Parish Hall O. 1895	450	200	-	-	-	-	-
74	75	76	77			78	79
St.Thomas' Clydach Vale C.24 September 1896	3500	724	325	-	-	300	
80	81	80	82			83	
St.Andrews' Tonypany Englarent 1897 and 1904	c.1800	170	40	-	-	50	-
84	85	86	87			88	89
St.Barnabas' Penygraig LDW.30 September 1897	300	255	25	-	-	40	G.
90	91	91				92	93
All Saints Trealaw O.1.November 1897	1000	300	-	-	-	80	
94	95	96				97	98
St.Cynon's Ynyscynon D.29 September 1904	400	270	-	-	-	50	G.
TOTAL	13010	3269	590	-	100	1020	

Appendix No.11 - New Districts - Building Grants (Cont.)

District and Building	Cost £	Seats	ICBS £	LCBS £	LCES £	BLF £	SITE
<u>Ynyshir</u> 99 St.Thomas' Wattstown LDW.18 September 1896	100 800	101 250				102 100	103 G.
St.Mary Magdalen's 104 Pontygwaith C.6 July 1896	105 3000	105 370	-	-	-	-	106 G.
St.Anne's 107 Mission Room LDW.19 June 1908	108 1500	109 500	-	-	-	-	G.
<u>Clydach Vale</u> 110 St.Thomas' Enlargement O.29 September 1912	110 1900	111 110	-	-	-	-	-
St.Alban's 112 O.9 May 1909 LDW.13 May 1909	113 600	114 180	-	-	-	-	-
St.Dyfrig's 115 LDW.29 November 1911	116 300	117 240	-	-	-	-	?
<u>Dinas and Penygraig</u> 118 St.Barnabas' Penygraig C.1 March 1915	119 2445	120 324	121 120	-	-	-	G.
<u>Ferndale Christchurch</u> 122 St.Dunstan's C.15 September 1905	123 2400	124 509	125 100	-	-	126 200	G.
<u>Tylorstown with Ferndale</u> 127 Navy Mission room O.1896	-	127 100	-	-	-	-	-
St.Luke's 128 Maerdy LDW.16 November 1896	129 480	129 213	-	-	-	129 40	
Welsh Mission Room 130 Tylorstown O. 1899	131 125	130 200	-	-	-	-	
TOTAL	13550	2996	220	-	-	340	

Appendix No.11 - New Districts - Building Grants (Cont.)

District and Building	Cost £	Seats	ICBS £	LCBS £	LCES £	BLF £	SITE
<u>Tylorstown with</u> 132 <u>Ferndale(Cont.)</u>	133						
Holy Trinity Tylorstown New Vestry O. May 1903	300	-	-	-	-	-	-
St.David's 134 Tylorstown LDW.28 February1910	135 2500	136 254	-	-	-	137 200	138 G.
<u>Treherbert</u> 139 Mission Room O. 1905	139 250	139 200	-	-	-	50	-
<u>Cwmparc</u> 140 Parish Hall October 1908	140 1067	200	-	-	-	-	G.
Ton Pentre	-	-	-	-	-	-	-
TOTAL	4117	654	-	-	-	250	
SUM TOTAL	43482	10619	1060	-	165	2790	
PERCENT			2	-	.4	7	

Abbreviations:-

I.C.B.S.	-	Incorporated Church Building Society
L.C.B.S.	-	Llandaff Church Building Society
L.C.E.S.	-	Llandaff Church Extension Society
B.L.F.	-	Bishop of Llandaff's Fund
O.	-	Opened
D.	-	Dedicated
C.	-	Consecrated

Appendix No.11 - Ecclesiastical Districts - Building Grants (Summary)

Church or other Building	Societies	Land-Owners	Industrialists	Other subs of over £10	Deficit still to be Raised	Loans	Total Cost
<u>PONTYPRIDD</u>							
<u>ST.CATHERINE'S</u>	£	£	£	£	£	£	£
St. Matthew's	105	-	-	10	135	-	250
St.Matthew's School Room	50	-	-	-	100	-	150
St.Catherine's parish rooms	100	330	-	-	1070	-	1500
St.Mark's Pwllgwaun	120	100	-	-	630	-	850
St.Luke's Cilfynydd	470	-	-	-	2030	-	2500
St.John's Graig	100	50	-	-	350	-	500
St.Matthew's church rooms	50	-	-	-	450	-	500
St.Matthew's new church	500	135	-	15	3675	-	4325
St.Matthew's Institute	-	-	-	-	180	-	180
<u>CYMMER AND PORTH</u>							
St.James'	-	-	-	350	-	-	350
St.Luke's Llwynycelyn	-	-	-	-	700	-	700
St.Paul's Porth north aisle	100	-	-	-	1900	-	2000
St.John's Cymmer parish hall	-	-	-	-	1000	-	1000
<u>LLWYNYPPIA</u>							
St.Anne's Ynyshir	700	?	?	?	?	-	2500
Dewi Sant Tonypandy	-	-	-	-	60	-	60
Llwynypia parish hall	-	-	-	450	-	-	450
St.Thomas' Clydach Vale	625	1500	-	-	3275	-	5400
St.Andrew's enlargement	90	-	-	-	1710	-	1800
St.Barnabas' Penygraig	65	-	-	-	235	-	300
All Saints' Trealaw	80	-	-	-	920	-	1000
St.Cynon's Ynyscynon	50	-	-	-	350	-	400
TOTAL	3205	2115	-	825	18770	-	26715

Appendix No.11(Cont.) - Ecclesiastical Districts - Building Grants (Summary)

Church or other building	Societies	Land-Owners	Industrialists	Other subs.of over £10	Deficit still to be raised	Loans	Total Cost
<u>YNYSHIR</u>	£	£	£	£	£	£	£
St.Thomas' Wattstown	100	-	-	-	700	-	800
St.Anne's mission room	-	-	-	-	1500	-	1500
St.Mary Magdalen's Pontygwaith	-	3000	-	-	-	-	3000
<u>CLYDACH VALE</u>							
St.Alban's	-	-	-	-	600	-	600
St.Dyfrig's	-	-	-	-	300	-	300
<u>DINAS AND PENYGRAIG</u>							
St.Barnabas' new church	120	?	?	?	?	?	2445
<u>FERNDALE CHRISTCHURCH</u>							
St.Dunstan's	300	150	-	-	1950	-	2400
<u>TYLORSTOWN WITH FERNDALE</u>							
St.Luke's Maerdy	40	-	-	-	440	-	480
Tylorstown Welsh mission room	-	-	-	-	125	-	125
Holy Trinity new vestry	-	-	-	-	300	-	300
St.David's Tylorstown	200	1000	-	-	?	-	2500
<u>TREHERBERT</u>							
Mission room	50	-	-	-	200	-	250
<u>CWMPARC</u>							
Parish hall	-	600	-	-	467	-	1067
TOTAL	810	4750	-	-	6582		15767
SUM TOTAL	4015	6865	-	825	25352	-	42482
PERCENT	9	16	-	2	60		

NOTE: Because some of the information is not available (indicated in the schedule, '?'), the table presents only an approximate pattern.

Appendix No. 11 - New Districts - Building Grants

1. For the opening see The Pontypridd Chronicle 16 December 1887, and for the licence N.L.W. LL/DS/128.
2. See 'L.C.E.S.Minutes' op.cit., 9 September 1887, and The Pontypridd Chronicle, op.cit.
3. See Ibid., but the estimates vary as between e.g. L.C.E.S.'Minutes' op.cit., 200 and 'B.L.F.Minutes', op.cit.,s.d., 9 October 1887,180.
4. See 'Minutes' op.cit.
5. See 'Minutes' op.cit.
6. The site was on a 99 years' lease at a nominal rent of £1. per year. See the L.C.E.S. 'Minutes' op.cit., The Revd.D.Watkin Williams sent a donation of £10 to the building fund. See The Pontypridd Chronicle,op.cit.
7. Gertrude Hughes-Williams, op.cit., refers to a Sunday School room in use at Coedpenmaen from October 1889, and states that Messrs.Aston and Snelling offered to erect it without profit.
8. See Ibid.
9. A grant towards 'a mission room at Pontypridd' was made 31 July 1888. (See 'Minutes' op.cit.).
10. See G.Hughes-Williams, op.cit.
11. See Ibid. The cost, appearing in the 'B.L.F.Minutes' for 12 November 1890, however, is £1600.
12. See Ibid.
13. See 'Minutes' op.cit.
14. The site, an extension of the site of St.Catherine's was the gift of the Thomas family. Mrs. Hughes-Williams states that £330 was contributed by Miss. Clara Thomas in addition, and that £870 of the total was collected 'almost entirely by church people'. A debt, however, of £500 remained on the parish rooms. (See Pontypridd Chronicle 22 January 1892). A room of the new building came to be known as 'the Welsh Mission Room', and later as 'St.Luke's Welsh Church'. A new Welsh church had been in prospect, a grant of £150 being made towards it out of the Bishop of Llandaff's Fund in 1885. (See 'Minutes' s.d., 27 January). It was to cost £800, and to accommodate 300 persons, but the project was abortive.
15. See The Pontypridd Chronicle 27 November 1891; and for the licence, N.L.W. LL/DS/139. The building described as 'in the early Gothic style' built in native stone with Bath stone dressings, was to the design of A.O.Evans, architect of Pontypridd, and built by Messrs. J.W.Turner and Sons of Cardiff. An amount of £400 had been subscribed by the date of the laying of the foundation stone, the bishop contributing £100, and Lord Tredegar, £50. Another £50 was contributed by the Vaughan Lee estate, who also gave the site. The funds, however, were not sufficient to include a chancel in the building. Services had been held for about two years in the Merlin Hotel. For the laying of the foundation stone, see Western Mail 16 June 1891, and for the dedication The Pontypridd Chronicle 27 November 1891.
16. See Ibid.
17. See the Llandaff Diocesan Church Calender, although the Western Mail, op.cit., has c.250.
18. See The Church Builder (1891) p.94, where it is stated that the inhabitants 'are all very poor'. The grant was made 16 July 1891.
19. See 'Minutes' op.cit., s.d. 13 June 1890.
20. See 'Minutes' op.cit., s.d. 19 February 1889. In the bishop's Charge

Appendix No. 11 - New Districts - Building Grants - (Cont.)

20. (Cont.) of 1897, however, the amount appears at £100 and it is probable that the 'Bishop's' contribution (q.v., n.15) refers to the same amount.

21. The site was in the parish of Llantrisant, but with the parish church many miles away. The vicar of Llantrisant consented to place the district under the spiritual direction of the incumbent of Pontypridd. (See Western Mail, op.cit. and for the consent N.L.W. LL/DS/154).

22. See The Pontypridd Chronicle, 17 February 1893. The building was designed by Thomas Rowlands of Pontypridd, and built by M.Julian, also of the town.

23. See Ibid., and the B.L.F. 'Minutes' of 11 February 1887. It is stated in the Pontypridd Chronicle, op.cit., that £1000 had been raised mainly through the efforts of the Incumbent of St.Catherine's, H.J. Williams.

24. See Ibid., where the seating is given as 350, 'with a spacious school-room below it'.

25. See The Church Builder (1893) p.62. At a meeting held 20 April 1893, it was said that the grant was made 'to supply the needs of a new colliery district where there are several Dissenting chapels but no church'. 'The poor inhabitants', it was added 'have contributed liberally, but cannot do much'.

26. The Vicar of Eglwysilan, Rice Jones, who had been the incumbent since 1860, was considered too aged to attend to the needs of a new community which sprang up around the Albion colliery, Cilfynydd. (The colliery was sunk in 1884. See Elizabeth Phillips op.cit., p.205). Moreover, the parish church was at a distance of many miles. As a result, the bishop requested the incumbent of St.Catherine's to be responsible for the spiritual needs of the locality. In the 'Minutes' of the B.L.F. two grants are recorded, the former of £400 made 11 February 1887, and credited to the parish of Eglwysilan, and the latter of £50, made 19 February 1889, and credited to St.Catherine's

27. The site was the gift of Mrs. D.I.Morgan, conveyed 1 October 1910. (See the 'Llandaff Diocesan Registry Index'). When the church was dedicated there remained a debt of £1000. (See G.Hughes-Williams, op.cit.). The district of Cilfynydd had been 'annexed' to St.Catherine's (See the consent of the vicar of Eglwysilan, lodged with the L.D.W. and dated 28 February 1893). But, on 6 February 1894, the church was handed back to Eglwysilan. (See G.Hughes-Williams op.cit.), with an amount of £500 remaining by way of debt for which the parish of St.Catherine's was still responsible. It was ultimately cleared by means of a bazaar held in 1905. (See Ibid.).

28. For the dedication, see The South Wales Daily News 16 August 1895. The building was of zinc on a stone base, the Architect being A.O. Evans of Pontypridd. For the licence, see a list published in the Llandaff Diocesan Church Calendar (1896)

29. See The South Wales Daily News, op.cit.

30. Although the newspaper account has 450, it is 350 that appears regularly thereafter in the Diocesan Church Calendar.

31. See 'Minutes' 29 November 1889.

32. The site was the gift of Mr. Robert Rickards of Cardiff, who also contributed £50 towards the cost. (See G.Hughes-Williams, op.cit.).

Appendix No. 11. - New Districts - Building Grants - (Cont.)

32. (Cont.) At the beginning of 1893, the parish of St.Catherine's made a determined effort to clear a debt of £2,500 remaining on its church buildings. About £900 of it still remained before St.John's was erected. In the Christmas season of 1902, an appeal was launched to clear the debt and raise enough funds to build new churches at Coedpenmaen and Graig, a target of £5000 being set. The attempt was a failure, and although a new site for a church at Graig was presented by Stuart Seaton Esq., who was a successful Pontypridd builder, together with an offer of the stone for building it, no further progress was made. (See G.Hughes-Williams, op.cit., and, for the conveyance of the site, the 'Llandaff Diocesan Registry Index', the date of the Deed being 7 December 1903).

33. The building was of asbestos, a material newly coming into use. At the time of the opening, still £400 to £500 was required to complete the building in terms of its being fully furnished. See Western Mail 18 February 1908, and The Glamorgan Free Press 21 February 1908.

34. See Ibid.

35. See Ibid.

36. See 'Minutes' op.cit., s.d., 4 November 1907.

37. It was stated in the Western Mail account that £100 had been saved through voluntary labour. A photograph of the building accompanies this account.

38. See for the laying of the foundation stone, The Glamorgan Free Press 13 December 1907; and for the consecration, Ibid., 9 October 1908, and Western Mail, 6 October 1908. Built in the Early English style, and faced with hammer-dressed rubble walling externally and internally, the church was designed by Arthur O.Evans of Pontypridd, and built by Messrs. Williams and James of Coedpermaen. A chancel was to be added as soon as the funds permitted.

39. The incumbent, at the consecration, stated that the cost of the building and furniture, to that day, amounted to this total. (See The Glamorgan Free Press, op.cit.).

40. See Ibid.

41. See The Church Builder (1908), p.6. for the grant voted 19 December 1907.

42. See 'Minutes' op.cit., s.d., 14 December 1906.

43. The site was the gift of Mrs. Dorothy Sysyllt Morgan and Mrs. Olive Forestier Walker, daughters of the late Ralph Thurston Bassett, and was conveyed 17 April 1905. (See The Glamorgan Free Press, op.cit., and for the conveyance, the 'Llandaff Diocesan Registry Index'). The opening of the St.Catherine's parish rooms in October 1891 had been utilised to raise funds for a new church at Coedpermaen with accompanying events including a bazaar and a concert raising £230. (See The Pontypridd Chronicle 6 November 1891). In another ten years, 'the glorious victory' in South Africa was used as a pretext for adding to the fund by way of thanksgiving 'following the example of God's people of old'. By 1903, however, the war had taken another turn, and the image of the new church was beginning to fade. The incumbent endeavoured to arouse his parishioners' interest and pride by chiding them about the state of the existing iron building, which passed for a church. (See G.Hughes-Williams op.cit.). But it took another four years for the fund to reach £1000, even inclusive of a B.L.F.grant of £300. At long last, the foundation stone was laid on 5 December 1907, and the Glamorgan Free Press account of the events includes a list of contributors to a so-called 'Five pound note scheme'. The total amounted to £315 and amongst the

Appendix No. 11 - New Districts - Building Grants - (Cont.)

43. (Cont.) contributors were Archdeacon Edmondes - £10; Miss Talbot, Margam - £20; Miss Thomas, Llwynmadoc - £15: promises were included of £100 from Lord Tredegar and £5 from Mrs. Forrestier Walker. At the consecration, the incumbent announced that the sum subscribed and promised amounted to £2,608.13.4., leaving a deficit of £1717. When the Curate, James Thomas, was inducted vicar of the new parish on 30 September 1909, there remained a debt of £2000 on all the buildings of the parish. (See The Glamorgan Free Press 1 October 1909).

44. See Ibid., 23 April 1909. The building was constructed mainly out of material salvaged from the old iron church which had been replaced by the new St. Matthew's, whilst the construction had been carried out by a sidesman of the church. Apart from the main section of the building, accommodating 250 persons, there were a number of smaller adjacent rooms. The accommodation was deemed essential in addition to rooms opened the previous year, to be the headquarters of certain organisations such as the C.L.B., the C.E.M.S., the M.U., and the Red Cross.

45. See Ibid.

46. By dint of writing hundreds of letters, the curate had collected £70 towards the cost, and it was reported that a little boy had loaned him another £30 free of interest. (See Ibid.).

47. See The Welsh Church Commission Minutes of Evidence, Q.6,154 The building of zinc, was built on a portion of the National School site, with the dual intention of serving as a church for the Welsh congregation, thitherto meeting in the old school building, and of accommodating pupil teachers in training under the Local Authority.

48. See Ibid., Q.6,173

49. See Ibid., Q.6,008

50. The Local Authority paid a rental of £76 per annum, which the incumbent used to re-imburse himself for the money spent on, first of all, putting the old school building in order for the use of the pupil, teachers, and then on erecting the iron building. (See Ibid., Q.6,173 ff.).

51. See the Cymmer and Porth Parish Magazine, December 1907.

52. In June 1907, there was an amount of £400 in hand to pay for the mission church. (See R.B.File 'Cymmer and Porth' No.50,233,s.d.,5 June). In May 1908 a bazaar was held to pay off a debt of £300. (See, The Glamorgan Free Press 8 May 1908).

53. See R.B.File, op.cit. s.d., 22 March 1908.

54. The site was the gift of Capt. Walter de Winton of Maesllwch Castle, Glasbury. (See Ibid., 5 June 1907).

55. A parish room had been added to St.Paul's in December 1894. (See Ibid., 20 July 1869). It had cost £1,050, and accommodated, on two floors 700 persons. (See Minutes of Evidence, op.cit.,Q.6,008, and Ibid., Q.6,051). Although a debt of £500 remained on the building in 1896 (See R.B.File, op.cit.,20 July), the Incumbent,William Thomas, in evidence before the Welsh Church Commission maintained the cost had been met entirely by public subscription. 'Minutes' op.cit.,Q.6,256) Associated in the plan for the parish room was the intention of extending the church building. (See R.B.File op.cit.,s.d., 6 July 1894). It was not until October 1906 that a printed appeal was issued

Appendix No.11 - New Districts - Building Grants - (Cont.).

55. (Cont.) complete with sketches of St.Paul's 'as it is' and 'as it is hoped it soon will be', and it was, ultimately, in 1910 that a north aisle was added. (See with the R.B.File, a printed 'Appeal' dated October 1910, when the addition had been completed). At the end of 1911, a debt of £1,150 remained on St.Paul's which, by early 1913, had been reduced to £1,000. (See Ibid., s.d., 5 December 1911 and 20 February 1913).
56. See Ibid., 29 October 1894. The figure was an estimate.
57. The additional accommodation was for 210 persons, bringing up the total for the church to 560. (See the printed 'Appeal' of 1910, op.cit.).
58. See 'Minutes' op.cit., s.d., 25 February 1895.
59. See the building listed in a 'Memorial Church Appeal' leaflet issued in October 1910, and deposited with the R.B. File.
60. A debt remained on the building of £600 at 5 December 1911, and of £450 at 20 February 1913. (See R.B.File op.cit., s.d.).
61. The total accommodation of the parochial buildings according to an entry in the Llandaff Diocesan Church Calendar (1914) was 3,000. By a process of deduction St.John's Hall would appear to have seating for 440 persons.
62. See Western Mail, 20 August 1886. The Architect was E.M.Bruce Vaughan. In a luncheon speech the bishop ridiculed a South Wales Daily News report which appeared soon after his arrival in the diocese, suggesting that the churches he hoped to see built in the Rhondda were 'castles in the air'.
63. See Ibid.
64. See Ibid.
65. See The Church Builder (1885)p.69. The accommodation is stated to be for 503 and the cost estimated at £2,110.
66. See 'Minutes' s.d., 12 December 1884.
67. See 'Minutes' 28 January 1885.
68. The site on the land of the farm Ynyshir was the gift of Charles Edward Whitting, of Sandcroft, Uphill, Somerset, who was the grandson (by his daughter) of Edward Morgan Williams of Garth Hall, Llantrisant, the father also of the Revd.D. Watkin Williams, one time p.c. of Ystradyfodwg. (See R.B.File No.66,701 'Church Site'). The Incumbent of Llwynypia, Thomas Rogers, informed the Ecclesiastical Commissioners in 1884, that 'two gentlemen have promised me to see a church erected there' (at Ynyshir). See R.B.File 'Llwynypia', No.50,479, s.d.10 January- and by 29 October he was again informing them that he had 'several hundred pounds collected' towards the church. The Western Mail account of the consecration, mentions as persons who had 'contributed handsomely' Mrs. Whitting, Mrs. Williams, Fairfield, Mrs. Vaundrey and Mrs. Stahl.
69. The National school, closed as a day school in 1885, was used by the Welsh congregation from 7 May 1893. In the following year it was given the name of 'Dewi Sant'. (See W.Haydn Rees - A Short History of the Church of St.Andrew, Llwynypia 1878-1948. Tonypandy 1948, pp.25;33-34). In 1904, a chancel, sanctuary, and vestry were added.
70. See Ibid.
71. See R.B.File 'Llwynypia' op.cit., s.d., 20 July 1897. In Ibid., 6 March 1913, the estimate appears, however as 180.

Appendix No. 11 - New Districts - Building Grants - (Cont.)

72. The hall, an iron building, set up in the grounds of Dewi Sant, was erected 'early in 1895'. (See Hadyn Rees op.cit., p.32)

73. See Ibid. In a pamphlet issued 17 August 1895, the Incumbent, John Daniel James, stated that the parish hall had been presented to the parish. (See R.B.File op.cit.).

74. See, The South Wales Daily News, 29 September 1896, for an account of the consecration. The church had been officially opened by the Bishop of Llandaff on 13 November 1895. (See R.B.File 'Clydach Vale' No.74,029, s.d., 25 October 1895). The consecration was delayed because of difficulties attending the conveying of the site. The Architect was E.M.Bruce Vaughan.

75. See, The South Wales Daily News, op.cit.

76. The exact figure for the seating within the church was calculated when the endowment of the parish was at issue, because to be eligible, a minimum of 500 seats in consecrated premises was essential (See R.B.File 'Clydach Vale', op.cit. s.d., 30 December 1909). Underneath, there was another room with accommodation for 300 persons. (See Ibid., s.d., 7 February 1907).

77. See The Church Builder (1892) p.I. relating to a grant of £200 voted 19 November 1891. On that occasion, it was noted the project of building a church had met with 'much Liberationist opposition'. On 19 April 1894, another grant of £125 was voted. 'For a long time' it was said 'the neglect of the Church in this place has been a favourite topic of the Liberationist platform'. It was claimed that people were being driven to the chapels because of the lack of church accommodation. (See Ibid. - 1894 p.159).

78. The grant was made as early as 29 November 1889, when the projected building was envisaged as costing £1500 and accommodating 250 people. There seems, however, to have been no further review of it.

79. The conveyance of the site was a complicated document, because two separate estates were involved, and a number of persons with legal entitlements pertaining to both. (See R.B.File 'Clydach Vale', s.d., 9 September 1896). Furthermore, the Meyrick estate was in Chancery. A portion of the site had to be purchased. Miss Clara Thomas who owned 'a moiety of a moiety' of the site gave her portion as a free gift. (See Ibid. s.d., 8 June 1894). She also contributed £1,000 to which she added another £500 at the time of the consecration. (See Minutes of Evidence, op.cit., Q.5,649). Even so, a debt of some hundreds remained on the church, so that, as late as 1905, the incumbent of Llwynypia was complaining bitterly because the five churches of the parish were 'each heavily burdened with debt'. (See R.B.File 'Llwynypia' op.cit., s.d., 26 January).

80. In 1886, the Incorporated Church Building Society made two grants of £20 each towards the enlargement of St.Andrew's at an estimated cost of £525. (See The Church Builder - 1886 - pp.65 and 68). A chancel and sanctuary added under this scheme increased the accommodation from 430 (of which 108 seats were rented), to 450. (See R.B.File 'Llwynypia' op.cit., s.d., 27 November 1893). A debt of £825 remained, however, (Ibid.), and a bazaar was held in the Spring of 1894 to clear it. (Ibid.) Ten years later, a vestry and south aisle were built, and dedicated on 17 October. (See Hadyn Rees, op.cit., p.26) The seating was thereby increased to 600 whilst all had been free since 1886. (See The Church Builder, op.cit.).

Appendix No. 11 - New Districts - Building Grants - (Cont.)

81. At a meeting of the B.L.F. committee held 27 June 1904, the cost of the enlargement was estimated at £1,000.
82. See The Church Builder, op.cit.
83. See 'Minutes' op.cit., s.d., 27 June 1904.
84. See for the licence, the Llandaff Diocesan Church Calendar 'List of Consecrations and Licences', appearing from the 1884 issue.
85. See 'B.L.F.Minutes' s.d., 11 December 1897.
86. See Ibid., and also, The Church Builder (1897) p.58.
87. See Ibid.
88. See 'Minutes' op.cit.
89. The site was the gift of the Earl of Dunraven, and was conveyed 29 June 1897. (See R.B.File 'Dinas and Penygraig' No.75,219,s.d.). It was proposed to build a permanent church on the site, in due course to be incorporated in the new District of Dinas and Penygraig, but because of lack of funds, it was decided to postpone the building of a stone church but to erect an iron building on a part of the site. Some building was immediately required since the congregation was meeting in a Board school room which was available for only a few weeks in June 1897. (See Ibid., s.d. 6 June). The I.C.B.S. had voted a grant of £120 towards the permanent church, which was estimated to cost £1,630 with sittings for 304 persons, (See The Church Builder 1895,p.71). The Society's grant towards the iron building was made 17 June 1897. (See Ibid. 1897,p.57).
90. See Western Mail 2 November 1897.
91. See Ibid.
92. See 'Minutes' op.cit.,s.d., 11 December 1897.
93. The Incumbent of Llwynypia, John Daniel James, issued an appeal pamphlet in August 1897, outlining the financial needs of the parish in respect of the buildings that had to be provided. Among them was a church at Trealaw, estimated to cost £1,600. (See R.B.File 'Llwynypia' No.50,479, s.d., 17 August). The congregation was using a Board School room. (See Ibid. 20 July 1897). The site and fabric of the church were conveyed by Rhys Williams of Miskin Manor on 23 March 1909. (See the 'Llandaff Diocesan Registry Index', s.n.Llwynypia).
94. See Hadyn Rees, op.cit., p.26, and for the licence, the Llandaff Diocesan Church Calendar, op.cit.
95. See Western Mail 30 September 1904.
96. See Ibid.
97. See 'Minutes' s.d., 27 June 1904.
98. The site which, via the Incumbent of Ystradyfodwg, William Lewis, was offered to Llwynypia by Mrs. Llewellyn in 1902, after her death in the following year, was let to the parish at a nominal rent, so that it could be retained until such time as the funds would allow a church to be erected on it. (See 'Ynyscynon Church correspondence' in the Ystradyfodwg parish chest). The iron building was erected on one side of the plot. The congregation, in the meantime, had been meeting in a back room of the Ynyscynon Hotel. (See Hadyn Rees op.cit.,p.26).
99. For the licensing, see The Llandaff Diocesan Church Calendar,op.cit.

Appendix No. 11. - New Districts - Building Grants - (Cont.)

100. See, the B.L.F. 'Minutes' s.d., 3 December 1895.
101. See Ibid., and R.B. File, 'Ynyshir' No. 66,071, s.d., 23 September 1901.
102. See 'Minutes' op.cit.
103. The site was leased from 20 July 1896 for 99 years at £4 per annum (See 'Diocesan Registry Index' s.n. Ynyshir). The church was an iron building and replaced a room in the Board school as the meeting place for the congregation.
104. See The South Wales Daily News, 7 July 1896.
105. See Ibid.
106. The site on the land of Penrhys Isaf farm, the gift of Mrs. Llewellyn, was conveyed 25 June 1896. (See R.B. File 'Tylorstown with Ferndale' No. 75 636 'Pontygwaith St. Mary Magdalene Church Site'). In a document deposited in the Ystradfyfodwg parish chest entitled 'Endowments of the late Mrs. M.G. Llewellyn', the church and site stand valued at £3,348.13.6. Both were given in their entirety by Mrs. Llewellyn. The building was described as 'a good example of first pointed Gothic' and included such embellishments as a three light east window, representing the crucifixion, St. Mary, and St. John, the work of 'Mr. Newberry', and, in the pavement of the chancel the arms of the see and of the Llewellyn family. Of native stone with doulting stone dressings, it was erected by Messrs. Knox and Wells of Cardiff, to the design of G.E. Halliday, the Diocesan Surveyor, and Mrs. Llewellyn's architect. It was significant that Father Johnson of St. Michael's Theological College, Aberdare, preached at the consecration. When the boundaries between Ynyshir and Tylorstown were changed in 1900, this church became a church of the latter parish.
107. For the license, See The Llandaff Diocesan Church Calendar op.cit.
108. The figure is an estimate on the basis of the accommodation afforded by the building.
109. The building was erected on a plot added to the site of the parish church. (See R.B. File 'Ynyshir', op.cit., s.d., 6 July 1893). For the accommodation, see Ibid., s.d., 7 March 1908).
110. It was laid down by the E.C. that certain improvements would need to be carried out to the church of St. Thomas before it could be assigned a District. (See R.B. File 'Clydach Vale' No. 74,029, s.d., 19 August 1908). This work was completed by May 1909, at a cost of £500. (See Ibid., 14 May). The E.C. further insisted that the parish was not eligible for endowment on the score of population until there was provision for 500 worshippers in consecrated premises. (See Ibid., s.d., 3 January 1910). As a result a transept was added to the building, the E.C.'s Surveyors Carbe and Passmore, issuing their certificate of satisfactory completion on 1 August 1912. (See Ibid.) The cost was in the region of £1400.
111. Although Carbe and Passmore estimated that the completed church seated 510 (i.e. the transept had added 86 to the existing total), the bishop was of the opinion that 534 was the true figure, i.e. 110 seats included in the transept. (See Ibid., s.d., 15 November 1912).
112. For the licence, see The Llandaff Diocesan Church Calendar List, op.cit. For the date of opening, see R.B. File, op.cit., s.d., 19 August 1909.
113. See Ibid., s.d., 19 August 1908, for this estimate.
114. See Ibid., s.d., 14 May 1909.

Appendix No. 11 - New Districts - Building Grants - (Contd.)

115. A site for a Welsh church to seat 300 persons, and estimated to cost £3,000 was purchased for £198.15.0. (of which £193.15.0. had been paid by October 1909). Plans of the church were decreed not satisfactory by Messrs. Carße and Passmore in November 1909. (See R.B. File 'Clydach Vale', "Blaenclydach St. Dyfrig" No. 84, 169, s.d. 23 November), but in the following month, the Incumbent, William Meredith Morris, was confidently stating that the church would be built in the spring. (See, R.B. File, 'Clydach Vale', No. 74,029, s.d., 30 December). The Commissioners' surveyors however, continued to reject plans submitted by the Architect, R.S. Griffiths of Tonypany, and even suggested that the services of an architect who had some knowledge of church design and building should be procured. (R.S. Griffiths was a prominent mid-Rhondda Calvinistic Methodist, and had given evidence to the Welsh Church Commission in no way complimentary to the Church of England, yet there seems to be no reason for connecting that with the rejection of his plans). The correspondence relating to this project came to an end in April 1910, and when it was resumed in January 1916, it was to indicate the view of the Ecclesiastical Commissioners that, although the site in question had been conveyed, 'the vicar was not in a position, or was not disposed to carry out his contract'. The Vendor, W.E. de Winton, meanwhile, consented to rescind the contract. (See R.B. File No. 84, 169, op. cit., s.d. 7 January 1916). During the interim, moreover, an iron church dedicated to St. Dyfrig was erected, and licensed for worship 29 November 1911. (See N.L.W. LL/DS/49). In view of the fact that the incumbent stated that a donation of £1,000 had been 'just received' in 1908 (See R.B. File No. 74,029 s.d., 19 August), it is suprising that the project was abandoned. But he also maintained that by 1913, the parish was 'on the verge of financial ruin' with a debt of £2250 confronting it, towards the payment of the interest on which he was obliged to borrow money. He attributed the parish's plight to a strike affecting the Abergorchi colliery in 1910, which was followed by the calamitous Cambrian strike of 1910-1911, that as he phrased it, 'completely shattered our work and reduced the parish to beggary'. The national strike of 1912 came, he added 'to crown our misery'. (See R.B. File No. 84,169, op. cit., s.d., 26 May). As late as 1917, the debt on the building fund amounted to £2,280, the parish being under an obligation to pay off £200 of it per annum as well to pay interest at the rate of 5%. (See R.B. File No. 74,029, s.d., 20 April).

116. The figure is an estimate.

117. See Ibid., s.d., 21 June 1912.

118. See the Llandaff Diocesan Church Calendar List, op. cit., for the licence.

119. See B.L.F. 'Minutes' op. cit., s.d., 11 December 1897.

120. See Ibid., and also The Church Builder (1914-15) p. 44.

121. Ibid. The entry refers to the scheme proposed in 1895 towards which a grant of £120 had been voted, but which had lapsed. (See n. 89 above) and outlines the new scheme as for a nave and aisle to cost £2,445, and, to seat 324. The Architects were Messrs. Evans, Williams and Evans of Pontypridd.

122. For the licence, see the Llandaff Diocesan Church Calendar, List op. cit. On 19 July 1899, plans and specifications for the enlargement

Appendix No. 11 - New Districts - Building Grants (Cont.)

- 122.(Cont.) of Christchurch, Ferndale, were submitted to the E.C. in consequence of the failure of the incumbent to find a site for a new church. (See R.B.File 'Ferndale Christchurch' No. 77,775,s.d.) Mrs. Llewellyn had offered £600 towards the cost, and an additional £400 towards the augmentation of Tylorstown, on condition that an Ecclesiastical District of Ferndale be first formed, and an adjustment of the boundary between Tylorstown and Ynysir be made. (Ibid.,s.d.,16 February 1900). These developments were authorised by Order in Council dated 15 May 1900, whereupon the idea of enlarging Christchurch was abandoned. By 1903, the Incumbent of Ferndale, David Davies, was preparing to build a new church at a cost of £2,000 towards which he only had a promise of £300. (See Ibid.s.d., 6 June). The foundation stone was laid 10 March 1905. (See Western Mail,11 March). The building comprised a nave with a room underneath, designed by E.M. Bruce Vaughan, and erected by Messrs. Gough Bros. of Cardiff. The floor in between the rooms caused difficulties, the E.C. at one period insisting on its being fireproof before they would allow the church to be consecrated, but ultimately, waiving the requirement. (See R.B.File 'Ferndale' 'St.Dunstan's New Church' No.81,301).
- 123.See R.B.File 'Ferndale' No.77,775,s.d.,15 March 1905
- 124.See Ibid.s.d., 27 March 1908. The figure does take into account the basement room.
- 125.On 21 December 1899, the I.C.B.S., made a grant of £40 towards the enlargement of Christchurch, which was to add 165 to the seating, and to cost £1,207. (See The Church Builder -1900-1901- p.8). The grant towards St.Dunstan's was voted 21 July 1904 (See Ibid.1904-1905,p.114)
- 126.The site on Dyffryn Sarffwch farm, was the gift of Mrs.Gordon Canning and Mrs. Emily Curre, the daughters of Crawshay Bailey II and was conveyed 10 December 1903. (See R.B.File No.81,301op.cit.). Towards the cost, £100 was contributed from a fund left by the late Mrs. Llewellyn, and £50 by Lord Tredegar. (See The Western Mail op.cit.). At the time of the opening there was a debt of £1,400. (See R.B.File No.77,775,s.d.,10 March 1905). The Incumbent, David Davies, wrote to the Ecclesiastical Commissioners at the end of 1904, 'I do not know whether an incumbent is expected to sacrifice his life for the church but I know that I am in an awful state of mind these days'. (See R.B. File No.81,301,s.d.,26 December). Later he added that he had 14 collectors calling upon people every fortnight for small sums, as the only way by which the heavy debt could be wiped off. (Ibid.s.d., 11 May 1905). An amount of £500 still remained unpaid in 1910. (See R.B.File No.77,775,s.d.,18 October).
- 127.The information appears in an application to the E.C.for the renewal of certain curates' grants dated 12 August 1896. (See R.B. File 'Tylorstown with Ferndale' No.63,787).
- 128.Although the licence is dated November 1896 (See Llandaff Diocesan Church Calendar'List'op.cit.), the Welsh mission room appears for the first time in the R.B.File'Tylorstown with Ferndale' op.cit. in an application to the E.C.dated 23 August 1893.
- 129.See Minutes of Evidence op.cit., information presented by the Bishop of Llandaff, Q.48,056.
- 130.The building appears in a list provided by the Incumbent, John Rees, to the E.C. on 18 July 1899. (See R.B.File, 'Tylorstown with Ferndale'op.cit.). In his evidence to the Welsh Church Commission he explained that it was an iron building purchased from the Congregationalists.
- 131.The figure is an estimate.

Appendix No.11 - New Districts - Building Grants (Cont.)

132. See 'Diocesan Registry Index' op.cit., s.n. Tylorstown with Ferndale.

133. See Minutes of Evidence op.cit., Q.6, 785.

134. See the Llandaff Diocesan Church Calendar, List of Licences op.cit.

135. The amount was estimated by the incumbent at the Welsh Church Commission hearing. (See Minutes of Evidence, op.cit., Q.6, 659.)

136. See the Llandaff Diocesan Church Calendar for the total parish accommodation which, in combination with the statistics appearing for the parish in Appendix No.6., and this Appendix, allows this deduction to be made.

137. See 'Minutes', op.cit. s.d., 27 March 1906.

138. The site was conveyed by Emma Edmondes, the widow of Archdeacon Charles Gresford Edmondes (who had died 18 July 1893) by Deed dated 10 May 1908. (See R.B. File 'Tylorstown with Ferndale', "St. David's Church Site", No. 82, 512). Testifying before the Welsh Church Commission, the Incumbent, John Rees, stated that he had in hand for this project £1,002, and a sum of £760 promised. He admitted, however, that Archdeacon Frederick William Edmondes had contributed £1,000 of the amount in hand, and that the promises were principally from 'large donors'. However, he explained that collecting books, to the number of 300, were ready for distribution among the parishioners. The church replaced the iron building which had been purchased from the Congregationalists. (See Minutes of Evidence op.cit., Q.6, 652 to Q.6, 663.)

139. The only reference to an 'iron parish room' at Treherbert is to be found in the 1908 Report of the B.L.F. where a list appears of the grants made to date from the inception of the Fund. Inasmuch as no building of the kind is included in the list of parish buildings, appearing subsequently in the annual issues of the Llandaff Diocesan Church Calendar, the inference must be that the grant was not taken up.

140. A parish hall was erected on ground adjoining the church, and opened by Mr. R. W. Llewellyn in October 1908. Of the total cost of £1,067, a sum of £600 had been kept in reserve for the purpose from the proceeds of the sale of the mission room in 1898, and had formed the nucleus of a parish hall fund. (See St. George's Cwmparc Golden Jubilee Book, 1896-1946 op.cit., p.7.)

Parish (When created)	Date	QAB	EC	Gelly Knight	Marsh- all's Charity	LCES	Llandaff Poor Benefice Fund	Site	Cost	Architect	Builder
Ystradyfodwg	1861 ¹	£ 470 ²	£ 120 ³	£ 200 ⁴	£ -	£ 25 ⁵	£	Given ⁶ Val. £450	£ 914 ⁷	David Vaughan ⁸ of Bonvilstone	Lemuel Howard of Heolfach
"	1885 ⁹	200 ¹⁰ (loan)	125 ¹¹	-	-	-	-	-	560 ¹²	-	
Llanwynno	1853 ¹³	200 ¹⁴	15	15	-	-	-	Given ¹⁶ Val. c.£300	17 787	C.E. Bernard ¹⁸ of Cardiff	William Morgan ¹⁸ of Pontypridd
Glyntaff (1848)	1852 ¹⁹	200 ²⁰	-	-	-	-	-	Given Val. £300	400 ²¹	C.E. Bernard ²² of Cardiff	William Morgan ²² of Pontypridd
Llwynypia (1879)	1887 ²³	200 ²⁴ 250 (loan)	750 ²⁵	-	200 ²⁶	25 ²⁷	-	Given ²⁸ Val. £1,106	29 1610	E.M. Bruce Vaughan ³⁰ of Cardiff	John Haines ³⁰ of Cowbridge
Pontypridd St. Catherine's (1884)	1890 ³¹	200 ³²	900 ³³	-	200 ³⁴	25 ³⁵		Given Val. £542	37 2,000	Arthur O. Evans ³⁸ of Cardiff	Turner and Sons of Cardiff
Tylorstown with Ferndale (1887)	1897 ³⁹	400 ⁴⁰	400 ⁴¹	-	350 ⁴²	-	100 ⁴³	Given ⁴⁴ Val. £340	43 1,389	E.M. Bruce Vaughan	Cox & Bardo of Cardiff
Ynyshir (1887)	1905 ⁴⁷	150 ⁴⁸	700 ⁴⁹	-	50 ⁵⁰	-	100 ⁵¹	Given ⁵² Val. £965	53 1,438	George Eley Halliday of Cardiff	Cox & Bardo
Treherbert (1893)	1897 ⁵⁵	-	-	-	-	-	-	Given ⁵⁶ Val. £187	57 1,209	G.E. Halliday ⁵⁸	
Cymmer and Porth (1894)	1897 ⁵⁹	-	60 1,500	-	-	-	-	Bought ⁶¹ Val. £220	62 2,020	E.M. Bruce Vaughan ⁶⁹	Williams and Thomas ⁶³ of Cardiff
Cwmparc (1898)	1899 ⁶⁴	-	-	-	-	-	-	Given ⁶⁵ Val. £139	66 1,143	G.E. Halliday	
Ferndale Christchurch (1900)	1913 ⁶⁷	68 300	69 500	-	-	-	-	On ²⁷ church site	73 1,526	G.E. Halliday ⁷⁴	D. Davies and ⁷⁴ and Son of Cardiff
Total		2,120	4,995	200	800	75	200		14,996		

Appendix No. 12 (Contd.)

Parsonage Houses

Parish (When created)	Date	QAB	EC	Gelly Knight	Marsh- all's Charity	LCES	Llandaff Poor Benefice Fund	Site	Cost	Architect	Builder
Dinas and Penygraig (1901)	⁷⁵ 1908	£ -	£ 1,500 ⁷⁶	£ -	£ -	£ -	£ -	Bought Val. £500	£ ⁷⁸ 1,545	⁷⁹ E.M. Bruce Vaughan	
Clydach Vale (1907)	No parsonage house provided within the period						-	-	-	-	-
Abercynon (1908)	No parsonage house provided within the period							-	-	-	-
Llanddewi Rhondda (1914)	The Llanwynno parsonage house, since it was situated within that area of the parish allotted to the new District, became the District's parsonage house.						-	-	-	-	-
Pontypridd 80 St. Matthew's (1909)	1918	-	⁸¹ 1,200	-	-	-	350	Free- ⁸² hold bought £250	⁸³ 925	An already existing house was purchased for a parsonage house.	
Total		-	2,700	-	-	-	350		2,470		
Sum Total		2,120	7,695	200	800	75	550		17,466		
Percentage		12	44	1	5	.4	3				

Appendix No.12 - Parsonage Houses

1. The architect issued his certificate of completion on 27 June 1861. (See R.B.File 'Ystradyfodwg', "Parsonage House" No.19,722 s.d.).
2. The amount comprised £200 granted to the benefice as an augmentation in 1805, and £297.1.3.stock which had been invested on behalf of the benefice by the Governors of Queen Anne's Bounty. (See Ibid., File No. 7,934,s.d., 25 January 1888).
3. The grant was made to meet a benefaction comprising donations from Lord Bute (£59), Lady Dunraven (£20), The Bishop of Llandaff (£3.3.0.), Archdeacon Lynch Blossse (£2), the Revd.Thomas Edmondes (£5), Col.Stuart M.P.(£5), H.H.Vivian Esq., M.P., (£5), Capt.R.de.Winton (£2), Col. Turberville (£3), J. Bruce Pryce Esq., (£5), amounting in all to £120.8.0. (See Ibid., s.d., 20 February 1860).
4. The grant was a lapsed one from the parish of Beaufort, Mon., which although first offered to Ystradyfodwg in May 1858, had to be renewed in March of the following year. The grant was nearly lost when the Curate of Aberdare, David Griffiths, first of all accepted the benefice on the resignation of William Morgan, and then, after some months, declined it. (See Ibid.,s.d., 29 May 1858).
5. See 'Minutes' s.d., 28 April 1859.
6. The plot overlapped the boundary between the tenement of Pentre in the ownership of Griffith Llewellyn of Baglan Hall, and that of Ty'n y Bedw, owned by Crawshay Bailey. Both landlords agreed to give the land and the conveyance was dated 21 December 1859. (See R.B.File 'Ystradyfodwg' No.19,722,op.cit.,s.d.).
7. See R.B.File 'Ystradyfodwg' No.7,934,s.d., 18 January 1861.
8. See R.B.File, op.cit.,passim.
9. William Morgan within about five years of the erection of the house was complaining to the E.C. about the encroachment of new building on the parsonage house which, originally had been 'quite in the country'. The Commissioners, however, declined to give assistance towards the building of a boundary wall. (See Ibid.,s.d.,28 July 1866). His successor, William Lewis, carried out repairs to the house, costing £122, soon after his arrival, and was under a misapprehension that the Ecclesiastical Commissioners could help him with a grant. (See Ibid., s.d., 31 December 1875). Before long he was contemplating selling the house, built as it was on boggy land, and left in an unfinished condition, as he reported, but in the end he decided to improve it, adding a bathroom and various other essentials that should have been included originally. The E.C. once more refused to give assistance, even out of royalty money deriving from the Bounty farm, Pantglas, Howbeit, they met a benefaction of £125 with a like amount. The E.C.'s Surveyor, Ewan Christian issued his certificate of completion on 14 February 1885. (See R.B.File,op.cit.)
10. A loan of £200 was obtained (the mortgage indenture being dated 21 May 1884) at 4% interest, and a repayment of one thirtieth of the principal annually. The indenture was cancelled in 1915. (See copy of the Deed, deposited with the R.B.File).
11. A Grant was Gazetted 11 April 1884. (See R.B.File,op.cit.). The incumbent claimed that he had contributed 'a large portion' of the benefaction out of his own income. (See R.B.File 'Ystradyfodwg',No. 19,772,s.d., 27 August 1883).
12. See R.B.File, No.7,934,s.d., 20 May 1885. Earlier, (Ibid.20 February). William Lewis had stated the cost to be £446, an amount covered by loan, grant, and benefaction. He could get no assistance to clear the £110 which he had overlooked.

Appendix No. 12 - Parsonage Houses

13. The Incumbent of Llanwynno, William Davies (the first to reside in the parish for 20 years) when he arrived, rented a house in 'Quakers' Yard, which cost him £30 a year. (See R.B.File 'Llanwynno' No.4,263, s.d., 20 September 1850). But he immediately moved to get a parsonage house built, for he informed the Governors of Queen Anne's Bounty of a site near the town of Newbridge, which Lord Dynevor was willing to grant. (See R.B.File 'Llanwynno', Q.A.B., "Various Correspondence", s.d., 19 September 1850). In the following year, however, he stated that he had in hand £200 towards building a house in the spring of 1852, on a site near the new church at Gyfeillon. At the same time, he spoke of a house, already built with stables and outbuildings, 'in splendid condition', on the same field as the land which was to be the site of the church, and of the owner's offer 'at a great sacrifice' to dispose of the house for a parsonage for less than it had actually cost him to build, together with the site. (Ibid., s.d., 5 December 1851). By November 1852, the sum of £500 had been raised towards the provision of a house which, together with the site valued at £302, the incumbent offered to Q.A.B. as a benefaction. (See Ibid. 10 November).

14. In March 1853, the incumbent wrote to thank the Governors for a grant of £200. (Ibid. 22 March).

15. The Ecclesiastical Commissioners made a grant of £200 from the Gelly Knight Fund. (See Ibid., s.d., 16 August 1853). They later withdrew it, however, when it was discovered that the house was already built. (See Ibid., 24 November), and submitted queries to the Bishop of Llandaff concerning William Davies, suggesting that they suspected him of sharp practice. The bishop emphasised his good qualities, and pictured him as a man struggling against odds 'almost insuperable'. (See Ibid., 18 November 1853).

16. The site was a gift of Lewis Morgan of Hafod, nearby, who was also the owner of the house. The conveyance of the parsonage house was complete by November 1853. (See Ibid.), whereas the church was not consecrated until May 1854.

17. The 'House and Land' presented as a benefaction by Lewis Morgan to Q.A.B. were valued at £1,089. (See Christopher Hodgson, op.cit., 'Supplemental List of Benefactions...1845...1863'.).

18. See The Cardiff and Merthyr Guardian, 19 May 1854.

19. See R.B.File 'Glyntaff' No.13,655, s.d., 28 March 1853, where it is stated that the glebe house had been in occupation since April 1852. It was a building with no ornamentation inside, except plastering, ~~no~~ papering or painting having been done, with not even a small stable or shed outside. (See R.B.File 'Glyntaff' No.2,888 s.d., 28 March 1853). In 1900, the Incumbent, Samuel Rowland Jones, made plans to add a bathroom and a bedroom to the house, but eventually, abandoned the project. (See R.B.File 'Glyntaff' Q.A.B., s.d., 1 November 1901 and Ibid. 7 August 1902). His successor, J.Gower Jones, obtained a loan from Q.A.B., of £64. over 10 years, mainly to pay for the re-roofing of the house, having failed to get help from the E.C. for carrying out the project abandoned by S.R.Jones. (See Ibid., Q.A.B. File, No. H.4,375, s.d., 7 September 1911). In 1914, a violent storm extensively damaged the house, unroofing it, and the Ecclesiastical Insurance Office paid for the repairs. (See Ibid., 26 February).

20. The grant was made to meet a benefaction comprising of land (the site) valued at £300 made by Sir Benjamin Hall, and others. (See Christopher Hodgson, op.cit., s.n., 'Glyntaff') The conveyance was dated 25 March 1851. (See R.B.File, op.cit. s.d.).

Appendix No.12 - Parsonage Houses (Cont.)

21. See R.B.File, 'Glyntaff' No.2,888,s.d., 28 March 1853. It is stated that £400 had been paid, but that £60 was still due to be paid for the sinking of a well and building a boundary wall. 'It was considered a feat to have some kind of a house', deposed the incumbent.

22. See R.B.File 'Q.A.B. Loose documents', passim.

23. The Incumbent of Llwynypia, Thomas Rogers, having been licensed to the benefice early in 1880, in July of the following year approached the E.C. for information about grants towards the building of parsonage houses. In the following November, he further informed them that a site, valued at £605, was being offered by R.H.de.Winton of Graftonbury, Hereford. (See R.B.File 'Llwynypia' No.50,479). This site, however, was not secured, the incumbent's suspension by the bishop for 12 months from November 1881 being partially responsible. (See, Ibid., s.d., 30 November 1881, and Ibid., 1 February 1882 et.seq.). The adopted site was on the land of Gellifaelog, the property of the Earl of Dunraven. Ewan Christian's certificate of completion was dated 11 May 1887, although the incumbent had been in occupation from January of that year. (See Ibid.s.d., 6 January)

24. The grant was made to meet the grant from Marshall's Charity together with £100 provided from local sources. (See R.B.File 'Q.A.B.' "Parsonage House", s.d. 17 June 1885). A Deed of Mortgage, covering a loan of £250 over 35 years, was dated 8 September 1886. (See Ibid. Q.A.B. File s.d.)

25. Although the site, offered as a benefaction to the E.C. was valued at £1,106 (on the basis of an area of 2 roods, at £36.16.8. per annum if let for building purposes, at 30 years' purchase), the E.C. considered the valuation excessive, and met the benefaction with a grant of only £750. (See R.B.File 'Llwynypia' No.50,479,s.d., 11 December 1884, and Ibid., 19 February 1885). The grant was Gazetted 6 August 1886.

26. The Deed securing the grant was dated 9 June 1887. (See R.B.File 'Q.A.B.' "Parsonage House",s.d.).

27. See Annual Report No.35 (1886). The amount was included in the benefaction offered to Q.A.B.

28. The site, conveyed 23 July 1886, was the gift of Lord Dynevor. (See, the 'Deed of Conveyance' deposited with the 'Llwynypia'R.B.File).

29. It is precisely stated that the contract price paid amounted to £1,430, that the extras totalled £103.19.6., and that the architect's commission was £76.14.0. (See R.B.File No.50,479,s.d., 20 May 1887.). It left the incumbent with a debt to the Bank of £300, which the E.C. would not help him to defray. (Ibid. 26 May 1887).

30. See 'Q.A.B.' File "Parsonage House" op.cit.

31. Ewan Christian's certificate of completion was dated 8 October 1890. (See R.B.File 'Pontypridd St.Catherine's' No.41,867,s.d.).

32. The Governors accepted as a benefaction, £200 from Marshall's Charity, and £100 from other sources, instead of the usual £200, because during the Incumbent D.G.Davies' severe illness the church-wardens had made an error regarding their resources to meet the grant. (See R.B. File, 'Q.A.B.' No.5,424,s.d., 29 March 1888).

33. The grant, Gazetted 9 August 1889, was made to meet a benefaction comprising the site (valued at £500), £400 contributed by the Thomas Family (originally of Llanbradach), and £100 in cash. (See R.B.File No.41,867,s.d., 29 November 1887 et.seq.).

Appendix No.12 - Parsonage Houses (Cont.)

34. See the Deed dated 13 June 1887, securing the augmentation to the parish. (R.B.'Q.A.B.' File No.5,424.).

35. See 'Minutes' op.cit., 14 December 1888. The grant was used to make up the benefaction.

36. The site, measuring 900 square yards, was the property of Edward Llewellyn Thomas (a moiety) and of Clara Thomas (a moiety). With regard to the latter moiety, consideration money amounting to £93.15.0. was paid to trustees. The plot was on Gelliwastad land. (See R.B.File No.41,867, "Parsonage Site"). For the value, see Ibid., s.d., 29 November 1887. The Deed of Conveyance, dated 19 July 1889, is deposited with the File.

37. The contract price was £1,821.18.7, Extras £50, architect's commission £93.15.0., totalling £1,965. (See Ibid. s.d., 16 October 1890). The Incumbent, Henry John Williams, requested a loan from Q.A.B. in 1891, to pay off the remaining debt of £150, but was told that loans could only be given for prospective works. (See 'Q.A.B.' File, op.cit., s.d. 3 March). Yet a sum amounting to a little over £11 was left in the Q.A.B.fund 'after the completion of the parsonage house', as late as 1905. (See Ibid., No.3,425, s.d., 24 October). On two occasions, the Incumbent, John Pugh Griffiths, approached Q.A.B. for loans to improve the house. On the first occasion, when the project in view was another bedroom, the sum involved, £20 was considered to be too small to be the subject of a loan. (See R.B.File 'St.Catherine's 'Q.A.B.', s.d., 27 July 1899). On the second when the intention was to bring a new service of water 'into the house, the rule was invoked that grants towards house improvements were only made when the income of the benefice was below £200. (Ibid., 23 June 1913).

38. See R.B.File No.41,867, s.d., 27 August 1889.

39. The Incumbent, John Rees, began to make approaches both to the E.C. and to Q.A.B. in 1892. (See R.B.File 'Tylorstown with Ferndale', No. 63,787, s.d., 17 November and Ibid. Q.A.B. No.5,608, s.d. 24 November). Messrs. Carde and Purdy's certificate of completion was issued 15 October 1897. (See R.B.File No.63,787, op.cit.)

40. Grants were made to meet benefactions in March 1894 (See Q.A.B. File, op.cit., s.d., 27 March), and September 1896 (See Ibid., 18 Sept). The first benefaction consisted of £200 from Marshall's Charity and £100 raised locally. The second consisted of £150 from Marshall's Charity and £100 raised locally. It was a rule of Q.A.B.'s that a grant from Marshall's Charity be supplemented by, at least £100 from local or diocesan sources. (See Ibid. s.d., 22 June 1896). The £100 of the second benefaction was an amount collected locally, described by the incumbent as from 'private sources'. (See Ibid., 17 September 1896.)

41. A first grant, Gazetted 4 May 1894, was made to meet a benefaction consisting of the site. A second, Gazetted 8 May 1896, was made to meet £100 from the Llandaff Poor Benefice Fund. (See, R.B. File, No. 63,787, s.d., 25 April 1896)

42. For the first grant of £200, see, Q.A.B. File No. 5,608, s.d., 5 July 1893, and for the second, of £150, see, Ibid., s.d., 20 June 1896.

43. See n. 41 above. The Treasurer of the fund, W.F. Parry de Winton was stated to have deposited £100 to the credit of the E.C. at the Bank of England.

44. See, R.B. File, No. 63,787, op.cit., s.d., 28 December 1892. The original donor, Archdeacon C.G. Edmondes, died in July 1893, so that the conveyance (Deed, dated 30 March 1894) was effected by his widow, Emma Edmondes.

Appendix No. 12 - Parsonage Houses (Contd.)

45. Although in his evidence to the Welsh Church Commission, John Rees stated that the parsonage house had cost £1,500. (See Minutes of Evidence, op.cit. Q. 6,660), making a return before final payment to the E.C. he maintained that the house and boundary walls had cost £1,323.10s.6d., and that the architect's commission had amounted to £66.3s.6d. (See R.B. File No. 63,787, op. cit. s.d., 6 November 1897).

46. See, Ibid., 11 August 1897.

47. Messers. Carøe and Passmore's certificate of completion was dated 5 December 1905, although the incumbent had occupied the house since the previous August. (See, R.B. File, 'Ynyshir', No. 3,451, s.d., 2 November 1905).

48. A first grant was voted in 1901, but the Incumbent, Samuel Jones failed to raise the required benefaction. His application to Marshall's Charity was declined, and the Llandaff Poor Benefice Fund was exhausted. (See, Ibid., s.d., 12 September 1903, and Ibid., 8 January 1904).

49. A first grant made to meet a benefaction comprising the site, was Gazetted 11 November 1898 (See, File 66,071 s.d.) and amounted to £700. A second, Gazetted 14 April 1905, was of £200, to meet a benefaction of £200.

50. See, R.B. File, Q.A.B., s.d., 12 September 1903.

51. See, Ibid.

52. See, R.B. File, 'Conveyances under the Church Building Acts' form, giving the date of conveyance as 28 July 1898, and the value of the site, the grantors being named as Col. John Turberville, and Charles Grenville Turberville. The plot was on the farm of Troedyrhiw'r Cymer.

53. The contract price amounted to £1,283.18s.4d., extras to £15.11s.7d., and the architect's commission to £78.15s.9d. (See R.B. File, No. 66,071, s.d., 29 December 1905.) The original plans had to be 'reduced' because they were too expensive to carry out. (See, Ibid., 13 October 1904). Nevertheless, the building fund was left with a residue on which interest was paid to the incumbent at the rate of £2.6s.4d. per annum.

54. See, R.B. File, 'Q.A.B.', No. 3,451.

55. The Incumbent, John Rees, informed the E.C. on 11 October 1897, that the benefice had been provided with a parsonage house by Mrs. M.G. Llewellyn at her own expense. He stated that the contract price was £1,102, that the fencing and boundary wall had cost £107., (See R.B. File, 'Treherbert', No. 70,659, s.d.).

56. See, Ibid.

57. See, Ibid.

58. G.E. Halliday was always employed by Mrs. Llewellyn for her projects.

59. The architect issued his certificate of completion on 14 December 1897. (See, R.B. File, 'Cymmer and Porth', No. 50,233, s.d.)

60. By an Instrument Gazetted 4 May 1894, the E.C. granted to the benefice a capital sum of £1,500 towards providing a parsonage house on the grounds of its local claim on Gloucester Chapter estates. (See, R.B. File, op.cit., s.d. 21 April 1894, and Annual Report No. 7 - 1895, of the Ecclesiastical Commissioners.)

Appendix No. 12 - Parsonage Houses (Contd.)

61. The site was the property of the Revd. R.C. Lynche Blossie, and Capt. Homfray of Penllyn Castle, who were also the owners of the site of St. John's church. The conveyance was dated 23 November 1897. (See, R.B. File, 'Cymmer and Porth' No. 50,233, s.d.), and was valued at £220. (See, Ibid., s.d., 30 August 1897). In his evidence to the Welsh Church Commissioners, the Incumbent, William Thomas stated that the site had been purchased. (See, Minutes, op.cit., Q.6,054). As early as December 1894 attempts had been made to convey another site, which the solicitors to the E.C. found an impossibility. By the beginning of 1897 the incumbent was desperate and declared his determination to build on some site or other in that spring. (See, R.B. File, op.cit., s.d., 25 January). In the event he commenced building at his own risk, before the conveyance was completed.

62. The contract amounted to £1,645, extras to £193.11s.8d., and the architect's fee to £92.3s.0d. (See, Ibid., s.d., 23 June 1898). A 'New Vicarage Statement of Accounts', dated 17 December 1903, however, showed the total cost as £2,020. But in June 1898, it was £300 that the incumbent was short of, beyond the E.C. grant, when he informed the E.C. that he had borrowed that amount from Lloyd's Bank. Later he borrowed another sum of £193 'from a friend', to defray the cost of a boundary wall and unforeseen extras. Certain donations had been made, to the total value of £260, comprising, from J.H. Insöle, Ely Court, Llandaff, the local industrialist, £100; Mrs. Thomas, The Vicarage, Porth, £100; W. Henry Lewis, Llanishen, £50; Sir W. Thomas Lewis, The Mardy, Aberdare, £10; and the proceeds of 'a Vicarage stall', £38.7s.6d. (See, the 'New Vicarage Statement of Accounts', op.cit.). Even so, there remained a debit balance of £81. In all a sum of £649 was found over and above the E.C. grant. (See, Minutes of Evidence, op.cit.). An application to Q.A.B. for a loan of £300 was declined, because the Governors had no power to make loans in relation to completed buildings. (Ibid., s.d., 9 August 1898).

63. See, Ibid., s.d., 14 December 1897 - E.M. Bruce Vaughan's 'Certificate of completion'.

64. See, the 'Cwmparc', bundle in the Ystradyfodwg parish chest, R.W. Llewellyn to William Lewis, s.d., 26 March 1899.

65. See, Ibid., s.d., 30 June 1898, when the Governors of Queen Anne's Bounty accepted the site and the house by way of a benefaction.

66. Ibid. Mrs. Llewellyn gave the house and the site in their entirety.

67. Messers. Caröe and Passmore's 'Certificate of completion' was dated 18 April 1913. (See, R.B. File, 'Ferndale Christchurch' No. 47,669, s.d.).

68. See, R.B. File, 'Ferndale', "Q.A.B." No. E.4,126, s.d., 12 October 1911. The benefaction consisted of £150 from the Llandaff Poor Benefice Fund, and £150 from parochial subscriptions. (See, R.B. File, 'Ferndale', "Q.A.B." No. 6,226 s.d., 19 September 1911).

69. The grant was Gazetted 22 March 1912. (See, R.B. File, No. 47,669 op.cit.). The benefaction comprised £250 from the L.C.E.S. and £250 by way of parish subscriptions. (See, Ibid., s.d., 24 November, 1911).

70. See, Ibid.

71. See n. 68 above.

72. The site, on a part of the Christchurch site, could not be considered as a benefaction since it had already been secured to the benefice.

73. See a statement of the account issued by the architect, on 22 April 1913. (Ibid., s.d.). An amount of £6.5s.1d. was left in the building fund which was used to pay for paving around the parsonage house. (See, R.B. File, op.cit., s.d., 20 May 1913). Since the formation of the District

Appendix No. 12 - Parsonage Houses (Contd.)

73 (contd.) three incumbents had lived in rented houses, the last of the series, Benjamin Jones Evans, describing the house in which he lived ('Heathdean', Ferndale) as being 'of the same kind as that in which the colliers live', without such amenities as a bathroom, and for which he paid a rental of £35 a year. (See, R.B. File op.cit., s.d., 15 November 1910, and Ibid., 16 December 1911). When he came to the parish in June 1910, a parsonage house had to compete in a list of priorities with a debt of £500 on St. Dunstan's church and another £800 required to complete it; the practical rebuilding of All Saints, Maerdy (estimated to cost £2,500), and the replacement of the iron church of St. Paul with a stone building. (See, Ibid., s.d., 18 October 1910).

74. See, Ibid., 31 May 1912.

75. Messers. Carðe and Passmore's 'Certificate of completion' was issued 4 July 1908. (See, R.B. File, 'Dinas and Penygraig', No. 66,613, s.d.)

76. A capital grant made on the basis of a local claim on the Gloucester Chapter estates, and amounting to £1,000 was made on 8 June 1906. (See, The Ecclesiastical Commissioners' Annual Report No. 59 - 1907). Another grant of £500, Gazetted 13 December 1907, was made to meet a benefaction comprising the site of the house, valued at £500, and £100 in cash. (See, Ibid. No. 61 - 1909)

77. The original site chosen was in the grounds of the parish church, which, however, could not be accepted for a benefaction inasmuch as it was already conveyed to the E.C. (See, R.B. File, 'Dinas and Penygraig', No. 66,613, s.d., 17 June 1903, and Ibid., 29 June). The site adopted, and conveyed 18 November 1907, was purchased for £500, from Caroline Elizabeth Williams, tenant for life of the estate of Walter Coffin. (See, R.B. File, No. 66,613, s.d., for the 'Deed of Coveyance').

78. See, Ibid., s.d., 18 September 1908, 'Questions to be answered before final payment', showing the contract price as £1,435.10s.0d; Extras, £18.10s.0d; Architect's fee, £73.12s.0d. The grants, together with accrued interest, were deficient to cover the total by only £8.8s.9d., which the Incumbent, T.E. Griffiths, paid out of his own pocket. (Ibid., 14 October 1908). Earlier, the E.C. had agreed to transfer a £100 benefaction, secured for the endowment of the benefice, to the parsonage house fund, which, in the event, was found not to be necessary. (See, Ibid., s.d., 15 January 1908). The incumbent, in his applications for grants, pleaded that he needed to attend also to the renovation of the parish church, the repair of St. Illtud's, and the building of a stone church to replace the iron St. Barnabas' (See, Ibid., 7 March 1906). Since his licensing in June 1901, he had resided at 'Llanfair House' a rented dwelling next door to the parish church.

79. See, Ibid., s.d., 26 July 1906, for the plans.

80. The purchase of the parsonage house was completed by 14 March 1918. (See, R.B. File, 'Pontypridd St. Matthew', No. 78,891, s.d.).

81. A grant of £500, Gazetted 7 March 1913, was made to meet a benefaction consisting of the site of the house. (See, Ibid., for a print of the London Gazette). Another grant, Gazetted 10 April 1914 (See, Ibid. for print) of £700, was made to meet a benefaction of the same amount comprising £350 from the Llandaff Poor Benefice Fund, and £350 in subscriptions. (See, Ibid., s.d. 20 November 1913).

Appendix No. 12 - Parsonage Houses (Contd.)

82. A site for the house, granted by Harriet Diana Arabella Mary Mackintosh, 'wife of The Mackintosh', tenant for life, as to one moiety, and by Mervyn Edward George Rhys Wingfield, owner in fee simple, as to the other moiety, was conveyed by Deed dated 23 January 1913. (See, R.B. File, for the Deed). The plans were drawn and the cost of the house was estimated at £2,000 (See Ibid., 25 November 1913). In June 1915 the Incumbent, H.S. Frank Williams left the parish temporarily to serve as chaplain in the Forces, and in the following January wrote from Alexandria to the E.C., stating that he considered the possibility of proceeding with the plans for a parsonage house remote, but that his family was in great need of commodious accommodation. Within another year, because of the ban on building, the original plan was out of the question. (See, Ibid., 18 July 1917). Meanwhile, a 'Vicar's Representative Committee' had been formed to carry through a 'vicarage scheme'. It was submitted to the E.C. that a house called 'The Rockingstone Lodge', situated on the Pontypridd common, the dwelling of a Conservative political agent, John Littlejohns, was suitable for purchase. (See, Ibid., s.d. 16 May 1916). The Commissioners insisted on the freehold being purchased. This was effected for a sum of £250 paid to the tenants for life, Dorothy Syssyllt Morgan of Boughrood Castle, Radnor and her sister, Olive Forestier Walker of Fisher Hill, Chiddingfold, Surrey, daughters of Ralph Thurston Bassett, of Pontypridd. (See, Ibid., 4 March 1918).

83. See, Ibid. The purchase left in the house fund a balance of over £696, on which interest was paid at the rate of 4% (See Ibid., s.d., 17 July 1918). The E.C., however, explained that the money could be used for improvements, tenders for which were sent to the E.C. by the incumbent in March 1919. He, however, prior to his leaving the parish in June of that year, criticised the E.C. severely for their dilatoriness in proceeding with the project, maintaining that, since his demobilisation in February 1919, he had been obliged to live in lodgings. (See, Ibid., s.d., 21 May 1919). The improvements' scheme was abandoned, but not without £144 having to be paid out of the fund for abortive plans. (Ibid., 25 July 1919). Improvements, even so, were carried out under the succeeding Incumbent, J.S. Stewart, which, up to 22 April 1920, had accounted for over £519 of the residue still left in the hands of the E.C. (See, Ibid.)

Year	Stipends for Districts (with date of Gazetting)													Year
	Llwynypia 5.III.79	St. Cath- erine's 16.IX.84	Tylors- town with Ferndale 15.VII.87	Ynyshir 6.I.88	Tre- herbert 3.II.93	Cymmer- Porth 2.II.94	Cwmparc 20.V.98	Ferndale 22.V.1900	Dinas & Pen- ygraig 8.II.1901	Clydach Vale 24.XII.07	Aber- cynon 3.III.08	Ponty- pridd St. Matthew's 2.VII.09	Llanddewi Rhondda 9.III.14	
1880	£ 1 120	£ -	£ -	£ -	£ -	£ -	£ -	£ -	£ -	£	£	£	£	1880
1881	<u>200</u> ²	-	-	-	-	-	-	-	-					1881
1882	200	-	-	-	-	-	-	-	-					1882
1883	200	-	-	-	-	-	-	-	-					1883
1884	200	-	-	-	-	-	-	-	-					1884
1885	200	120 ⁶	-	-	-	-	-	-	-					1885
1886	205 ³	<u>200</u> ⁷	-	-	-	-	-	-	-					1886
1887	205		120 ¹³	-	-	-	-	-	-					1887
1888			120	120 ²⁰	-	-	-	-	-					1888
1889			120		-	-	-	-	-					1889
1890			120	138 ²¹	-	-	-	-	-					1890
1891			120	138	-	-	-	-	-					1891
1892			<u>270</u> ¹⁴	138	-	-	-	-	-					1892
1893			170 ¹⁵	148	120 ³⁰	-	-	-	-					1893
1894		230 ⁸	168 ¹⁶	<u>154</u> ²²	120	<u>203</u> ³⁶	-	-	-					1894
1895			168	161 ²³	120	204 ³⁷	-	-	-					1895
1896		213	168	161	120	203	-	-	-					1896
1897		228	160 ¹⁷	159	120	205	-	-	-					1897
1898			175	160	120	205	120 ⁴²	-	-					1898
1899		226	190	176 ²⁴	<u>177</u> ³¹	255 ³⁸		-	-					1899
1900		224	202	176	186 ³²			180 ⁴⁴	-					1900
1901		220	207	184 ²⁵		263 ³⁹	300 ⁴³	180	<u>170</u> ⁴⁹					1901
1902		226	207	175		263	300		188 ⁵⁰					1902
1903		225	219	175		263	300	<u>210</u> ⁴⁵	226 ⁵¹					1903

Year	Stipends for Districts (with date of Gazetting)												Year	
	Llwynypia 5.XII.79	St. Cath- erine's 16.IX.84	Tylors- town with Ferndale 15.VII.87	Ynyshir 6.I.89	Tre herbert 3.II.93	Cymmer Porth 2.II.94	Owmparc 20.V.98	Ferndale 22.V.1900	Dinas & Pen- ygraig 8.II.1901	Clydach Vale 24.XII.07	Aber- cynon 3.III.08	Ponty- pridd St. Matthew's 2.VII.09		Llandewi Rhondda 9.III.14
1904	£	£ 226	£ 219	£ 175	£ 186	£	£ 300	£ 210 ⁴⁶	£ 226	£ -	£ -	£ -	£ -	1904
1905		227	260	169					239 ⁵²	-	-	-	-	1905
1906		229		168						-	-	-	-	1906
1907	207 ⁴	244		169 ²⁶	186	278				-	-	-	-	1907
1908			272 ¹⁸	200 ²⁷	200 ³³	279			307 ⁵³	160 ⁵⁵	150 ⁵⁷	-	-	1908
1909				200	200	321 ⁴⁰		210		160		-	-	1909
1910		254 ⁹		200	200			210		160		200 ⁶¹	-	1910
1911				200	200					160			-	1911
1912				200	200					160	168 ⁵⁸		-	1912
1913	235 ⁵			200	244 ³⁴	309 ⁴¹		216 ⁴⁷	312 ⁵⁴	165			-	1913
1914		245	267	199 ²⁸	260					205 ⁵⁶	211 ⁵⁹		140 ⁶³	1914
1915			300 ¹⁹	226 ²⁹							-	276 ⁶²		1915
1916			300		243 ³⁵									1916
1917														1917
1918		391 ¹⁰						231 ⁴⁸					198	1918
1919		430 ¹¹	303									276		1919
1920		430 ¹²	303								215 ⁶⁰		198	1920

Appendix No. 13 - Stipends of the Incumbents in the Ecclesiastical Districts.

1. Thomas Rogers was paid as if he were an assistant curate of Ystradyfodwg from 3 February 1880 when he was licensed to Llwynypia. (See R.B. File, 'Ystradyfodwg', No. 7,934, passim).
2. The grant, payable from 1 May 1881, was Gazetted 27 May. (See, R.B. File, 'Llwynypia', No. 50,479). N.B. The augmentation by the E.C. is underlined in these tables.
3. The fees were not surrendered by the incumbent of the mother parish until 1886.
4. The fees were stated to amount to £7 in February 1908. (See R.B. File op.cit.).
5. The E.C.'s endowment was augmented by Easter Offering, £25; Fees, £10; (See, Ibid., s.d., 6 March 1913).
6. The stipend was made up of £60 from the E.C. by way of a curate's grant used for the purpose, and £60 from C.P.A.S., designated 'for income'.
7. The E.C. endowed the benefice with a grant Gazetted 4 June 1886. (See, R.B. File, No. 41,867, s.d.).
8. It is stated that an Easter Offering was made 'for the first time' in 1894. (See, Ibid., s.d., 18 November 1895). Thenceforward, it was the Easter offering that accounted for the variations in the amount of the stipend.
9. In addition to the E.C.'s endowment, the incumbent received £22 from Easter Offerings and £17 from fees, together with £15 from 'other sources'. (See, Ibid., s.d., 22 February 1910).
10. The Easter Offering amounted to £37, fees to £38, whilst 'a collection' in existence for five years only, amounted to £116. As the incumbent stated, the collections came from 40-50 subscribers, and involved a personal element which might not operate to the credit of his successor to the same extent. Moreover, it was money that was required for other urgent requirements in the parish.
11. A benefaction made up of £1,053.2s.2d. 5% War Stock was met with a grant of £1,000 by the E.C., providing the incumbent with an additional £40 per annum. The donors were Mrs. Morgan Lindsay, £1,000, and Mr. George Bligh Livesay, £53.2s.2d. (See, Ibid., s.d., 30 November 1918). The Commissioners explained that the grant would cease to be payable by them on the date of disestablishment, but that the Representative Body of the Church in Wales would endeavour to continue the payment, though they were not able to give any further security than that.
12. Another benefaction made up of £520 donated by Mrs. C.C. Williams, and £500 by way of subscriptions, offered to the E.C. in October 1919 was not accepted. (See, Ibid., 18 October, and Ibid., 'Augmentation Form' of the same date).
13. A curate's grant of £60, made payable to the incumbent by the E.C. from 1 November 1887 (See, R.B. File, 'Tylorstown with Ferndale', No. 63,787, s.d. 8 December 1887) was augmented with £40 from the L.C.E.S. and £20 from offertories. (See, Ibid., s.d., 16 August 1890).
14. The E.C.'s endowment, payable from 1 May 1892, was Gazetted 10 June. (See, Ibid., s.d.). It was in the sum of £150 per annum.
15. The temporary curate's grant was discontinued from 1 May 1892. (See, Ibid., 17 November 1892, Application for grant towards a parsonage house).
16. Fees amounted to £10, whilst the E.C. paid interest on a sum in their hands towards building a parsonage house at the rate of £7.10s.0d. per annum. (See, Ibid., 8 May 1896).

Appendix No. 13 (Contd.)

17. The interest paid, since 1 May 1894, on the parsonage house money ceased to be paid when the money was expended.
18. In a return of 26 March 1908, the incumbent stated that his stipend was £271.18s.8d., comprised of an endowment by the E.C. of £234 per annum, another by Q.A.B. of £28.16s.0d., and fees amounting to £9.2s.8d. Since 1898 six separate benefactions had been met by grants, two from Q.A.B. and the remainder from the E.C. In the aggregate, Mrs. Llewellyn had contributed, either personally, or from a fund set up by her for the augmentation of livings in January 1898, £1,000, towards these benefactions, Marshall's Charity, £150, and the Llandaff Poor Benefice Fund, £200. The remaining £350 had been raised locally. Thus, over £112 per annum had been added to the stipend.
19. A grant, under 29 and 30 Vict. c.III, s.5, relating to parishes with large populations, amounting to £33 per annum, was made 3 July 1914. (See, Eccleiaistical Commissioners' Annual Report, No. 67 - 1915).
20. A curate's grant, transferred from Llwynypia, 15 May 1888, was used to pay the incumbent, the C.P.A.S. contributing another £35, and the remaining £25 deriving from local subscriptions. (See, R.B. File, 'Ynyshir', No. 66,071, s.d., 2 December, 1886).
21. Gross income amounts for these years were returned to the E.C. by the incumbent. (See, R.B. File, op.cit. passim).
22. An endowment of £150 was settled on the benefice by an Order Gazetted 23 June 1893, in pursuance of 29 and 30 Vict., c.III, s.5. (See, Ibid., s.d.)
23. Fees were said to be £4.11s.10d., but no Easter offering was made. (Ibid., 22 November 1897).
24. The stipend comprised the endowment of £150; Fees, £6.12s.6d; Offertory £2.14s.9d; and interest on monies held by the E.C. (from November 1898 to 1905), at the rate of £17.10s.0d. per annum.
25. A benefaction comprising £50 from the Llandaff Poor Benefice Fund, and £250 from local subscriptions was met with a grant by Q.A.B. to produce an annual increment of £14.8s.0d. (See, Ibid., 'Extracts from Schedule of Grants made by Q.A.B., 1900').
26. The amounts for the years 1905-07, inclusive appear in the R.B. File passim.
27. A grant of £23 per annum (on the score of population) was made by the E.C., payable from 1 May 1908, and Gazetted 5 March 1909. (Ibid.).
28. The composition of the stipend is given in an 'Augmentation Form' dated 1914 as, E.C. £175.6s.4d; Q.A.B. £14.8s.0; Fees, £3; Offertory, £7. (Ibid.).
29. A grant of £27 per annum (on the score of population) was made by the E.C., payable from 1 May 1914, and Gazetted 3 July. (Ibid., s.d.).
30. The stipend consisted of £35 from the C.P.A.S., £30 from the L.C.E.S., £30 from the B.L.F., and £25 from Mrs. Llewellyn. (See, R.B. File, 'Treherbert', 'Q.A.B.', No. 5,738, s.d., 27 February 1897).
31. The E.C. endowed the benefice with £150 per annum from 1 May 1899. (See, R.B. File, No. 70,659, s.d.).
32. In March 1897 Q.A.B. was offered a benefaction comprising of the parsonage house and site (given by Mrs. Llewellyn) valued at £1,339, which was met with three grants of £200 each. (See, "Q.A.B." File No. 5,738 op.cit., s.d., 17 March 1897) which by 1900 was providing the incumbent with £36 per annum.

Appendix No. 13 (Contd.)

33. A grant by the E.C. of £14 per annum, payable from 1 March 1908, and Gazetted 5 March 1909, brought the stipend up to £200. (See, R.B. File, No. 70,659, s.d.).

34. A grant of £36, payable from 1 May 1913, and Gazetted 8 August, was made by the E.C., to bring the Commissioners' endowment of the parish up to £200. (See, Ibid., s.d., 23 January 1913, for the incumbent's application). In a return of 7 March 1913, the incumbent stated that his stipend of £224 was made up of £164 from the E.C., £36 from Q.A.B., £4 from fees, and £20 from the Llandaff Poor Benefice Fund. (Ibid.).

35. No fees were received 1906-12 (See, Ibid., s.d., 5 May 1913). They had been reserved to the incumbent of the mother parish but, in 1916, (See, "Q.A.B." File, "Dilapidations" No. 5,052, s.d. 26 May) the stipend was said to comprise of £200 from the E.C., £36 from Q.A.B., £14.10s.0d. from Easter offerings, and £3 from fees.

36. The E.C. proposed to endow the benefice, because of its claim on the Gloucester Chapter estates, with £150, as from the date of the assignment of the District. (See, R.B. File, 'Cymmer and Porth', No. 50,233, s.d., 5 May 1892). The Vicar of Llantrisant, Joshua Pritchard Hughes, however, demurred, stating that he considered £150 hardly adequate for a parish of c.10,000 population, whereupon the E.C. increased the endowment to £200. The grant was payable from 2 February 1894, and was Gazetted 13 February. (See, Ibid., s.d., 14 December 1894).

37. Gross income amounts appear for the years 1895-98, inclusive, in various returns incorporated into the R.B. File, op.cit. The variations in the amounts were due to the differing value of the surplice fees from year to year.

38. The E.C. made a further grant, of £50 per annum, as from 1 May 1899, which was Gazetted 12 May. (See, Ibid., s.d.).

39. The surplice fees averaged (1901-08) £8.7s.0d. No Easter offering was made until 1907, when the Rt. Hon. Sir Henry Aubrey-Fletcher, P.C., M.P., made a gift of £20, and repeated it the following year. (See Ibid., s.d., 12 May 1909).

40. The Incumbent, William Thomas, from as early as 1898 (See, Ibid., s.d. 29 June), had been maintaining, in his correspondence with the E.C., that they had made a promise to the Incumbent of Llantrisant, Canon Powell Jones, to raise the income of the benefice to £300. He admitted that Canon Jones had forfeited the offer by his inability to build a church within a stipulated period, (See, Ibid., 25 January 1909), but that his own pecuniary difficulties, and the status of Porth, which he described as 'the chief town both industrially and educationally of the Rhondda Valley', warranted a fulfilment of the promise. (Ibid.). The E.C. eventually granted the parish a further £42 per annum, as from 1 May 1909, (the 'Order' being Gazetted, 6 August) on the grounds of the large population. (See, Ibid., 21 July 1909).

41. The composition of the stipend is given (Ibid., 20 February 1913) as £292 from the E.C., £10 from an Easter offering, and £7.2s.0d. from fees.

42. Mrs. Llewellyn was paying the incumbent his salary until the parish was endowed. In a letter to William Lewis of Ystradyfodwg, dated 11 January 1901 (See, 'Cwmparc' bundle in the parish chest), R.W. Llewellyn expressed his surprise that Thomas Harries of Cwmparc should have written to Mrs. Llewellyn 'to ask for £80', whilst she was trying 'to secure during her lifetime a sufficient income (for the benefice) without any annual contributions which would cease at her death!.

Appendix No. 13 (Contd.)

43. In May 1899 (See, Ibid., s.d., 13 May) Q.A.B. met a benefaction of the parsonage house and the site, valued at £1,242 with a grant of £980, securing for the benefice an annual income of £29. The cash benefactions made by Mrs. Llewellyn (inclusive of amounts taken out of her augmentations' fund) amounted to £1,800. (See, Ibid., s.d., 3 December 1901), which, with equivalent grants, at a rate of interest of 3%, provided an income of £108 per annum. The E.C., on 12 July 1901, granted the benefice a perpetual annuity of £150. (See Annual Report, No. 54, - 1902).
44. The stipend was made up of £60 temporary grant made payable towards the incumbent's income, £60 from the C.P.A.S. (payable until 1903, when the parish was endowed by the E.C.), and contributions from the diocesan society and the church offertory. (See, R.B. File, 'Ferndale Christchurch', No. 77,775, s.d., 21 November, 1898).
45. A perpetual annuity of £100 was secured to the benefice on 12 December 1902 in consideration of a population of 4,000 and upwards, and another such annuity of £100, on 12 June 1903, by way of a special grant on the grounds of a large population. (See, Annual Report of the Ecclesiastical Commissioners, No. 56 - 1904).
46. Although the fees of Ferndale were reserved to the Incumbent of Tylorstown with Ferndale, John Rees, during his incumbency (See, R.B. File, 'Ferndale', op.cit., s.d., 22 May 1900 - print of London Gazette), the incumbent of Ferndale included an amount of £10 for fees, as a part of his income in 1902. (R.B. File, op.cit., 26 March). The same amount for fees was noted in 1910-11. (Ibid. s.d. 16 December 1911).
47. An Easter offering of £6 is included in the total. (See, Ibid., 28 March).
48. Fees were stated to be £26, and Easter offering £5. (See, Ibid., s.d. 13 February 1918).
49. The original stipend comprised, an E.C. grant of £50 on the grounds of the local claim on Gloucester Chapter estates, payable from 31 May 1901. (See, Annual Report No. 54 - 1902); £30 from the A.C.S. (which was paid until 1905); £25, from the Llandaff Poor Benefice Fund; £60 temporary curate's grant paid towards income (to 1 May 1903); and £6, out of a benefaction of £100 payable from 10 May 1901, which was also the date of the publication of the grant in the London Gazette.
50. The Governors of Queen Anne's Bounty made a grant of £300 in 1902 to meet a benefaction comprising of £100 from Marshall's Charity, £100 from the Llandaff Poor Benefice Fund, and £100 from local subscriptions, resulting in an annual payment of £18. (See R.B. File, 'Dinas and Penygraig', No. 66,613, s.d., "Grants made by Q.A.B. in 1902").
51. On 11 June 1903, the E.C. made the parish a grant of £150 per annum, (Gazetted 19 June). - See, R.B. File, op.cit., s.d. By way of Easter offering, £2 was contributed. Prior to the endowment of 1903 the stipend comprised, £56 from the E.C.; £60 temporary curate's grant; £30 from the C.P.A.S.; £25 from the Poor Benefice Fund; and £20 from the congregations. (See, Ibid., s.d., 6 February 1903).
52. The E.C. made a grant of £150 to meet a benefaction comprising £100 from the Poor Benefice Fund, and £150 raised by 'a special effort', ensuing in an annual payment of £15 from 17 March 1905. (See, Ibid., s.d., 31 March, for a print of the London Gazette).
53. The E.C. voted £50 per annum, to take effect from 1 May 1907 (Gazetted 10 May) on the grounds of the benefice's local claim on the tithes. In March 1908 (See R.B. File, op.cit., 30 March), the stipend was made up of

Appendix No. 13 (Contd.)

53. (Contd.) £271 from the E.C.; £18 from Q.A.B.; £10.12s.0d. by way of Easter offering; £7.10s.0d. by way of fees.

54. From May 1910, the E.C. paid an additional £3, in relation to a benefaction of £100 not used towards the cost of building a parsonage house. (See, R.B. File, op.cit., s.d.).

55. The stipend comprised £60 by way of a temporary curate's grant paid by the E.C. towards the incumbent's income from 2 November 1908, after the bishop had made a formal application for it on 10 March. (See, R.B. File, 'Clydach Vale', No. 74,029, s.d.); £60 paid by the A.C.S., and £40 paid by the L.C.E.S. (See, Ibid., 30 December 1909).

56. In March 1913 (Ibid., s.d. 13 March) the fees were said to amount to £4.13s.6d. The E.C. made a grant of £200 per annum, payable from 1 May 1914, and Gazetted 3 July, on grounds of population. (See, Annual Report No. 67 - 1915).

57. The E.C. made a grant on grounds of population, of £150, Gazetted 22 May 1908. (See, Ibid., No. 61 - 1909).

58. A grant of £300 to meet a benefaction of the same amount was Gazetted 5 April 1912. An annual payment of £18 ensued. (See, Ibid. No. 65, 1912-13).

59. A perpetual annuity of £3 was granted the benefice, and Gazetted 8 August 1913. (See, Ibid. No. 66 - 1914).

60. To meet a benefaction of £700, a grant of equal amount was voted by the E.C., to produce an annual payment of £43. (See, Ibid. No. 67 - 1915. The Gazetting occurred 1 May 1914).

61. The Incumbent, James Thomas, maintained that he had received nothing by way of stipend nearly five months after he had been licensed. (See, R.B. File, 'Pontypridd St. Matthew's', s.d., 14 February 1910). In April of that year, a temporary income of £150 was made up of £30 from the A.C.S., 'offerings of the congregation', inclusive of an Easter offering of £3.14s.0d., and a grant from the L.C.E.S. In December 1909, the E.C. had expressed their regret that they could not make a curate's temporary grant available that year towards the payment of the incumbent. (See, Ibid., 21 December). A grant of £200, however, was made on grounds of population, and Gazetted 22 July 1910. (See, Annual Report, No. 63 - 1911).

62. A benefaction made up of £400 from the diocesan Poor Benefice Fund, and £200 from subscriptions, seems not to have attracted a grant in 1914. (See, Ibid., "Q.A.B." File, 16 January 1914). On money held by the E.C. for the provision of a parsonage house, however, interest was paid at the rate of 4%. (See, R.B. File, No. 78,891, op.cit., s.d., 11 July 1919). The total amount of £1,900 was reduced to £696 when a house was purchased in 1918.

63. The C.P.A.S. provided £60 towards the income of the incumbent, 1915-20 (See, Annual Reports). The Reports also provide the amounts of income during these years.

Appendix No.14 - Incumbents of the Ecclesiastical Districts

BENEFICE	Incumbent Ordinations Academic Qualifications	Previous experience Duration of Incumbency
<u>PONTYPRIDD SAINT CATHERINE'S</u>	David Griffith Davies d.1880 p.1882 Queen's Coll.Cantab. BA(1878) MA(1881)	C.Wrestlingworth and Eyworth Beds, 1880-84; C.Glyntaff 1884 1884 to 18.XII.1887 3 years
	Henry John Williams d.1877 p.1878 SDC. BA (1877)	C.St.Ffagan's, Glam.1877-88 18.11.1888 to 1895 7 years
	John Pugh Griffiths d.1886 p.1887 Corpus Christi Coll. Cantab.BA(1885)MA(1899)	C. Aberdare 1886-95 13.IX.1895 to 5.1.1914 18 years
	William Watkins Edwards d.1887 p.1889 SDC.LD(1888)BD(1900)	C.Swansea 1887-94; P.C.St.Mark's Swansea 1894-1904; V.Blaenafon, Mon 1904-1914. 27 April 1914 to 1921 7 years
<u>PONTYPRIDD SAINT MATTHEW'S</u>	James Thomas d.1895 p.1896 SDC. LD.(1893)	C.Pontypridd St.Catherine's 1895-1909 30.IX.1909 to 27. XII.1912 3 years
	Henry Samuel Frank Williams d.1898 p.1899 SDC.BA.(1896) SMC.Aberdare(1897)	C.Cadoxton J.Barry 1898-1902; V.Newtown Ebbw Vale, 1902-09; V.St.John's Ebbw Vale 1909-12 17.11.1913 to 14 .VI.1919 6 years
<u>CYMMER AND PORTH</u>	William Thomas d.1886 p.1888 SDC.LD.(1886)	C.Ystradyfodwg 1886-90; C. Barmouth, dio.Bangor, 1890-94 II.1894 to 16.IX.1913.
	Daniel Mark d.1899 p.1900 Univ.of Wales BA (1898)MA (1903) SMC,Aberdare(1898)	C.Aberavon 1898-1901; C.St. Andrew's Cardiff 1901-04; C.St. Catherine's Cardiff 1904-07; C. I. 1914 to 1928 14 years
<u>ABERCYNON</u>	Daniel Ellis Jones d.1895 p.1895 SDC.LD (1893) SMC.Aberdare (1893)	Lay Reader Williamstown to 1892; C.Hirwaun 1894-96; C.St.Paul's Cardiff 1896-97; C.Llantrisant 1897-1900; Llanwynno 1900-08 III.1908 to 1923 15 years
<u>LLANDDEWI RHONDDA</u>	William Price d.1904 p.1906 SDC.LD.(1904)	C.Llwynypia 1904-09; All Saints' Penarth 1909-11;St.John's Cardiff 1911-14. III.1914-1930 16 years

Appendix No.14 (Cont.) - Incumbents of the Ecclesiastical Districts

BENEFICE	Incumbent Ordinations Academic Qualifications	Previous experience Duration of incumbency
<u>LLWYNPIA</u>	Thomas Rogers d.1873 p.1874 SDC.BA.(1873)	C.Aberdare 1873-76; Glyntaff 1876-80. 30.IV.1880-17.VI.1893 13 years
	John Daniel James d.1885 p.1886 Magdalen Coll.Cantab. BA(1884)MA(1889) BD(1906)	C.Llangefni dio.Bangor 1885-87; Abergavenny 1887-91;R.Goytre Mon. 1891-93. 13.X.1893- .V.1900 7 years
	Richard William Evans d1882 p.1886 St.Beas (1880)	C.Abersychan Mon.1882-84; Penmaen,Mon.1891-93; Llangynwyd 1893-97.V.Penrhiwceibr 1897-1900 20.VI.1900 - VII.1906 6 years
	David Taliesin Robert James d.1894 p.1895 SDC.BA.(1894)	C.Mountain Ash 1894-1900; St. Catherine's Cardiff 1902;St.John' Canton, Cardiff 1902-06 3.XI.1906 - 23.IX.1911 5 years
	David William Davies d.1897 p.1898 SDC.BA.(1896)	C.Pontlloftyn 1897-1902; Maindee Newport Mon,1902-06; St.Woolo's Newport 1906-1911. 28.X.1911 - IX.1917 6 years
	John Richards Pugh d.1908 p.1909 SDC.BA.(1908)	C.Dinas and Penygraig 1908-11; Llanwynno 1911-15; C.in Ch.Nant ymoel 1915-17; 22.XII.1917-1921 4 years
<u>YNYSHIR</u>	David Francis d.1877 p.1883 "Literate"	C.Llantrisant 1877-85; Llwynypia 1885-87.(at Ynyshir) .I. 1888 - 21.VII.1889 1 year 6 months
	Richard Jones d.1877 p.1883 "Literate"	C.Pentrebach, 1877-79; Dowlais 1879-89: Ynyshir 1889-91 29,IV.1891 - .VI.1893 2 years
	Samuel Jones d.1883 p.1884 SDC (1881)	C.Llangynwyd 1883-93 24.VI.1893 - 5.IX.1910 13 years
	James Evans Davies d.1893 p.1894 SDC.BA.(1892)	C.Penmaen,Mon.1893-98; Ystrad yfodwg,1898-1900; Whitchurch, Cardiff,1900-1910. 22.XII.1910-1928 18 years

Appendix No.14 (Cont.) - Incumbents of the Ecclesiastical Districts

BENEFICE	Incumbent Ordinations Academic Qualifications	Previous experience Duration of incumbency
<u>CLYDACH VALE</u>	William Meredith Morris d.1895 p.1896 Univ.of London(1900)	C.Treherbert 1895-99; Llan- gynwyd 1899-1908. -.V.1908 to 5.III.1921 13 years
<u>DINAS AND PENYGRAIG</u>	Thomas Evan Griffiths d.1896 p.1897 SDC.BA.(1896)	C.Rhymney, Mon.1896-1901. 21.VI.1901 - -.II.1910 9 years
	David Henry Simon d.1894 p.1895 SDC.LD.(1894)	C.Skewen,1894-1908; V.Ferndale Christchurch 1908-10 -.IV.1910 - 1923 13 years
<u>FERNDALE</u> <u>CHRISTCHURCH</u>	David Davies d.1885 p.1886 SDC.BA.(1885)	C.Skewen,1885-89;Tylorstown, 1889-1900. -.VI.1900 to -.V.1908 8 years
	David Henry Simon (see above)	(See above) 30.VI.1908 - 17.IV.1910 2 years
	Benjamin Jones Evans d.1897 p.1898 St.John's Coll.Oxon. BA(1898) MA(1900)	C.Penmorfa dio.Bangor 1897-99; Llantrisant 1899-1904; Aber- gavenny 1904-10, 18.X.1910- 21.X.1915 5 years
	Nathaniel Rees d.1899 p.1902 "Literate"	C.Porthkerry w.Barry,1899-1903; Eglwysilan,1903-09;Abergavenny 1909-13; C.in Ch.St.Stephen's Newport, 1913-16. 7.I.1916-1926 10 years
<u>PORTH ST.PAUL'S</u>	John Daniel Hughes d.1908 p.1909 SDC.BA(1907) Hertford Coll.Oxon. BA(1912).MA(1917)	C.Llandough w.Leckwith & Cogan 1908-09;Perm.to office.dio.Oxford 1909-12;C.Chepstow 1912-16;T.C.F. 1916-19;C.in Ch.Maerdy.1919-20. V.Porth St.Paul's 1920
<u>TYLORSTOWN WITH</u> <u>FERNDALE</u>	John Rees d.1872 p.1877 Queen's Coll.B'Ham.	C.Gelligaer.1872-77;Ystradyfodwg 1879-87. 19.XII.1887 - 25.III.1913 26 years
	John Humphreys d.1897 p.1898 SDC.BA.(1897)	C.Aberaman 1897-1900;Llantrisant 1900-01;Dinas & Penygraig 1901-06 New Zealand 1906-10;C.Ystradyfodwg 1910-13.30.VI.1913-1924.11 years

BENEFICE	Incumbent Ordinations Academic Qualifications	Previous experience Duration of incumbency
<u>TREHERBERT</u>	John Rees d.1881 p.1884 SDC.(1879)	C.Llwynypia 1881-83; Llantrisant 1883-87; Ystradyfodwg, 1887-93; 8.III.1893 to -.VI.1902 9 years
	John David Evans d.1886 p.1887 St.Bees' (1884)	C.Ystradyfodwg 1886-91; St.Paul's Newport, 1891-93; Panteg Mon., 1893-1902. 21.VII.1902 - 1923 21 years
<u>CWMPARC</u>	Thomas Harries d.1885 p.1886 SDC.BA.(1885)	C.Llanddeusant dio.Bangor 1885- 87; Aberavon 1887-91; Cadoxton j. Neath 1891-93; Ystradyfodwg 1897-98. - V.1898 to -.X.1903 5 years
	Thomas Tissington d.1883 p.1884 Gloucester College (1883)	C.Llwynypia 1883-94; Llantrisant 1894-99; P.C.Garw Valley 1899- 1903. 17.XII.1903 to --.1920 16 years
<u>TON PENTRE</u>	Arthur Sturdy d.1912 p.1914 SDC.BA.(1911) SMC.Llandaff(1911)	C.St.John's Ebbw Vale, 1912-13; St.Matthew's Pontypridd, 1913- 1919; Ystradyfodwg, 1919-20 I.VII.1920 - 1936

CURATES IN CHARGE OF CONVENTIONAL DISTRICTS

Conventional District and BENEFICE	Curate in Charge Ordinations Academic Qualifics.	Previous experience Duration Curacy in Charge
<u>Maerdy, in FERNDALÉ</u> From 1912	David Morris d.1898 p.1899 SDC.LD.(1897)	C.Ynyshir 1898-1902; Ferndale 1902-12. 1912-1915 3 years
	Jenkin William Stewart d.1903 p.1904 SDC.BA. SMC	
<u>St.Stephen's Ystrad</u> <u>in YSTRADYFODWG</u>	Henry Rees d.1900 p.1901 SDC.BA.(1899)	C.Cwmparc, 1900-02; Briton Ferry 1902-03; Blaenafon Mon.1903-10; Penrhiwceibr, 1910-11; Glyntaff 1911-17. St.Stephen's 1917-18. 1 year
	George Ernest Carpenter d.1901 p.1902 Univ.Cantab.BA.1901 MA.(1905)	C.Blaenafon Mon.1901-03; Pont- newynydd, Mon.1903-06; Trevethin 1906-09; Pontnewynydd, 1909-18; 1918-20

Conventional District and BENEFICE	Curate in Charge Ordinations Academic Qualifications	Previous experience Duration of curacy in charge
<u>Treorchy in</u> <u>CWMPARC</u>	Philip Francis d.1909 p.1911 Trevecca theol.Coll.	C.Pentrebach,1909-12; Cwmparc 1912-18 1918-1921
<u>Pwllgwaun in</u> <u>LLANTRISANT</u> From 1919	John Lamb Howell d.1904 p.1906 SDC.BA.(1903)	C.Crindau Newport,1904-08; Eldon, 1908-10; Worksop,1910-12;Eldon Sheffield,1912-13; Elton Bury, 1913-16; Stretford,1916-18; Ponty- pridd,1918-19, Pwllgwaun 1919-1923
<u>Williamstown in</u> <u>DINAS AND</u> <u>PENYGRAIG</u> From 1919	David William Rees d.1911 p.1913 Lichfield(1909)Univ. Durham L.Th.(1910) BA(1911),MA.(1918)	C.Armitage w.Pipe Ridware,1911- 1914; Org.Sec.C.E.T.S.,Dio. Llan. 1914; C.St.John's Cardiff,1914- 17; Newton Nottage,1917-19; Williamstown 1919-1921
<u>Trealaw in</u> <u>LLWYNYPPIA</u> From 1920	Charles Renowden d.1916 p.1917 SDC.LD.	C.Llanddyfnan,w.Llanfair Mathaf- araeithaf,dio.Bangor,1916-18; Llwynypia,1918-20; Trealaw, 1920-1924

Appendix No. 15.The Assistant Curates in the Ecclesiastical DistrictsLLWYNYPIA

Thomas Edwards, Jesus Coll. Oxford, B.A. (1870), M.A. (1887), d. 1874, p. 1880 (1880).

John Rees, SDC. (1879); d. 1881, p. 1884; Gilfach Goch 1881-1883. FC.

Llewellyn Jenkins, St. Bees' (1878) d. 1879, p. 1880 (1887).

Thomas Tissington, Gloucester College (1883); d. 1883 p. 1884 (1883-94). (N.B. V. Cwmparc: 1903-1920).

David Francis, 'Literate'; d. 1887 p. 1883 (1885-87). (N.B. V. Ynyshir 1891-93).

Benjamin David Johns, 'Literate', d. 1893 p. 1894; (1894-).

Christopher Benson Eyre, 'Literate', d. 1894 p. 1895 (1894-96) FC.

Ebenezer Lloyd, SDC. B.A. (1893) d. 1893 p. 1895. (1895-97).

Lewis Henry Walters, SDC. B.A. (1895) d. 1896 p. 1897 (1896-98) FC.

William Thomas Watson, SDC. LD. (1896) d. 1896 p. 1897 (1896-98) FC.

David Thomas 'Literate', d. 1896 p. 1897. (1897-1900).

James Abraham Lewis, SDC, B.A. (1897), d. 1898 p. 1899 (1898-1900) FC.

Edmund Milo Richards, Univ. London B.A. (1897) d. 1898 p. 1899 (1898-1901).

Peter Jones, SDC. LD. (1899), d. 1900 p. 1901 (1900-02) FC.

Wilfred Nicholas Gurney, Merton Coll. Oxon. B.A. (1899) SMC Aberdare (1899). d. 1900 p. 1901 (1900-03) FC.

John Evan Rowlands, SDC. B.A. (1901), d. 1901 p. 1902 (1901-04) FC.

Nathan Jones, 'Univ. of Oxford' B.A. (1902) M.A. (1906) d. 1902 p. 1903, (1902-05) FC.

Thomas Jones, SDC. LD. (1901), d. 1902 p. 1903 (1902-04) FC.

Robert Stephen Roberts, SDC. B.A. (1903), d. 1903 p. 1904 (1902-05) FC.

William Phillips, SDC. LD (1904), d. 1904 p. 1905. (1904-06) FC.

William Price, SDC. LD. (1904), d. 1904 p. 1906 (1906-09) (N.B. V. Llandewi Rhondda 1914-30).

Albert Edward Lewis, SDC. B.A. (1903) d. 1903 p. 1905. (1906-09).

Edward William Hughes, SDC. B.A. (1906), SMC Aberdare (1906); (1906-10) FC.

William Greening, Christ's Coll. Cambridge, B.A. (1904) M.A. (1907), SMC Aberdare (1904), d. 1905 p. 1906 (1906-08) FC.

Albert Alfred Kerridge, 'Literate', d. 1907 p. 1908, (1907-10) FC.

Isaac James Williams, Univ. of London (1899); SDC. LD (1901); M.A. Lambeth (1904), d. 1901 p. 1902 (1909-14).

Arthur Gwilym Alfred Picton, SDC. B.A. (1909), d. 1910 p. 1911 (1910-13) FC.

Gwilym Roberts, SDC. LD. (1900), d. 1900 p. 1901 (1910-13).

William Roger Jones, SDC.L.Th. (1909), d. 1910 p. 1911 (1911-12) FC.

Joseph Lewis Phillips, Univ. of Wales, B.A. (1904), SMC, Llandaff (1911), d. 1912 p. 1913 (1912-18) FC.

David Hopkin Evans, SDC.LD. (1900), d. 1900 p. 1903; (1914-18).

Robert Jennings Hawksworth, SDC.LD. (1907), d. 1907 p. 1908. (1914-18).

Appendix No. 15 (Contd.)PONTYPRIDD ST. CATHERINE'S

Robert Evan Rowlands, Queen's Coll. Oxford, B.A. (1886), M.A. (1889)
d. 1886 p. 1888. (1886-94) FC.

William Henry Morgan, Univ. of London (1885), d. 1889 p. 1890 (1889-93) FC.

John Evans, (1890)

David Evans, (1890-93)

William Jones, Lay-reader at Cilfynydd, d. 1892 p. 1894 (1892-94) FC.

Frederick Richard Williams, SDC. B.A. (1891), SMC Aberdare (1892),
'Univ. of Oxford' B.A./M.A. (1905), d. 1893 p. 1894. (1893-1904) FC.

David Harris Williams SDC. B.A. (1893), d. 1894 p. 1895 (1894-1900) FC.

Albert Edward Hall, St. Aidan's (1891), d. 1893 p. 1894 (1894).

Thomas Melville Jones, ? d. 1893 p. (1893) FC.

David Walters, Merton Coll. Oxford B.A (1893), d. 1895 p. ? ; (1895- ?)
FC.

Theodore Whittingham Pughe Morgan, Jesus Coll. Oxford, B.A. (1894); SMC
Aberdare (1894), d. 1895 p. 1896. (1895-99) FC.

James Thomas, SDC.LD. (1893) d. 1895 p. 1896 (1895-1909) FC. (N.B. V.
St. Matthew's Pontypridd 1909-13).

Ronald William Lockyer, Jesus Coll. Oxford, B.A. (1896) M.A. (1901), SMC.
Aberdare (1898). d. 1899 p. 1900 (1899-1902) FC.

Thomas John Davies, SDC. B.A. (1899), SMC. Aberdare (1899) d. 1900 p. 1901.
(1900-03) FC.

George Augustus Murrey Wynne, Durham L. Th. (1901), d. 1901 p. 1902.

Thomas Ceredig Phillips, SDC. B.A. (1901), St. Peter's Coll. Cambridge,
B.A. (1903), M.A. (1907) d. 1903 p. 1905 (1903-14) FC.

John Henry Gordon Smith, Keble Coll. Oxford, B.A. (1903) M.A. (1907), Ely.
Theol. College (1903), d. 1904 p. 1905 (1904-07) FC.

David John Davies, Trinity Hall Cambridge; d. 1905 p. 1907 (1905-10) FC.

Thomas Parry, SDC. B.A. (1904), d. 1906 p. 1908 (1906-09) FC.

Sydney Glyn Octavious Pugh, 'Univ. of Oxford' (1905); SMC, Aberdare (1908)
d. 1910 p. 1911 (1910-12) FC.

Cyril Evan Miller Williams-Miller, 'Univ. of Oxford' B.A. (1908) M.A. (1908)
SMC, Aberdare (1909), d. 1910 p. 1912. (1910-14) FC.

Thomas Godfrey Gabriel, St. Catherine's Coll. Cambridge B.A. (1909)
M.A. (1917); d. 1910 p. 1911 (1914-20).

Daniel Parry Jones, SDC B.A. (1913), d. 1914 p. 1915 (1914-17) FC.

Aneurin Bodycombe, SDC.LD. (1915) d. 1915- p. (1915-18) FC.

Sidney Heber Jones, SDC. B.A. (1905), d. 1906 p. 1908 (1920-21).

Alexander Warnock Smith, 'Literate', d. 1910 p. 1911 (1914-15).

Lewis Christmas Simons, Univ. of Wales, B.A. (1910), M.A. (1914); Ridley
Hall (1915), d. 1915 p. 1916 (1917-20).

John Lamb Howells, SDC. B.A. (1903), d. 1904 p. 1906 (1918-19). (N.B.
C. in Ch. Pwllgwaun 1919-1923).

Appendix No. 15' (Contd.)TYLORSTOWN WITH FERNDALÉ

William Llewellyn Rees, St. John's Coll. Cambridge, B.A. (1884), d. 1886 p. 1888 (1887-89) FC.

David Davies, SDC B.A. (1885), d. 1885, p. 1886 (1889-1900) (N.B. V. Ferndale Christchurch 1900-08).

William Thomas, SDC. LD. (1886), d. 1886 p. 1888 (1887-90) FC. (N.B. V. Cymmer and Porth 1894-1913).

Thomas Jenkins, Queen's Coll., Birmingham (1871), d. 1873 p. 1878 (1890-94).

Thomas Williams Jones, 'Literate', d. 1892 p. 1893. (1894-95) FC.

David William Evans, St. Bees' (1891) d. 1892 p. 1894. (1892-94) FC.

Hugh Thomas, St. Catherine's Coll. Cambridge, B.A. (1894) M.A. (1904) SMC Aberdare d. 1895 p. 1896 (1895-1900) FC.

Charles Evans, AKC. (1892), d. 1895 p. 1896 (1895-99) FC.

John Owen Davies, SDC.LD.. (1896), d. 1896 p. 1898 (1896-99) FC.

John Francis, SDC. B.A. (1898), d. 1899 p. 1901 (1899-1902) FC.

Edward Richard Davies, SDC. B.A. (1900) d. 1901 p. 1902 (1901-04) FC.

John James Rees, St. Bees' (1892), d. 1903 p. 1904. (1903-05) FC.

David Walters, SDC. B.A. (1904) d. 1905 p. 1906. (1905-08) FC.

John Silvan Davies, SDC. B.A. (1904), d. 1905 p. 1906. (1905-07) FC.

John Williams, Univ. of Durham. d. 1904 p. 1908 (1907-09).

Thomas Henry Jones, SDC. LD. 1908, d. 1908 p. 1911 (1908-13) FC.

David Roberts Davies, Sarum Theol. College (1904) d. 1906 p. 1911 (1909-12).

Daniel Henry Aubrey, SDC.LD. (1910), d. 1912 p. 1914 (1912-14) FC.

John Owain Jones, SDC.LD. (1914), d. 1913 p. 1914 (1913-16) FC.

John Howard Bloomer, SDC.LD. (1914), d. 1914 p. 1915 (1914-16) FC.

John Lundy Richards, SDC. B.A. (1917), d. 1917 p. 1918 (1917-20) FC.

Thomas Lloyd Evans, SDC.LD. (1886) d. 1887 p. 1890 (1918-19).

YNYSHIR

Richard Jones, 'Literate' d. 1877 p. 1883 (1889-91). (N.B. V Ynyshir 1881-93).

David Jenkins, SDC. B.A. (1892), d. 1893 p. 1894 (1893-98) FC.

John Watkyn Jones (1894. Ll. Dioc. Church Calendar)

David Lewis, SDC. B.A. (1896) d. 1896 p. 1897 (1896-98) FC.

David Jenkyn Rogers, Queen's College, Birmingham (1892) SMC Aberdare (1894), d. 1896 p. 1897 (1896-98) FC.

Thomas Williams, Univ. of London B.A. (1889). SDC (1897). d. 1898 p. 1899. (1898-1900) FC.

David Morris, SDC.LD. (1897) d. 1898 p. 1899 (1898-1902) FC. (N.B. Ci in Ch. Maerdy 1912-15).

Thomas Thomas, SDC. B.A. (1893) d. 1894 p. 1896 (1898-99).

John Owen Davies, SDC.LD. (1896) d. 1896 p. 1898 (1899-1988). See also Tylorstown w. Ferndale above.

Joshua Davies, SDC. B.A. (1900). d. 1900 p. 1903 (1903-16).

John Pierce Price, Lay-reader at Ynyshir (1917), d. 1918 p. 1919 St. John's Hall, Highbury, London College of Divinity.

Appendix No. 15 (Contd.)TREHERBERT

Ebenezer Lloyd (See, Llwynypia) at Treherbert, (1893-95) FC.

John Johns Davies, SDC. (1888), SMC. Aberdare (1892) d. 1893 p. 1894. (1893-95) FC.

William Meredith Morris, Univ. of London (1900), d. 1895 p. 1896 (1895-99). FC. (N.B. V. Clydach Vale 1908-21).

David Evans, Univ. of Durham L. Th. (1891), d. 1892 p. 1894. (1895-97).

George Aubrey Baile, SDC. B.A. (1893), SMC. Aberdare (1893), d. 1895 p. 1896 (1897-99).

Edward Jones, St. Bees' (1885), d. 1887 p. 1888. (1899).

Charles Lloyd Jones, SMC. Aberdare (1898), St. Peter's Coll. Cambridge. B.A. (1907) d. 1899 p. 1900 (1899-1902) FC.

Llewellyn Davies, SDC. B.A. (1897), SMC. Aberdare (1897) d. 1899 p. 1901. (1901-02).

Thomas Jones, SDC.LD. (1901) d. 1901 p. 1902 (1901-03) FC.

Richard Thomas Howells, SDC. B.A. (1900) d. 1901 p. 1903 (1903-11).

John Richard Goodridge, SDC. (1903) d. 1903 p. 1904. (1903-05) FC.
See also Glyntaff.

James Davies, SDC. B.A. (1905), d. 1906 p. 1907. (1906-14) FC.

Daniel Mathias, SDC. B.A. (1912), d. 1912 p. 1914 (1912-15) FC.

Daniel Henry Aubrey, see, Tylorstown w. Ferndale above. At Treherbert (1914-16).

George John Pritchard, SDC.LD. (1915) d. 1916 p. 1917 (1916-19) FC.

Robert Jennings Hawsworth. See Llwynypia above. At Treherbert from January 1920.

CYMMER AND PORTH

Robert Williams, Univ. of London, B.A. (1887). Univ. of Wales (1885). d. 1894 p. 1895. (1894-96) FC.

John Owen, SDC.B.A. (1895). SMC. Aberdare (1895) d. 1896 p. 1897. (1896-1900) FC.

Joseph Benjamin Thomas, SDC. B.A. (1893), SMC. Aberdare (1893) d. 1894, p. 1895 (1896-98).

John Jones, SDC. B.A. (1895) SMC. Aberdare (1897), d. 1898 p. ? (1898-1901) FC.

Hugh Thomas, See Tylorstown with Ferndale above. At Cymmer and Porth (1900-03).

David Thomas Jones, SDC. B.A. (1897) SMC. Aberdare (1898) d. 1899 p. 1900 (1902-04).

Arthur Williams, SDC. B.A. (1902), d. 1903 p. 1904. (1903-06) FC.

Gwilym Francis, Jesus Coll. Oxford, B.A. (1903), M.A. (1907), Ely Theol. College, (1903). d. 1904 p. 1905. (1904-09) FC.

Richard James Martin, 'Literate', d. 1907 p. 1908. (1907-10) FC.

Richard Thomas, SDC. B.A. (1904) d. 1904 p. 1905 (1909-11).

Tom Parry, SDC. B.A. (1904) d. 1906 p. 1908 (1911-14).

Samuel Edward Raymond Fenning, London Coll. of Divinity (1907), d. 1911 p. 1912. (1911-12) FC.

Joseph Jones, London Coll. of Divinity (1911) d. 1911 p. 1913. (1911-12) FC.

Appendix No. 15' (Contd.)CYMMER AND PORTH (Contd.)

Stephen Harris Lewis, SDC.LD. (1913), d. 1914 p. 1915 (1914-17) FC.

George Henry Harrison,

William Matthew Thomas, SDC. B.A. (1915) SMC Llandaff (1915), d. 1915 p. 1916 (1915- ?) FC.

John Howard Bloomer, See Tylorstown with Ferndale, above. He was at Cymmer and Porth (1916-19).

John Lewis Jones, SDC. B.A. (1915) d. 1917 p. 1918 (1917-20) FC.

CWMPARC

James Evans Davies, SDC. B.A. (1892), d. 1893 p. 1894 (1898-1900).
(N.B. V. Ynyshir 1910-28).

David Lewis, See Ynyshir, above. At Cwmparc (1898-1900).

Henry Rees, SDC. B.A. (1899) d. 1900 p. 1901 (1900-02) FC. (N.B. C. Glyntaff 1911-16, C. in Ch. St. Stephen's Ystrad Rhondda 1917-18).

Gilbert Williams, SDC. LD. (1900) d. 1900 p. 1901 (1900-03) FC.

John Richard James, SDC. LD. (1900), ~~SDC.~~ B.A. (1912) d. 1900 p. 1901 (1902-04). (N.B. C. Llanwynno, 1904-14; C. in Ch. Cilfynydd 1914-20).

James Gwynorydd Evans, Bala Theol. College (1874) d. 1902 p. 1903 (1903-05).

Rees Jones, SDC. B.A. (1903) d. 1904 p. 1906 (1904-06) FC.

John Ravenshaw Wood, SDC. B.A. (1905) d. 1905 p. 1906 (1905-08) FC.

George Phipps, 'Oxford' B.A. (1894), M.A. (1908) d. 1908 p. 1909 (1902-12) FC.

John Davys-Thomas, St. Bees', d. 1911 p. 1914 (1911-15) FC.

Philip Francis, Trevecca Theol. College. d. 1909 p. 1911 (1912-18).
(N.B. C. in Ch. Treorchy C.D., 1918-21; V. Treorchy 1921).

Thomas Lloyd Evans, SDC. LD. (1886) d. 1887 p. 1890. Perm. to Offic. at Cwmparc (1915-18). See Tylorstown, above (1918-19), and St. Matthew's Pontypridd, below. (1919-21).

FERNDALE CHRISTCHURCH

John Francis. See Tylorstown w. Ferndale, above. He was curate of that parish in its Ferndale region when Ferndale Christchurch was created a separate District. FC.

John Evans, 'Literate'. d. 1900 p. 1907 (1900-02) FC.

David Bankes Evans, ('formerly David Evans' - Crocks 1914) SDC. LD. (1899) d. 1900 p. 1901. At Maerdy (1900-03) FC.

Thomas Owen Evans, SDC. LD. (1901) d. 1902 p. 1903 (1902-04) FC.

David Morris, See Ynyshir above.

John Williams, SDC. LD. (1902) d. 1903 p. 1904 (1903-04) FC.

David Daniel, SDC. LD. (1904) d. 1904 p. 1906 (1904-07) FC.

Dennis Lloyd James, SDC. B.A. (1907) d. 1904 p. 1906 (1904-06) FC.

James Dewi Jones, SDC. (1894) d. 1899 p. 1901. See also Tylorstown w. Ferndale above (1904-05). At Christchurch (1907-22).

Henry Williams, SDC. LD. (1907) d. 1908 p. 1909 (1908) FC.

Appendix No. 15 (Contd.)FERNDAL CHURCH (Contd.)

Thomas Davies, SDC. LD. (1900) d. 1900 p. 1901 (1909-12).

Joseph Jones, London Coll. of Divinity. d. 1911 p. 1913 (1912-13). See also, Cymmer and Porth, above.

George Cook, Univ. of Durham L.Th. (1912) d. 1912 p. 1913 (1912-13) FC.

Evan Illtyd Jones, Univ. Coll. of South Wales; d. 1917 p. 1918 (1917-19) FC.

DINAS AND PENYGRAIG

Charles Roach, SDC. LD. (1892) d. 1892 p. 1894 (1892-1913) FC.

John Humphreys, SDC. B.A. (1897) d. 1897 p. 1898 (1901-06). (N.B. C. Llantrisant 1900-01, C. Ystradyfodwg 1910-13, V. Tylorstown, 1913-24).

Samuel Mackey Watt, St. Aidan's (1898); 'Univ. of Cambridge' (1906) d. 1900 p. 1901 (1901-03). (N.B. F.C. Llantrisant 1900-01).

Evan David Thomas, SDC. B.A. (1902) d. 1903 p. 1904 (1903-05) FC.

Howell Parry SDC.LD. (1905) d. 1905 p. 1906 (1905-13) FC.

John Richards Pugh, SDC. B.A. (1908) d. 1908 p. 1909. (1908-11) FC. (N.B. C. Llanwynno, 1911-15; V. Llwynypia 1917-21).

Henry Howell, SDC. B.A. (1911) d. 1911 p. 1912. (1911-14) FC.

David Evan Thomas, SDC. LD. (1912) d. 1913 p. 1914 (1913-18) FC.

Thomas Herbert Davies, SDC. LD. (1913) d. 1913 p. 1914 (1913-16) FC.

David Lewis Jones, SDC. d. 1914 p. 1919 (1914-20) FC.

John Williams James, Univ. of Durham B.A. (1912) M.A. (1915) d. 1912 p. 1913 (1916-19).

CLYDACH VALE

Arthur Edwin Thomas McNamara, SDC (1909) d. 1909 p. 1910 (1909-12) FC.

Henry Withers, 'Literate' d. 1912 p. 1913 (1912-13) FC., and (1914-16); (N.B. V. Tylorstown 1924).

Frederick Rowlands, SDC. LD. (1907) d. 1908 p. 1909 (1913-14).

Thomas J. Meredith Morris, Durham L.Th; St. John's Hall, London. d. 1915, p. 1916 (1916- ?). (N.B. C. in Charge of Ynyscynon C.D. 1922).

Samuel Evans, SDC. B.A. (1909) d. 1909 p. 1912 (1918).

ABERCYNON

James Edwin Jones, Keble College Oxford, B.A. (1910) d. 1910 p. 1911 (1911-).

David Daniel Davies, SDC. B.A. (1913) d. 1915 p. 1916 (1915-18) FC.

Albert Morgan, Jesus College Oxford B.A. (1903) M.A. (1907) (1919-25). d. 1911 p. 1912 (N.B. C. Ystradyfodwg 1911-15; Newcastle upon Tyne 1915-19).

PONTYPRIDD ST. MATTHEW'S

Francis Ernest Llewellyn Jones, 'Literate' d. 1910 p. 1912 (1910-11) FC.

Arthur David Collier, SDC. B.A. (1911) d. 1911 p. 1912 (1911-13) FC.

Arthur Sturdy, SDC. B.A. (1911), SMC. Llandaff (1912) d. 1912 p. 1914. (1913-19). (N.B. C. Ystradyfodwg 1919-20; V. Ton Pentre 1920-36).

LLANDDEWI RHONDDA

John Williams, SDC. LD. (1916) d. 1916 p. 1917 (1916-24) FC.

Appendix No.16 - Salaries of Curates in the Ecclesiastical

Districts: Percentage Contributions (To 1915)

DISTRICT	CPAS	EC	LCES	BLF	ACS	TOTAL STIPENDS	DEFICIT
Llwynypia	2.2	26.2	11.9	6.5	32.3	12470	20.9
Pontypridd Saint Catherine's	2.7	36.8	14.9	7.1	13.6	11390	24.9
Tylorstown with Ferndale	22.1	25.6	20.1	3.1	9.0	7960	20.1
Ynyshir	-	29.6	14.4	8.8	12.6	4650	34.6
Treherbert	36.0	48.3	-	-	4.6	5710	5.7
Cwmparc	47.1	23.5	15.7	-	-	4330	13.7
Ferndale Christchurch	29.6	37.3	24.2	4.5	-	5940	4.4
Cymmer and Porth	-	23.8	11.9	2.7	10.3	6050	51.3
Dinas and Penygraig	27.9	30.3	8.9	5.2	3.3	5930	24.4
Clydach Vale	-	8.6	20.2	5.0	33.1	1380	33.1
Abercynon	42.8	12.2	?	-	-	980	
Pontypridd Saint Matthew's	-	38.4	?	-	22.3	780	
Average	17.5	28.3	14.2	3.5	11.75		23.3

Appendix No.16.

Note: The years post-1915 are not taken into consideration because the intervention of the first world war brought disruption, in many respects, into the ranks of the assistant clergy.

Sources: The Annual Reports of the C.P.A.S; The Ecclesiastical Commissioners; the Llandaff Church Extension Society (to 1903); The Bishop of Llandaff's Fund; and the A.C.S. The R.B. Files.
The respective parochial bundles in the Ystradyfodwg parish chest.

School Site Date of Opening	C. of C. for Education	National Society	Llandaff Education Board	Llandaff Church Extension Society	Total Cost	Local Share
1 Llanwynno Gift of Lewis Morgan of Hafod (1856)	2 £ 298.4.0.	3 £ 42	4 £ 40	£ -	5 £ 652	% 42
Glyntaff (1857)	6 180.0.0.	7 50	40	-	8 537	50
Cymmer Gift of Evan Morgan of Ty'n y Cymmer (1858)	9 403.0.0.	10 -	11 50	50	700	12 72
Treherbert Gift of Griffith Llewellyn of Baglan (1861)	494.0.0.	13 -	40	14 56	700	16
Pentre Gift of Griffith Llewellyn of Baglan (1861)	15 -	16 30	17 40	-	18 300	77
19 Pontypridd (c.1865)						
Tonypandy Gift of Earl of Dunraven (1871)	165 .0.0.	50	80	40	732	50
20 Treorchy Bought of Bute Estate (1872)	165.0.0.	21 60	40	50	710	51
TOTAL	1705.0.0.	232.0.0.	330.0.0.	196.0.0.	4331.0.0.	Average 51

Appendix No.17 - Rhondda National Schools

1. The death of Lewis Morgan in 1855, was a blow to the promoters, which caused a delaying of the building operation. (See The National Society File , s.d., 25 September 1855).
2. An additional grant was made when the infants' room was added in 1866, to bring the total to £340.14.0. (See Report of the Committee of Council on Education - 1871).
3. Various other grants were made subsequently, such as one for improvements in 1864 (£5), and again in 1888 (£12); a grant of £10 was made towards a teacher's salary in 1879. (See National Society File 'Llanwynno' passim).
4. Among subsequent grants made were one of £15 'towards the opening of the school' in 1856; one of £15 towards the new infants' room in 1866; one of £10 when the school was re-opened, after being closed for two years, in 1876; one of £10 towards improvements in 1888; and one of £40 when the project was mooted of converting the school house into a class room in 1894. (See 'Minutes' passim).
5. Although the estimated cost amounted to £805, (See 'National Society Annual Report' 1854), a balance sheet dated 25 September 1855, shows the total cost to have been £652, and that £271 of it had been obtained through local subscription and collections. (See National Society File, op.cit.).
6. See, Report of the Committee of Council on Education - 1859. But Ibid.-1871, shows the amount to have been increased to £290.5.0.
7. An additional grant of £10 was made in 1889 towards books, fittings, repairs and improvements. (See National Society File 'Glyntaff' s.d., 2 March).
8. As in the case of Llanwynno, a house was included in the total cost.
9. The original grant (See Report of the Committee of Council, 1859) was increased to £440.10.10. (See Ibid., 1871). The school-room was enlarged in 1862 when the Llandaff Education Board also voted a grant of £30. (See 'Minutes' s.d. 3 March).
10. The 'Trust Deed' indicates that the school was not in union with the National Society from the outset, but when an infants' room was added to the building in 1874, the National Society contributed £20. towards the cost. (See File 'Cymmer' s.d., 11 September 1874, when a printed appeal was issued.).
11. The Llandaff Education Board, in addition, made grants of £30 'towards the enlargement of 1862', and of £40 'towards the infants' room in 1874'. See 'Minutes' op.cit.
12. For a list of subscriptions towards the building See p.312.n.3.
13. The Trust Deed indicates that the school was not originally affiliated to the National Society, yet the Society made a grant of £10 towards books for the use of the school, soon after it had been opened. (See National Society File 'Treherbert' s.d., 26 September 1861).
14. For the grant, see 'Minutes' op.cit. s.d., 27 October 1859. An additional sum of £6 for 'fittings' was granted, 8 June 1860. (See Ibid.) and another of £3. 'towards providing sittings in the licensed room' on 24 April 1862. (Ibid.)
15. See the text, pp.354 ff. for the refusal of the Committee of Council to make a grant.

Appendix No. 17/- Rhondda National Schools - Cont.).

16. In 1867, the National Society made a grant of £6.10.0. towards the purchase of books, with an explanation that the grant was being made since the Llandaff Diocesan Board was not in a position to help but adding, that half the amount would be paid when books to the value of £6.10.0. were ordered, and the other half 'if the committee declines to assist'. (See National Society File., s.d., 14 September). When the enlargement, to provide separate rooms for boys and girls, was carried out in 1869, a further grant of £40 was made. On that occasion, an appeal to the Ecclesiastical Commissioners on the grounds of a local claim on rectorial tithes resulted in a grant of £10. (See R.B.File 'Cymmer and Porth' s.d., 29 July 1868). When an infants' room was provided in 1874, the Society also made a grant towards it of £20. (See National Society File, s.d., 5 June 1874).

17. For the grant, see 'Minutes' op.cit. s.d., 10 June 1864. See Ibid. for subsequent grants of £8, for fittings and books (14 December 1866, and 13 September 1867), of £25 (9 January 1869) and of £30 (5 June 1874).

18. Local subscriptions and collections are shown in a balance sheet dated 18 September 1865, to have amounted to £230. (See the National Society File s.d.).

19. Whereas the Llandaff Board made a grant of £50 towards a school at 'Newbridge' at a meeting held 11 March 1864, (See 'Minutes' op.cit.), the school is listed as closed in the 1871 Report of the Committee of Council on Education.

20. Some of the evidence suggests that the site was given but the Trust Deed indicates that it was purchased for £277.5.10. (See the Charity Commissioners' Report (1898), op.cit., s.n.).

21. The grant was voted 11 January 1871. (See the National Society File). In its Report of the following year the Society was said to have exhausted its funds in meeting a flood of applications, so that it had been necessary to suspend the making of any new grants for the time being.

22. A grant of £50 was voted towards a school and teacher's residence in 1868. (See Annual Report, 1868). The Incumbent of Ystradyfodwg at the time, William Morgan, had commissioned Charles Buckeridge, Architect, of Cavendish Square London, to draw plans and provide him with an estimate of the cost. (See, in the parish chest, 'Treorchy National School' bundle, the documents dated 18 November 1868). When William Morgan resigned the living early in 1869, no further progress had been made. William Lewis was licensed to succeed him on 5 April 1869, and, in due course, employed George Edward Robinson, architect, of Cardiff to prepare plans, and David Jenkins of Merthyr Tydfil, to build 'a school-room and a class-room with a door in between' at Treorchy. (See Ibid.). For the grant see in the parish chest, 'Treorchy National School Accounts Book' p.4.

23. The grant originally made 11 September 1868, was renewed December 1870. (See 'Minutes' op.cit., s.d., 21 April 1870).

24. The contractor's receipt was for £665.9.6. for the building and 5% on the outlay by way of architect's commission, amounting to £44.13.6. (See 'Accounts Book' op.cit.).

Sources

Bundles relating to the respective schools in the Ystradyfodwg parish chest, including correspondence, account books, log books.

Reports of the Committee of Council on Education

National Society Files.

The Llandaff Diocesan Education Board 'Minutes'.

The Llandaff Diocesan Church Extension Society 'Minutes'.

Representative Body Files relating to the various benefices.

Report of the Charity Commission (1898)